ARUT PERUM JOTHI AND DEATHLESS BODY

(A comparative study of Swami Ramalingam
with
Sri Aurobindo and the Mother and Tirumoolar)

VOLUME I

T. R. THULASIRAM

UNIVERSITY OF MADRAS
1980

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OM SRI MĀ JAI MĀ

JAI JAI MĀ

DEDICATED

AT THE FEET OF THE DIVINE MOTHER

"Sree [illegible] Ma Jai Ma [illegible] Jai Jai Ma [illegible]
[illegible] Jaya Jaya M[illegible] ..."

1823 SWAMI RAMALINGAM 1874

Arut Perunjōthi ...Arut Perunjōthi
Thanip Perung Karuṇai ... Arut Perunjōthi

—Swami Ramalingam, Vadalur
(near Cidambaram)

Ō ... m ... Namō Bhagavathē Cidambaram Rāmalingāya
Cidambaram Rāmalingaḥ ... Sharaṇam Mama.

Swami Ramalingam

Birth : **1823** Siddhi : **1874**

Born in 1823 near Cidambaram, Swami Ramalingam lived the early part of his life in Madras and settled later in Vadalur (near Pondicherry) in 1867. He had the divine call in him as a representative of the earth and felt himself an instrument of the Divine for the universal manifestation of the death-conquering Vast Grace-Light on the earth. He saw the vision of a divine evolution of the earthly life in the wake of its Manifestation. He realised the supreme and universal Divine integrally and his body also became transformed and filled with the Light so much so it did not cast its shadow on the ground. He eventually attained a transformed and divinised golden physical body, deathless and ever indestructible, shadowless and sleepless, and full of Light, Amrita and blissful energies and with a potential power to resurrect the dead into the bodily life. He preached deathlessness of body to the people and said that it was by an error they are consenting to death. After about a year or two of attaining the deathless body, he sacrificed it by dematerialisation in 1874 in the very concrete Presence of the Divine at his place in order to make the God of Vast Grace-Light manifest so as to stay on and directly rule the earth and to enable him enter into all the physical bodies universally.

"There is a state of body's deathlessness prevailing in the atmosphere of Suddha Sanmarga, the fellowship of the Path of truth and purity and the good. It is indescribable. I have attained it by the unreserved grace of the Divine. I have got too the Power to resurrect the dead. O maid-friend! With your lower knowledge what will you do to face and tackle here, the grim and pain-giving problem of death? Without any more anxiety and fear in solving the problem of death, come and play the ball with me. Realise the Vast Grace-Light. Play the ball. O maid-friend !" (I-III-5-8)

"From now on, the supreme and universal Lord of Play, in compassion begins His new age when the Vast Grace-Light shall manifest progressively by and through me for the happiness of the whole world and only His days of Happiness are ahead" (12.25.5)

Arut Perunjothi Arut Perunjothi
Thanip Perung Karuṇai Arut Perunjothi

Vast Grace-Light Vast Grace-Light
Supreme Compassion Vast Grace-Light

This is the Mahamantra which the Divine revealed to Swami Ramalingam, openly expressing the Truth he was to manifest imminently on the earth and the mantra was given by the Swami collectively to the disciples (Mahopadesha on 22.10.1873).

AUTHOR'S PREFACE & INTRODUCTION

I am greatly happy to present this book to the reader in two volumes in the auspicious and sacred year 1980, though it was written with the intention publishing it in 1974, which was the centenary year of Swami Ramalingam's sacrifice of his deathless physical body for a divine and world purpose— a sacrifice by way of dematerialisation of the body, which is usually referred to as Siddhi in the known circles. Swami Ramalingam, popularly known as Vaḷḷalār, the great Benevolent and Munificient, lived a short span of an eventful life for fifty one years only (1823-1874), but he has left behind him a vast yoga literature in Tamil in the form of poems and lyrics called 'Arutpa', besides a considerable volume of prose works, letters, public notices, records of speeches and teachings of Upadēsha.

The first volume is concerned mainly with a comparative study of his works with those of Sri Aurobindo and the Mother and with Tirumantram of Tirumoolar and my findings and inferences here and there are based on such a study. The second volume contains a large selection of his Tamil poems and lyrics and their English renderings. It also contains transliteration of his texts of the rarest kind without a second, such as "Tatva lokas", "Karaṇā teeta lokas" etc., into the Sanskrit language but put into Roman characters with markings for sanskritic pronunciation. Explanatory notes and translations of some parts of the said texts have also been given in English. In the translations and interpretations of technical terms, the same meaning has been consistently adopted for a particular term except when it occurs along with qualifying words. A number of charts have been drawn and presented in the two volumes, correlating the gradations of the worlds and also the technical terms occuring in the different texts of the Swami and also in the background of the yoga literature of Sri Aurobindo and Tirumoolar. I may say that the book as a whole presents an exhaustive and comprehensive study of the Swami's last works which may be rightly classified as a supramental yoga literature.

Though ironically enough the Swami was short lived from an outer superficial view of his earthly life, he had attained the crown-

ing achievement of transformation of his physical body into its deathless state and eventually sacrificed it, after living for about a year or two the great blissful life of a physical deathless body, by way of dematerialisation in an hour when the God of Vast Grace-Light was concretely present at his place and that for the collective fulfilment of the divine and world-purpose—1) in order to bring to stay on the earth the stable manifestation and rule of "Arut Perum Jothi Āndavar", the supreme Being of the death-conquering Vast Grace-Light and more especially the concentration of the Light at his place Vadalur, as a representative place of the earth; and 2) in order to make possible through such a manifestation an evolutionary progress of the earthly life as a whole and in the mind, life and body of men as seen by him in his visions which included a vision of the golden plane of the earth and the states of perfect matter, and more particularly to bring about true love, true compassion, true knowledge, true goodness and true action in the life of man which shall not be subjected any more to quick deaths and waste of consciousness in all the stages and ways of life; and 3) in order to make also possible the resurrection of the dead into bodily life, and transformation of even the aged into youth which are to take place as general phenomena of the earth-nature at some time or other and as indications of the divine Manifestation; and 4) finally also with a concurrent view to enter into all the physical bodies universally by means of his deathless body, evidently by and through its dematerialisation had a two-pronged drive in as much as it was meant not only to bring about the divine Manifestation but also its transforming results in the body of men and even in the aged. Thus his dematerialisation is unique and distinguished as it took place as above said after his attainment of a deathless and sleepless and ever indestructible physical truth-body, and it was by way of sacrifice for a collective fulfilment; and in that context, the deathless substances and powers of his body and its golden Truth-Light should have been evidently fixed in the earth-nature and even in the Inconscient. Other cases of dematerialisation do not prove any achievement of a completed transformation, much less of a deathless body, nor a collective purpose and in such cases, according to Tirumoolar, the substance of the body on its dematerialisation goes up into Param, the Heaven.

It is quite evident from the Swami's writings that the Supramental Age had started right in his times and there is a clear unbroken continuity of the Mission of the Supreme Divine in regard to the manifestation of the divine Light on the earth in as much as Sri Aurobindo and the Mother came upon the scene of the earthly

life quickly following him, as it were, both in time and place, and even settled in Pondicherry quite in the vicinity of the Swami's place of fulfilment and sacrifice i.e., Vadalur in Tamil Nadu in South India. The Mother brought down the supramental Light into an universal manifestation in 1956, though Sri Aurobindo had to sacrifice his body in 1950 for the same cause.

The comparative study necessarily involves the consideration of a) the gradations of planes and worlds leading to the Truth-world of Supermind, its poises and sessions and the Worlds of Satcitananda beyond b) transformation of the inner and outer nature of mind, life and body and c) the vision of collective evolution and fulfilment and the effective participation towards its fulfilment. The Swami had the divine call in him as an embodiment of the earth and as its representative and he felt and declared himself to be the instrument of the Divine for the progressive universal manifestation of the Supreme Being of the Vast Grace-Light for the benefit and joy of the whole world and applied himself towards its fulfilment.

Transformation of the body, as is proved in the Swami's case, has its various stages until it leads to the attainment of a triple deathless body capable of an adaptability to live in the conditions of the earth eternally or as long as one's soul freely chooses to live. The Swamy attained the triple deathless body of Suddha deha the divinised material physical body, Pranava deha the transformed subtle body, and Jnana deha the causal body of Knowledge. His deathless and indestructible body felt its divinity and it was fully conscious of the Divine. The Swami declared that he gave to the Lord his life, substance and body and the Lord in return gave him His Grace, His Life, His Substance and His Body here on the earth itself. The sin qua non of a deathless transformation of body is the full and final emergence of the Truth-conscious Knowledge-Body (Jnana deha) into the physical and this effectively deals with the contagion due to the impact and inter-change of the force of the surrounding impure bodies of others and also the problem of the unregenerate forces of the universal Subconscient. Once it emerged it brought about a quick transformation, a simultaneous transformation of all parts and cells of the body in a natural and spontaneous way. Jothi Agaval poem gives a direct evidence of such changes.

His physical body had become wholly pure, light, fragrant, radio-active, luminous, agile and mobile, supple and plastic and yet adaptable to the earthly life by retaining its transformed physicality and form—a divinised body so supple and pliant that the elements of nature, from the gross matter to the powerful radio-active cosmic rays,

and even the instruments of weapon would pass through it without obstruction and resistance and hence without harm. It had the power to self-create all substances including those of the body and also the power to *transform one substance* into another, iron into gold etc.; The Swami affirmed that his physical body was so much filled and surcharged with the divine Light of Consciousness-Force (Arut Cit Jothi) that the god and power of death and darkness had to flee away from him lest he (god of death) should be dissolved by its Light. He observed further that the deathless state of his luminous body was maintained by the Dance of the supreme and universal Lord in the Heaven of vast Truth-world. His body was divinised also by the frequent bodily embrace of the Divine Lord with his, both in the Truth-world and on the earth. The Swami went so far as to say that the deathless state of perfection of his body had a collective evolutionary iufluence on the earthly life itself.

The Swami not merely refers to his transformed and divinised body as a deathless body but also as an eternally indestructible physical truth-body of an eternal purity and with progressive change or growth even after attaining its deathlessness.

It is implied therefore that it could remain intact in its transformed state without disintegration and decomposition even if soul were to depart from it i.e., in the event of a purely technical death; but he dematerialised it in the Divine Presence for a collective world-purpose. He called his deathless, indestructible and ever-prospering body a special gift of the divine Grace "Arul Siddhi" and hence without the necessity of maintaining or defending its deathlessness by a personal force of Tapas-which Tirumoolar perhaps had to apply in his case,—a case of what Sri Aurobindo would call "a yoga-siddhi".

It is clearly seen that in the overall pattern of fulfilment of the divine Mission in regard to the universal Mainfestation of the divine Light. Swami Ramalingam, Sri Aurobindo and The Mother, have played their respective special and significant roles in the broad lines of action intended by the Supreme Divine for each of them. All of them have promised to come again to enrich the new evolutionary life. Hail victory to these mighty Spiritual Masters and Founders of the new Age of Truth-evolution Jai Jai Auro-Ramalingam-Ma! Swami Ramalingam has assured that he would come again in body when the God of Vast Grace-Light manifests and rules on the earth and that he (Swami) would give deathlessness of body to those who are purified and prepared, and states of purity to the unprepared.

Swami Ramalingam has distinguished Arut Jothi the Grace-Light from Arut Perum Jothi the Vast Grace-Light, and both from the supreme Being of Vast Grace-light. Again he distinguishes Grace-

Light itself in its role as the guiding Light during the period of Sadhana or spiritual discipline, and its role after the realisation in regard to the transformation of nature and body into their deathless states of perfection. He refers to the divine Light also as Satya Jothi, the Truth-Light. He calls it Jothi Yut Jothi, Light within Light, Light of the Supreme Being within the Vast Grace-Light. The Mother considers the Grace-Light as one activity of the Supramental Light. Sri Aurobindo came to believe in the later part of his life that a few Yogis had achieved supramental transformation as a personal Siddhi maintained by Yoga-Siddhi and not as dharma of nature. However what the Swami attained was an ever-pure and ever-growing and ever-prospering, eternal, deathless and indestructible, sleepless and shadowless, physical body. It had become a truth-conscious vast or enlarged golden physical truth-body full of Truth-Light, Amrita and blissful impulsions of energies and it was meant by the Divine for a collective purpose and fulfilment, evidently to fix its substance and powers in the earth-nature. He called it a spontaneous and natural gift of "Arul Siddhi". His eternal body implied an essential permanence of a limitless golden deathless physical existence (other than the subtle-physical), as well as a practical permanence of a golden deathless physical material body which was coextensive with the said limitless physical existence.

What the Mother of Sri Aurobindo Ashram experienced in 1969 and 1970 and named it as "The Superman Consciousness" is identifiable with the Swami's dematerialised Consciousness, because the Swami, by dematerialisation of his deathless body in the Presence of the Divine at his place, wanted to enter into all the physical bodies universally. Further it came with its shadowless golden Light along with compassion and smiling benevolence and directly entered into the physical body of the Mother who was then undergoing the transformation of her body. The Mother observed that it has the power to infiltrate into all the bodies. Our inference that the dematerialised substances of his deathless body should have entered into the earth-nature is therefore largely justified. Our further inference that the said substances should have entered into the Inconscient also is largely supported by the hour-long, rare and wonderful vision which Gangadharan of the said Ashram had on 14-1-1978 in regard to the dematerialisation of the Swami's body. Gangadharan saw the Swami's golden body being burnt by the Flame of divine Grace-Light, and its sub-atomic and radiating luminous white substances (or ash) pervaded into the entire universe and the farther pure Worlds of Consciousness and also into the earth and its matter and into the Inconscient. Finally, he had also the vision of the Swami's golden Light of Truth-Knowledge and

Grace similarly pervading everywhere and into all the physical forms and objects including his body and also into the Inconscient. The details of the vision as given by Gangadharan is published in Appendix IV (e) of the book and I am thankful to him for his contribution to the book, of his spiritual experiences and visions.

The book was written not as a thesis, but as a part of my spiritual discipline. The ringing words of truth of the Swami's poems and Sri Aurobindo's and Mother's works have sustained me to the verv end in making a patient comparative study. Where meanings were not clear, I had to wait till one day in a silent hour of concentration they became clear. The special help of the Ashram divine atmosphere was always there to guide me at each stage. Besides. there were also some inner glimpses from time to time. On the first of January 1969 I had my first "Prosperity" day, when I felt in my heart for half an hour the concrete presence of the Mother soon after receiving my "Prosperity" articles. I came to know later that it was also the day of descent of the "superman consciousness." At another time when my heart was almost moved with feelings of sorrow when considering the dematerialisation of the Swami after his attaining a deathless body and promising so much about the advent of the Light, the answer came from within the depth of my heart. I heard, "Swami Ramalingam dematerialised in the Inconscient". It solved many problems. When keenly inquisitive to know the nature of the Swami's revolving legs mentioned in his Joti Agaval poem, I had the experience once when my own legs revolved quickly. It was a subtle physical experience but felt concretely as in the physical body. It does not suggest any transformation in my body, though it came to give me a taste of the experience for a short time. Later in 1972 when once walking in the Dharma Shala dining Hall at Vadalur, I felt the Swami's big form and presence in my body and felt concretely that He Himself was walking in my body. His spiritual presence was also felt in the depth of my heart for some time at "Siddhvaḷāgam," Mēttukuppam village near Vadalur. The wonderful atmosphere here at the Swami's place is so subtle and fine that it operates from the subconscient levels also and enters into us which is clearly indicated as for example, when my and nerves got body harmonised and their tiresomeness removed quickly, and that my sleep naturally and effortlessly got reduced in time, and the tamas of sleep was changed into a sort of awareness, and the body as a whole felt better in health in spite of the reduced hours of sleep. for three consecutive days. Others to have such experience in the Swami's premises at Siddhivalagam. There is an atmosphere of Amrita here—the people say so. Our body too absorbs something of its deathless forces which get indirectly translated by way of rejection and

reduction of tamas and sleep of body, For this it is better to keep the body pure by vegetarian food. Our Ashram too has its characteristic force of action on the body in harmonising the body and nerves and removing their tiresomeness and the body absorbs its forces which we indirectly come to know particularly when we go out of Pondicherry, because the body then is clearly felt to shed off or throw out the absorbed forces. Such places are really the special gifts of the Divine to the people of the earth and they only speak of His Glory. The reader may not give importance to these subjective experiences nor read the book through this subjective colouring. My findings in the book are placed on an objective footing.

I offer my heart-felt sweet thanks to Sri N. Mahalingam, President of Ramalinga Mission, Madras for coming forward, with abenevolent catholic spirit and a spiritual outlook free from institutionalism, to give his active and unreserved help in all the ways needed for getting the book published in the right time and that through an appropriate channel. His intense zeal and ardour for propagating the Light itself in the form of a lit-up light as the central and essential object of common worship for all religions and spiritual schools, but without interfering in their respective modes of worship of symbolical forms or of their founders, is highly commendable and it is gathering it strength towards the fulfilment, because all religions and schools of spiritual discipline commonly believe and accept the Light as the Goal.

My thanks and gratitude are also offered to Swami Siddha Narahari of Siddhashramam, Madurai and Dr. Su.Pa. Annamalai, Tamil Professor and principal of Thyagaraja College, Madurai, and author of Swami Ramalingam's biography, for their encouraging help in the matter of publication.

I am thankful to Sri R. Srinivasan, Prosperity Department of the Asrham, and to Sri P.V. Raghava Raju, Dy. Director, Chief Engineer's office, Hyderabad, a long time devotee of the Ashram as well as of the Swami, for helping me with some fitting quotations and references from Sri Aurobindo's and Mother's vast literature. The latter's help in this respect opened in me clues to a possible connection and even identity between the *Superman Consciousness* and the Swami's demate rialised consciousness.

Monssieur Alain Grandcolas of the Ashram transliterated the Mantra of Arut Perum Jothi into French. Sri Sai Vara Prasad typed almost the whole of the manuscript in a spirit of dedicated devotional free service of love. The commendable services of the

Ramalinga Mission, Madras also deserve my heart-felt thanks. Sri Naik Gulab Bhai Maganlal and his son Rajanikant of the Ashram have taken photos of the Swami's Shrines at Vadalur and Mettukuppam. I also acknowledge with thanks the courtesy of Vadalur Devasthanams for allowing them to be published. Sri Ranjan Kulkarni artist of the Ashram gave a good design of the picture for cover page, My heart-felt thanks are due to all and each of them for their help and service.

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I am particularly thankful to Sri Arabinda Basu, Director of Sri Aurobindo Research Academy and Professor of Philosophy of Sri Aurobindo International Centre of Education, Pondicherry, for encouraging me in this comparative study and also for making me participate in a Seminar on "Swami's Yoga" held at the Madurai University in February, 1972.

I am profoundly thankful to the University of Madras and its respectable Vice-Chancellor Sri N. D. Sundaravadivelu and his successors in office namely, Sri Malcolm S. Adiseshiah and Sri G. R. Damodaran, for publishing the first edition of the book—which is at once an act of glorious homage of love and dedicated service to Bhagvan Cidambaram Ramalingam, a Master-Yogi of the Supramental Age, and which serves also to commemorate His Siddhi Day of Sacrifice of His deathless body on 30—1—1874 for the cause of evolution of the earthly life into a life divine.

My thanks are also offered to Sri C. K. Kumarasamy, the Registrar of the University for his ready help and co-operation in all matters concerning the publication. I also extend my heart-felt thanks to Dr. V. Jayadevan and Dr. N. Veezhinathan of the University for their patient proof-reading services.

My thanks and appreciation are extended to the Avvai Achukkoodam, Madras for bringing out the book in a good get-up.

Sri Aurobindo Ashram
Pondicherry
31—1—1980

T.R. THULASIRAM.

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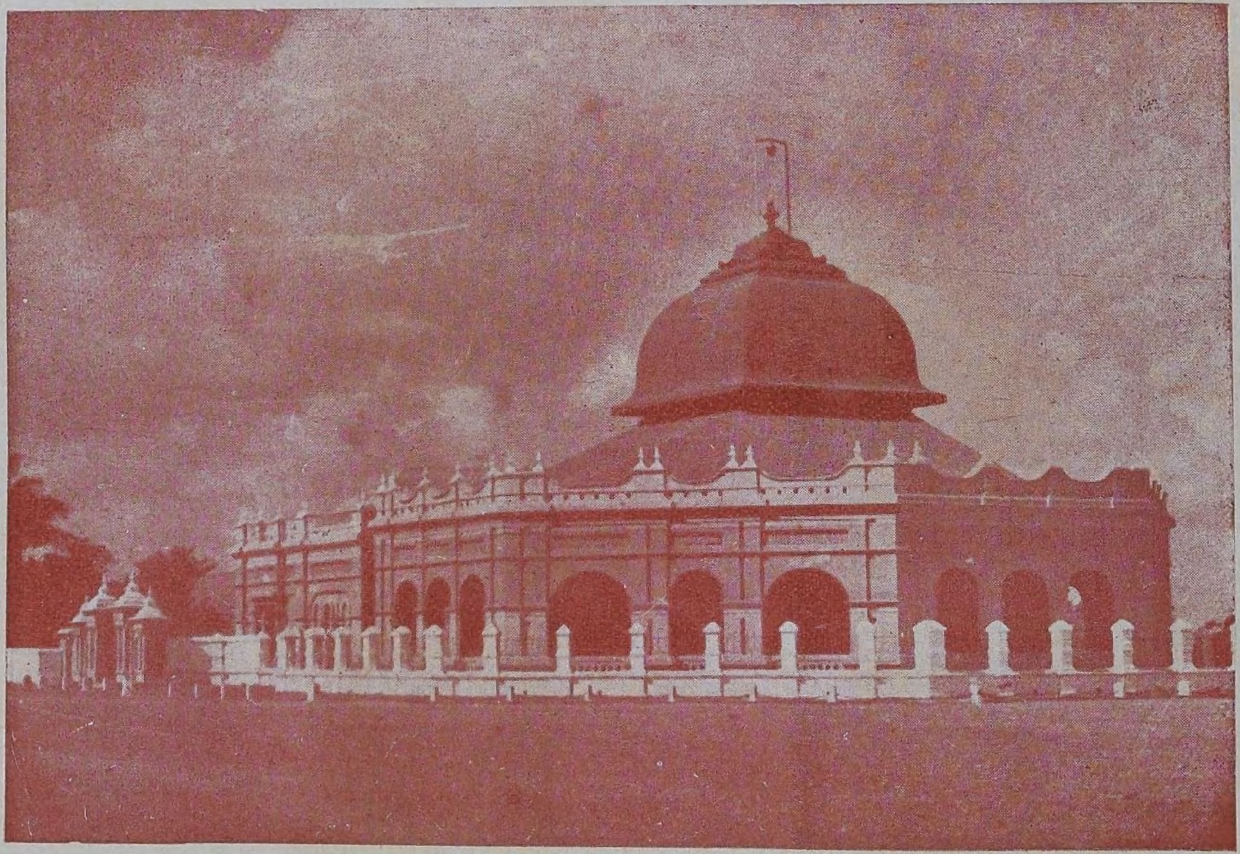
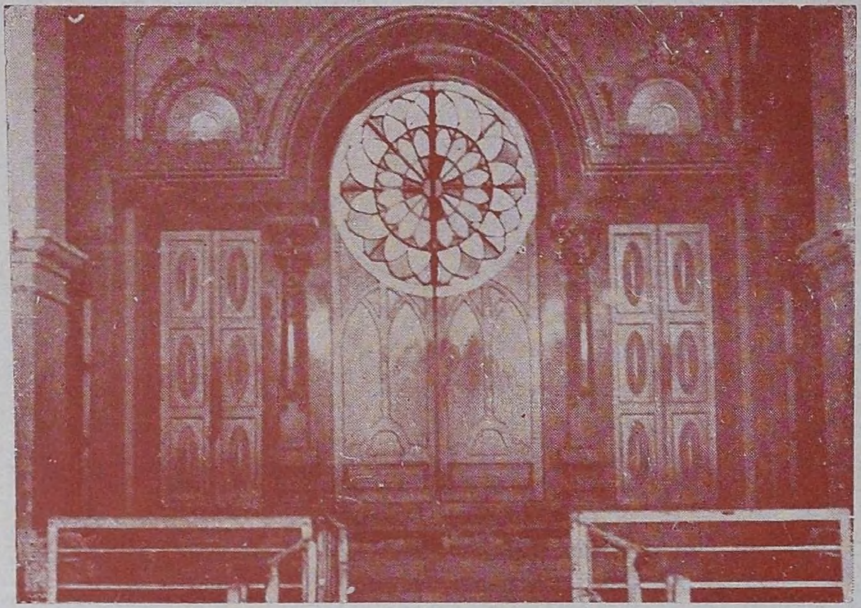
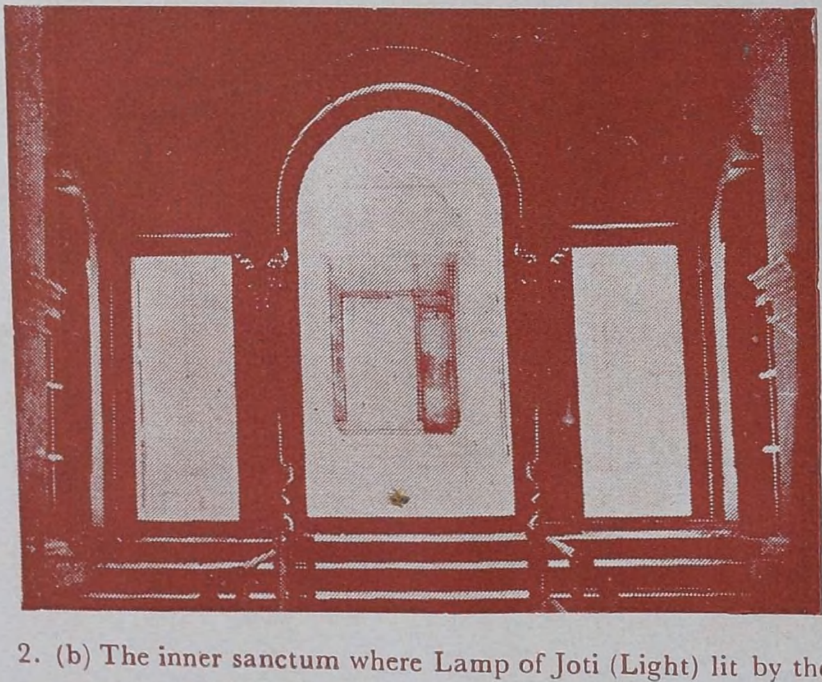


2. Satya Jnana Sabha Shrine Opened in 1872 in honour of the coming of the Supreme Divine on the earth as manifestation of the Vast Grace-Light.

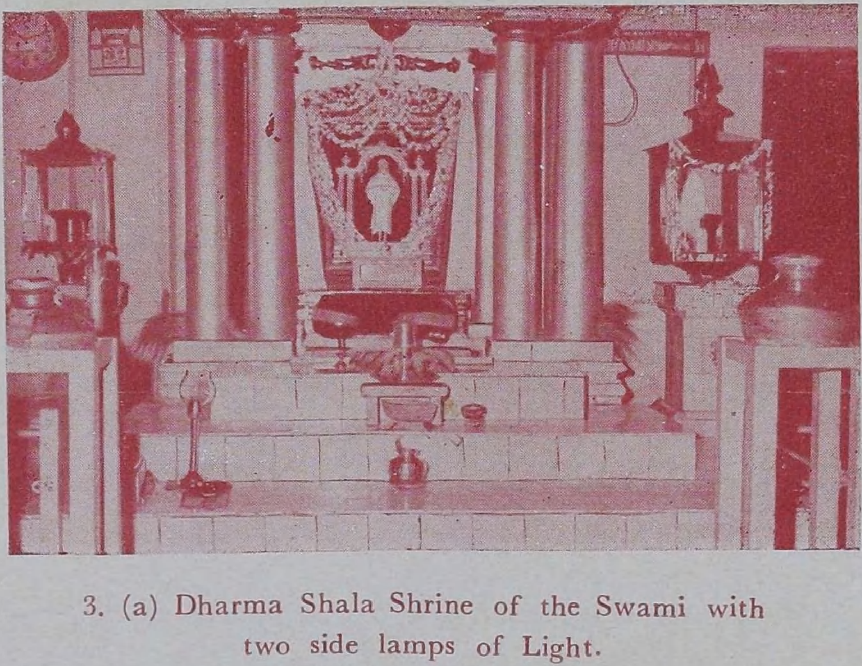


2. (a) Main door to the inner sanctum of Satya Jnana Sabha.



2. (b) The inner sanctum where Lamp of Joti (Light) lit by the Swami is kept (for worship) behind seven screens.

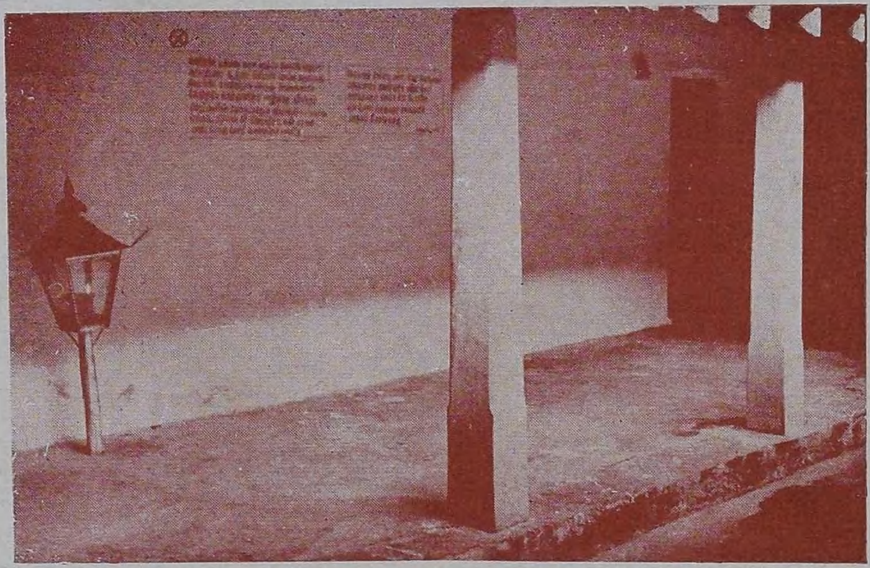
3. Dharma Shala Shrine at Vadalur.



3. (a) Dharma Shala Shrine of the Swami with two side lamps of Light.

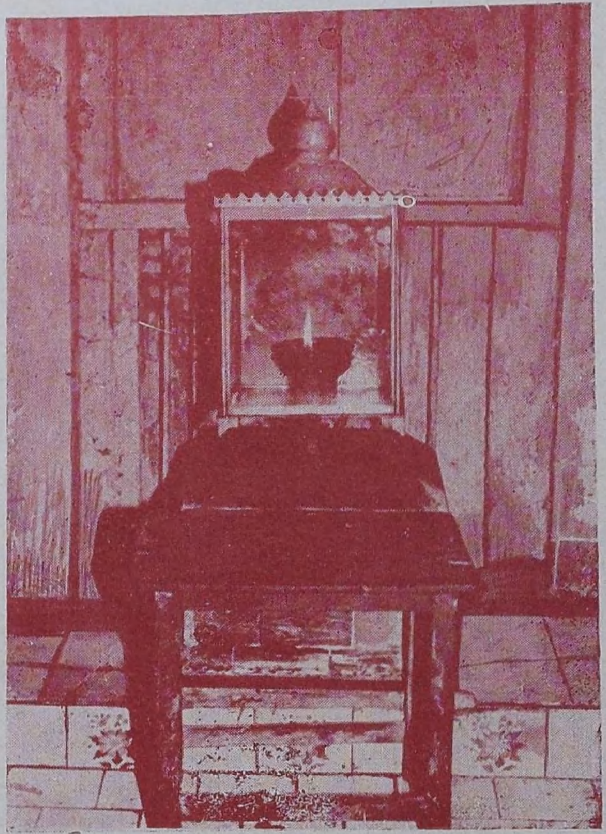
3. (b) Silver image of Swami Ramalingam as seen in Dharma Shala Shrine, Vadalur.

4. "Siddhi Valaga Maligai" — Swami's last resort at Mettukuppam.



4. (a) Verandah of "Siddhi Valaga Maligai" house with inscription of Arutpa songs on the wall of inner apartment where he dematerialised his deathless body in 1874 in the expectation of an imminent manifestation of the divine Light.

4. (b) Closed door in the verandah leading to the inner apartment where he dematerialised his body and disappeared in 1874.



4. (c) Joti of Lamp lit by the Swami and kept burning ever since in the Shrine in the front part of "Siddhi Valaga Maligai."

5. Sri Aurobindo (1872—1950).

" He has come to bid the earth
to prepare for its luminous future. "

— The Mother.

Ō ... m ... Namō Bhagavathē Sree ... Aurobindāya
Srī Aurobindaḥ ... Sharaṇam Mama.

" Sree ... Aravinda Sree ... Aravinda Aravindāya Nama Ō ... m ...
Srī Aravinda Srī Aravinda ... Mirra Aravinda Nama Ō ... m ... "

6. The Mother, SriAurobindo Ashram. (1878 — 1973) as seen at the balcony on Her Darshan day on 24th November 1967.

" The Mother comes to bring down the Supramental. Her embodiment is a chance for the earth - consciousness to receive the Supramental. "

— Sri Aurobindo.

Ō ... m ... Namō Namashree ... Mirrāmbikāyai
Mirraḥ ... Sharaṇam Mama.

" Sree ... Mā Jai Mā ... Jai Jai Mā Ō... m ...
Srimayi Jaimayi ... Jaya Jaya Mā Ō ... m ... "

Image of Thirumoolar as in His Samadhi - Shrine
at Thiruvādu Thurai (near Kumbakonam)

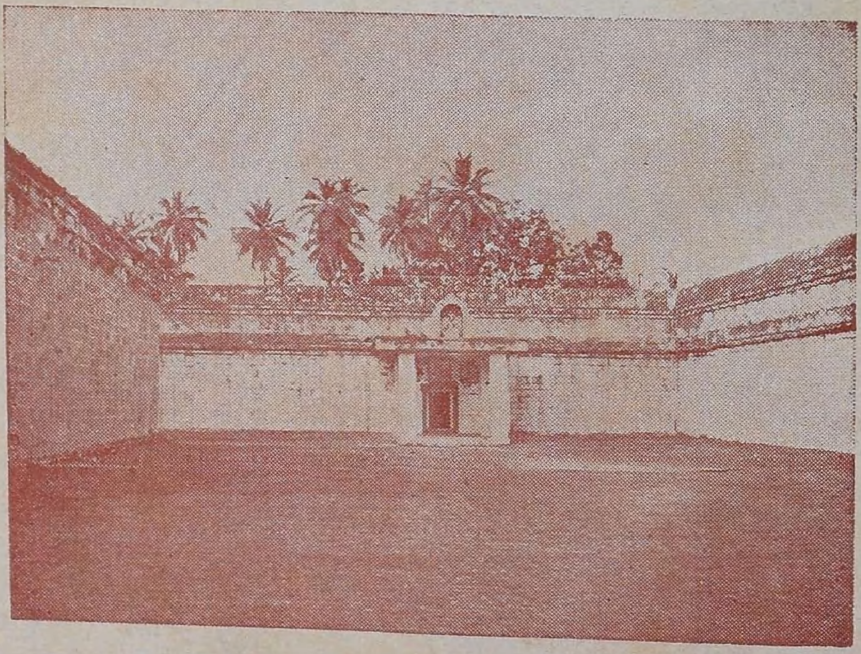
1. "Kooththē Sivāya Nama
Kooththē - Ī - Ū - Ā - Ē - Ōm - Sivāya Nama
Kooththē - Ī - Ū - Ā - Ē - Ōm - *Sivaya* Nama
Kooththē - I - Ū - Ā - Ē - Ōm - Nama Sivāya"—(TM 912)

2. "Sivāya Nama Ōm ... Sivāya Nama Ōm
Sivaya Nama Ōm ... Nama Sivāya" — Ibid TM 912

The above are the most secret and integral Bija and Nama mantras of the ancient Thirumoolar for realisation of soul, self and the Divine and for the integration, through the five vowels and their centres or chakras, of the three bodies — the physical, subtle and the soul's luminous causal — and for transformation of nature and the physical body. Kooththē (கூத்தே) is the Dance or Truth - vibration

of the Divine in the Truth - World of Supermind. Note the change of long vowel Ī (ई, ஈ) into the short I (इ, இ) in the fourth line.

"Sivāya Nama Ōm..." leads one's consciousness upwards, "*Sivaya* Nama Ōm," inwards, and "Nama Sivāya" downwards. The chant of the Siva mantra as a whole acts to integrate the three bodies with a powerful concentration at a particular centre like the heart or the mid forehead. Similarly the chant of the three lines of the powerful vowels (Bija mantras) beginning with "Kooththē" as in TM 912 integrates the whole adhara (psycho-physical system) with all its main centres (chakras) as well as with the three bodies. The chant of the said Bija mantras i.e., the five long vowels, Ī—Ū—Ā—Ē—Ōm (ஈ—ஊ—ஆ—ஏ—ஓம்) at first evoke and open the five main centres. Thus, a slow and repeated chant (say 20-30 times or more) of Ī (ஈ, ई) activates and opens the navel centre (Nabhi); Ū (ஊ, ऊ) the heart centre (Anahata); Ā (ஆ, आ) the spinal base or sex centre (Mooladhara); Ē (ஏ, ए) the throat centre (visuddhi); Ō (ஓ, ओ) the mid fore-head centre (Ajna), and when Ō is chanted with m i.e., as Ōm or rather as Ō...m...(ஓம்,ॐ) it reaches and strikes at the top of head (Sahasrara), and then reverberates reaching down finally the Mooladhara. (It is seen that the corresponding short vowels I—U—A—E—O இ—உ—அ—எ—ஒ touch the same centres but into their inner depth). The Bija and Nama mantras either separately or in their combined form as in TM 912 are meant for the people of all age-groups including the youths and the householders.



The outer courtyard of the Samadhi-Shrine of the ancient Thirumoolar who lived about a 1000 or 1500 years before.

ARUT PERUNJŌTHI MANTRA
AND
INTEGRAL MANTRAS

On the basis of the said Siva mantras (TM 912) of Tirumoolar and 'Arut Perunjōthi' mantra of Swami Ramalingam which are the integral mantras for an integral realisation of the Divine and transformation of nature and body, the following Nama (Name) mantras of the Supreme Divine have been revealed to the author in their integral form. Here, the name of Siva or Rama or Krishna stands, not for any overmental god of the Religions, nor exclusively for an Avatar of that name, but for the all-inclusive Supreme Divine, one with the Divine Shakti too. In the meditative chant of the above said two-line mantras, as well as the following, the first line gives the upward consciousness, the first part of the second line the inward and its last part the downward, though however, the mantra as a whole gives a powerful cumulative effect of concentration generally in the whole system or at a particular centre like the heart or the mid fore-head or the top head. "...Jai Rām" gives the upward consciousness,"Jai Rāma.." the inward, and "Jaya Rāma.." the downward; "Sree.." upwards, "Sri" inwards; "Ōm," according to the context and drive of the preceeding words, upwards or inwards or downwards. However, one need not or may not necessarily watch and observe each time these changes, especially when chanting an integral mantra with the loving and joyful remembrance of the Divine, and also hearing the same simultaneously for the purpose of concentration.

1. Sree..Rām Jai Rām..Jai Jai Rāma Ō..m..
   Sri Rāma Jai Rāma. Jaya Jaya Rāma Ō..m..
2. Sree..Mā Jai Mā..Jai Jai Mā Ō..m..
   Srimayi Jaimayi..Jaya Jaya Mā Ō..m..
3. Sree..Krishna Sree..Krishna Krishnāya Nama Ō..m..
   Hari Krishna Hari Krishna..Krishna Krishna Nama Ō..m..

Each of the said three mantras and the Siva mantras (TM 912) of Tirumoolar has been found effective and powerful by Sri Ganga-

dharan of Sri Aurobindo Ashram, giving him the following experience. In the Great Silence that ensued after the meditative chant—the vocal chant followed by the mental for about an hour,—deep Peace and Light surrounded him and Omkara sound was heard, and his physical body joined *in its essence* with his pure white subtle body which in turn joined with his soul's luminous body. The process of integration takes place in the heart centre, first the physical body (i.e., its essence) rising up to the head and then coming down to the feet and back to the heart centre to complete its integration with the subtle body. Similarly the subtle body joins with the luminous body. Then, his integrated luminous body, along with his spiritual consciousness of soul as united with the Self, ascended to the vast Truth-world of Supermind, after passing through the several overhead planes and the Void. Gangadharan experienced the pure white Light of Grace in the Truth-world, and at a lower level therein he saw directly in the lower Ponnambalam the Golden Truth-world of Golden Light, the Siva-Sakti Dance in their blissful and luminous Truth-Physical Bodies and also their circumgyrating dance in bodily union, and then he returned in his integrated luminous body to the earth. Now the three bodies became distinct to enter into his system (adhara); At first the physical entered with a great inrush of the transforming "Golden Red Light" into all the cells of the physical body, then followed by the entry of the subtle along with the luminous, accompanied by a similar rush of the "Golden Light" into the whole adhara. His room was also filled with the Golden Light.

At the beginning of the chant of the respective Mantras, Gangadharan felt for a while the Presence of Thirumoolar, Swami Ramdoss of Kanhangad (Mangalore), The Mother of Sri Aurobindo Ashram, Sri Krishna, as the case may be when taking up each mantra on a different day in the order of Siva mantra, Ram mantra, Mā mantra, Krishna mantra, respectively. In the case of Krishna mantra, the vision broke out with the scene of battlefield in which Sri Krishna was seen preaching to Arjuna and this vision disappeared and was soon replaced by Sri Aurobindo appearing in His benign luminous Golden Form. Later, during the ascent of Gangadharan to the Truth-world, Sri Aurobindo was replaced by the Mother of Sri Aurobindo Ashram especially at a stage in the ascent when an obstructing golden Dome was opened by Her with a stroke of golden hammer and as a result Golden Light rushed downwards to the earth whereas Gangadharan ascended into the Truth-World receiving the golden light in his body also. By chant of each of the above said mantras the experience as given in the preceeding para repeated itself.

4. Sree..Aravinda Sree..Aravinda Aravindāya Nama Ō..m..
Sri Aravinda Sri Aravinda..Mirra Aravinda Nama Ō..m..

By chant of this integral mantra, Gangadharan felt Light and Omkara Sound surrounding him, and his adhara (the psycho-physical system) blossomed in all the centres(chakras). Sri Aurobindo and the Mother appeared for a while in their luminous golden Forms of Grace. Then his deep soul-consciousness joined with the Self and ascended to the Truth-world, and he felt the Divine Presence everywhere. Even during the ascent, the Golden Light was seen flowing down from above and spreading everywhere. In the summit of the Truth-World he experienced the vast and pure white Light of Grace. When he was identified with it, he heard an immortal sound which made him wake up with open eyes. The vibrations of the experience continued for a long time and were tangibly felt in the body.

5. Arut Perunjōthi..Arut Perunjōthi
Thanip Perung Karuṇai..Arut Perunjōthi

By the meditative chant of this universally appealing direct mantra of the Divine as Supreme Light of Grace, Gangadharan had the most powerful and integral experience in which the vast Light of Supreme Grace linked the Truth-world of Supermind with the whole universal manifestation (visva darshan) and the vast nether Realm of the Inconscient Darkness. The graceful Presence of Swami Ramalingam was felt for a while during the chant. Then, Gangadharan was surrounded by the white Light of Grace and Omkara Sound and Bliss. His soul-consciousness joined with the Self and ascended to the Truth-world of Supermind, seeing the pure white Light of Grace everywhere on his way. In the ascent into the Truth-World he entered into the Golden Truth-world of Golden Light (Ponnambalam proper) and then reached the summit Truth-world (Cit Ambalam) of the pure white Light of Supreme Grace (Arut Perunjōthi). He became identified with the Supreme Divine of the vast Grace-Light and experienced the whole universal manifestation in its formless form and as an expression of Supreme Compassion (Thanip Perung-Karuṇai). Then, by a power of the Grace-Shakti he came down into the Golden Truth-World and saw Siva-Sakti Dance in their subtle or formless form of union, and after descending through several planes, came back to the earth which appeared illumined by Golden Red Light.

His soul-consciousness entered back into the physical body through Brahmarandhra, the hole in the top head. But before so entering, "Golden Red Light" rushed into his physical body filling up all its cells, and then "Golden Light" similarly entered into his

whole adhara. His whole body appeared luminous in golden red, and even the roots of hair shone likewise. An indescribable Bliss overwhelmed the depth of his heart. Now the Golden Light rushed into the vast nether Realm of the Inconscient Darkness and pervaded it making it luminous Golden. Then, the Inconscient was filled up with the White Light of Grace, and with it, came the tangible experience of micro-atomic, luminous and conscious white particles of Substance radiating Light—the same particles as were seen before by Gangadharan in 1978 in his rare vision of dematerialisation of the luminous golden, transformed-living-body of Swami Ramalingam (see the Appendix in Volume I)—and there was also the experience of the Supreme Divine inhabiting it with Love and Grace and Compassion. This revealed concretely that the Supreme Divine of Vast Grace-Light (Arut Perunjōthi Āndavar) has become the Inconscient Darkness for the play of a slow evolutionary Manifestation. Gangadharan heard a blissful Sound of Grace, hitherto unheard of ever before. He sensed too a Fragrance of Grace. After two hours of continuous experience he woke up with eyes open. This is by far the most powerful and wonderful integral experience he ever had. The vibrations of the Presence of the Supreme Divine with the Light of Supreme Grace were felt concretely and tangibly in the physical cells of the body too and it continued for long long hours. He felt his heartfelt gratitude to Arut Perunjōthi Āndavar for providing him this supreme experience.

The Supreme Divine is inherent in and inseparable from the Vast Light of Supreme Grace, though the Grace-Light is fully manifest above, but hidden below in the nether Darkness, and involved and indirectly present in our earthly life and body and Matter. Arut Perunjōthi mantra can evoke its Grace to act in any condition and situation.

The author is whole heartedly thankful with gratitude to Gangadharan for his graceful humility and catholic readiness to accept and do these mantras one by one at his specific request. The above is given here with his knowledge and approval. Some other devotees also had integration of the three bodies at the psychic level, though without the ascent, but resulting in the experience of the concrete and tangible Presence of Swami Ramdoss or Sri Aurobindo or the Mother, deep within the heart, and also in the whole body, according to the chant of integral mantra chosen. One devotee by name T.R. Jawaharlal of Madurai who is open to the influence of the above said Super Yogis, got such an aforesaid Presence of Sri Aurobindo, and then of the Mother, by the chant of Siva mantra (TM 912) of Tirumoolar. Another devotee by name P.V. Raghava

Raju of Hyderabad who was doing particularly the said Siva mantra, got a progressive integration and harmonisation of his adhara and its various contres, enabling his spiritual consciousness to rise to the overhead planes of consciousness and bring down into his adhara more and more of the blissful impulsions of a higher and higher consciousness. These integral mantras are meant for practice by the people of all age-groups including the youths and the householders, and that in any posture, sitting, lying or walking.

It is readily seen that if an integral mantra at the best can give supramental transformation of body, "Arut Perunjōthi" mantra is all the more necessary for transformation of the body into its deathless state, because the Light of Grace invades and illumines the Inconscient Darkness which is the strong fortress of the dark power or god of death. This mantra, received directly from the Divine by Swami Ramalingam and soon given by him to the disciples and devotees in his last days when he had already attained the deathless transformation of his body — that is, before dematerialising it in 1874 in sacrifice for the universal manifestation of the divine Grace-Light directly on the earth—has an immense significance and value for the humanity which is seeking for an individual as well as a collective evolution of its earthly life of Ignorance into a divine life of Bliss and Knowledge, and for the unity of the world and mankind.

18—4—1981
Sri Aurobindo Ashram
Pondicherry.

T. R. THULASIRAM

MOTHER'S EXPERIENCE OF GRACE—LIGHT[1]

Grace-Light -- Oh ! I liked it very much in his letter ....[2] Grace-Light. That, that is what is working, you know : the work that is being done through this (the body), it is absolutely like that, it is absolutely like a Grace-Light. I liked it very much. It is absolutely this.

Well, it is a light that has many degrees, and in the most material, it is lightly .... it must be the supramental force[3] because it is lightly golden, lightly rosy (you know this light) but very very pale. There is one (gesture pointing to a higher strata) which is white like milk, opaque — that is very strong. There is one (gesture pointing very high) which is white ... which is a light that is transparent. *That, that is something interesting: a drop of it on the* hostile forces, it dissolves them. They melt like this (twinkling of the eye). I said all this to Sri Aurobindo, and he confirmed it absolutely. It is essentially the Grace in its state ... (gesture pointing very high) supreme. It is a Light, it has no colour, you see, it is transparent, and this light (I experienced it, and I say this because I know): one puts it on a hostile being and ... it dissolves like this. It is extraordinary ... and then, under its aspect which we could call benevolent (that is the Grace which succours, and which helps, and which cures), it is white like milk. And if I want an action absolutely material (but this is recent — it is only recently since the coming of this new consciousness)[4] so in its action that is physical on the physical, it becomes slightly coloured : it is luminous. It is golden with rosy inside but it is not rosy (Mother takes a hibiscus flower near her) it is like this.

The Mother's remarks on Grace-Light have appeared under 11th and 22nd July 1970 in volume XI of L' Agenda De Mere as published in 1981. The above passage has been translated from French—By courtesy to the Institut De Recherches Evolutives, Paris.

1. The author of this book has given the title to the above passage and also the foot notes 2 to 4.

2. See Appendix III (a) to III (f) of this book (Volume I). The author as an inmate of Sri Aurobindo Ashram and as a disciple of the Mother, sent to Her his letter dated 4—7—1970 through Satprem of the Ashram with a covering letter to him—regarding the body-transformation of Swami Ramalingam by the power of divine Love and Grace-Light, as revealed in the Swami's poem "Joti Agaval". A true and faithful translation of the relevant part of the poem was done in simple and good English for a ready understanding of the matter and it was also sent to the Mother. However, the Swami was wrongly reported to the Mother to have died, though instead he had dematerialised his transformed body and disappeared in 1874.

3. See Appendix III (e): Mother's remarks on Grace-Light, as originally passed on to the author by Satprem on 12—7—70 are the same as given in the L' Agenda on 22—7—70, and end with the words ... Supramental consciousness *or the Grace-Light as Swami Ramalingam says.* Subsequently on 28—7—70 the last part in italics was dropped out and instead the Mother's words, "Grace-Light *is ... one activity* of the supramental" ware added: The modified remarks are as given in Appendix III (e).

4. Superman consciousness since 1—1—1969.

CHAPTER I

SWAMI RAMALINGAM - LIFE SKETCH

Swami Ramalingam, popularly known as Vaḷḷalār, the Great Munificient, may be regarded as the foremost of the saints and sages of the nineteenth century, considering the heights, widths, depths and intimacies of his integral realisation of the Divine in all the "inmost, inner, outer, and the outermost parts of his being". He was a yogi who put before the people deathlessness of body as an essential part of the realisation of the One blissful Divine, a saint whose very soul-stuff was made of infinite love and compassion, a sage of Truth - consciousness who possessed the divine knowledge and science of deathlessness of body and attained its deathless transformation along with the self-creative power of creating all substances of whatever kind including bodily substances, a born Tamil-poet of divine inspiration who could distinguish the various levels of inspiration and who received in silence the "Word of Truth and Grace from the Cit-Shakti of Grace in the transcendence of Cit Sabha, the transcendent and universal world of Truth-Consciousness". Besides, he was a critic, writer and commentator and also had knowledge in occultism, alchemy, astrology, and medicine particularly in the nutritional and medical values of herbs and leaves. He was a musician too with a keen musical taste for lyrical songs and he composed lyrics to express, in an easier and popular style, his highest and sublime realisations of the Divine, particularly that of Truth-consciousness (Satya Jnana).

Of the six volumes of "Arutpa", the poems of divine inspiration, the last volume is unparalleled in spiritual history as it gives expression to his realisation of the vast world of Truth-knowledge and the Beyond, and touches on subjects like transformation and deathlessness of body. If any sort of comparison has to be made at all or even for its own proper understanding, it can be done only with reference to the vast and infinitely detailed spiritual and yoga literature which Sri Aurobindo has fortunately and gracefully left us behind.

The Swami was the one who affirmed openly and clearly in an unmistakable language the deathlessness of his body which he attained

by the power of what he called "Arut Perum Joti", the Vast Grace-Light of the Divine which he identified as the Truth-Light of Knowledge, Satya Jnana Joti. In the last decade of his life he started first in 1865 an association of spiritual fellowship called "Samarasa Suddha Sanmarga Satya Sangam", the association for the path of purity, truth, the right and harmony, opened in 1867 a dharmashala at Vadalur for the feeding of the poor and the hungry, inviting the people to express to their fellow-beings and creatures compassion which is the grace of one's soul for meriting the Greater Grace of the Divine for His realisation ; and lastly founded at Vadalur, 40 miles off Pondicherry, in the significant year 1872 a symbolic shrine of worship called "Satya Jnana Sabha", the sanctum of Truth-Knowledge in honour and respect of the universal coming of the God of Vast Grace-Light who was about to manifest, requesting the people to receive Him and His rule on earth in all joy and enthusiasm. In this shrine the diffused light of a lamp is worshipped as the divinely sanctioned and blessed symbol of the divine Light of Truth-Knowledge or Truth-Consciousness. He even wrote to suggest that this lamp of light, which is kept behind seven coloured screens of cloth representing the seven veils of Ignorance, might be lit up in the shrine until the God of Vast Grace-Light becomes manifest on the earth with His siddhis or miracles such as the changing of the aged into youth and re-awakening of the dead into bodily life; these siddhis are indications of His manifestation.

Through the Sangha, he awakened the people to the oneness of spiritual brotherhood and to the foolishness of man in consenting to death. He said, "By an error the people have consented to die" and his Sangha is out "for annihilation of death itself". On the more positive side, as ordained by the divine will, He gave to his disciples the mantra "Aruṭ Perum Joti, Aruṭ Perum Joti, Tanip Perung Karuṇai, Aruṭ Perum Joti", meaning "Vast Grace-Light, Vast Grace-Light, Supreme Compassion, Vast Grace-Light" and thus kindled their aspiration for the divine Light of Grace and promised them around the years 1871-1872, the imminent coming of the Supreme Divine as the Vast-Grace Light or rather as God of Vast Grace-Light to rule on the earth, and consequently of the coming of a new race of people who will defy disease, aging and death and of a new diviner trend in evolution of life of men, animals and plants. Of such a one we shall try to know in the more true setting of the Time-Spirit of the Divine, as he closely oversteps into the spirit of our age i.e., the age of Sri Aurobindo and the Mother.

Swami Ramalingam was born in 1823 in Marudur near Chidambaram in a Hindu Saivite family as the fifth child and last son of his father Ramayya Pillai and mother Chinnammayar who had borne him

in her womb after she received vibhuti, the sacred ash of blessings from an unknown guest of honour, a Siva Yogi who blessed her with a son like himself. Ramalingam was conscious of his birth not merely at the time of birth but even during all the processes that culminated in fertilisation, as he wrote to say in "Peru Vinnappam" that the emanations of his soul took active part in the formations of the sperm-cell of his formal father and of the egg-cell of his formal mother with the divine innner light of protection for keeping up the divine qualities of his soul and a good physique (Prose pp. 120-122).

In the fifth month of its age, the child, as was the custom, was taken by the parents to the Chidambaram temple where it broke into mirthful laughter before the deity of Nataraja during the formalities of worship. In front of the adjacent sanctorum called "Chidambara Rahasyam" signifying according to popular notion the vacant sunya or void, the child sensed infinity, which is expressed by the Swami in one of his songs (Arulvillakkamālai-Bk-11-36-44).

தாய் முதலோரொடு சிறிய பருவமதில் தில்லைத்
தலத்திடையே திரை தூக்கத் தரிசித்தபோது
வேய்வகை மேல் காட்டாதே என்தனக்கே எல்லாம்
வெளியாகக் காட்டிய என்மெய் உறவாம் பொருளே

Ramalingam lost his father in the next month. The family soon shifted to Madras where his brothers made a living by religious discourses. The boy was not interested in the routine of learning, though put to school at the age of five and even entrusted to a Tamil vidwan for his studies. But at the age of six he could concentrate at Ajna the mid centre between the eyebrows and realise and see in mirror his Ishta devata, god Murugan i.e., god Subramanya of his heart's devotion. The said vidwan sensing the divinity of the boy hesitated and avoided to teach him. At the age of nine, the boy broke spontantaneously into lucid Tamil songs of devotion for the god and the Swami has said in several of his songs that intuitive knowledge came to him from within, without the necessity of the laborious outward forms of learning. His earliest songs sung in praise of god Murugan, the presiding deity of a temple in Madras, are devotionally popular among the Tamil public even to this day. Even in the first poem of worshipful devotion on god Murugan, the Swami aspired for deathlessness of body (Book 9-51-27). His later songs on Murugan and particularly those sung in praise of this deity at Tiruttani temple form one volume of poems. To Ramalingam this god soon grows into the stature of the One Divine at once of form, formlessness and formless-form.

However because of the absence of his interest in the outer forms of schooling and learning, the boy was denied food by his eldest brother as a compulsory mode of mending him towards studies. The boy soon left the house to wander in solitude and however turned up to take food in secrecy from the kind and feeding hands of his brother's wife. This sort of stealthy practice touched and moved her soft heart deeply and she broke into tears, when the boy had to turn up for food late and in secrecy even on a day of feasting like the annual ceremony (Shraddha day) of his demised father. Because of her sympathetic entreaties and advices the boy Ramalingam agreed for taking to studies earnestly. He was then provided with a separate room for his studies and meditation.

At about this period, one day, in place of his ailing brother who used to give daily discourses to a religious audience, this boy of 11 years happened to give a masterly exposition on a passage in " Sēkkiḷār Purāṇam ", relating to the world-founding Dancer of vast Light. The audience liked him to continue his discourses for some days. By this incident his brother began to understand his true worth and nature and allowed him to pursue the studies according to his own aptitudes and choice.

His divinity came to be recognised by the devotees in his early age of eleven years when he began to visit the Shiva shrine at Tiruvottiyur, a suburb of Madras, where he sang impromptu devotional hymns and songs in praise of the One Divine, the Impersonal Person of Formless-Form, in the forms of Shiva and the goddess Uma. Even in these early songs we meet with his intense and fiery aspiration for the Grace-world of Truth-Knowledge (Aruḷ Veḷi) and for deathlessness of body. These songs also touch on his aspiration for spiritual life, purification, consecration, devotion, surrender, compassion and reverence for all beings and creatures and oneness with the Divine. These poems of this peoiod form three volumes of his Arutpa.

Between the age of 15 and 30 years many disciples came to him seeking illumination. Notable among them was one Vēlāyuda Mudaliār, a scholar in Tamil, Sanskrit and English. During this period the Swami wrote commentaries and interpretations on some of the rare Tamil works like 'Olivil Odukkam' which brought out the integrality of the Divine by a synthesis of Vedanta and Saiva Siddhanta in an age thickly beset with the sectarian philosophical schools of advaita, visishtadvaita and dvaita.

The Swami married much against his will but in deference to the advice of a saintly soul and at the insistence of his immediate relatives

through that saint. But he remained wholly detached to the married life since the very beginning of it and sought to turn his newly wedded wife towards spiritual life.

He undertook pilgrimage to Chidambaram along with some of his disciples and visited shrines on the way at Conjeevaram, Pondicherry, Cuddaloor etc. After a tour of the South he settled in Chidambaram for sometime and thereafter in Karunguli near Chidambaram since 1858 for about 9 years. Here he had the opportunity to worship often with songs in extempore verses the Lord Nataraja of Cit Sabha in the Chidambaram temple, his favourite deity answering and satisfying at once his inner aspiration for the Grace-Light of Truth-Knowledge or Truth-consciousness and the outer needs, modes and forms of worship. Swami Ramalingam glorifies the Lord of Dance as the supreme Divine making the world-founding dance, that is, the dance of universal vibration of His will in spiritual Light. He so describes Nataraja in many poems and also in passages of oral teachings recorded by the disciples (Upadesha, p, 15-16).

Lord Nataraja is the Light within Light. The world-founding sessions of the Divine are 1. the 'Cit Sabha', the plane or session of comprehending Truth-Knowledge (Vijnana) 2. 'Por Sabha' the Golden world or session of knowledge, i.e., the apprehending and differentiating truth-knowledge (Prajnana) and 3. 'Samarasa San-marga Sabha.' the last session of the movement of Truth-Knowledge which is subsidiary to the Por Sabha (cf: Sri Aurobindo's words: 'a plane of blissful dualism in unity'—Sanjnana). This triple plane as a whole is called by the Swami with the general name of 'Satya Jnana Veli', the world of Truth-Consciousness. Names like Chidambaram, the space or sky of Knowledge, Arul Veli, the space of Grace, Arut Perum Joti Veli, the space of vast Grace-Light, Suddha Siva Veli, the pure space of the unity of Satcidananda, and Ubhayāmbaram the biune sky or infinity of space,—all these names refer to this triple plane of Truth-Knowledge as a whole and this corresponds to the world of the Supermind of Sri Aurobindo. The ajna or the mid centre between the eye-brows is referred to by the Swami as Cit-Sabha-dvara (the passage to Cit Sabha), Cit-Sabha-anga (the part of Cit Sabha), and even as Cit Sabha itself, but in a derivative and secondary sense, because the mental ajna where the psychic soul also can be realised in its depths is derived from the high-seated divine Cit Sabha, called Jnana Sabha or Tirucitambalam (i.e., Tirucittrambalam). This much has to be said to avoid any possible confusion in terms for the readers of his Tamil poems.

However there is the tradition of the Truth-Consciousness or Satya Jnana rooted in the ancient Tamil spiritual literature of 'Tirum-

antiram' of Tirumoolar who lived about 3000 years before and who was perhaps the first in this part of the country to express that deathlessness of body, overcoming or avoiding the aging process of physical body and a divinely enriched higher kind of body (Parakāya) are possible to one who has the knowledge of thrice the seven principles of the Sun of divine Light (TM—706).

மரணம் சரைவிடல் வண் பரகாயம்
இரணஞ் சேர் பூமி இறந்தோர்க்கு அளித்தல்
அரணன் திருவுரு ஆதல் மூஏழ் ஆம்
கரன் உறுகேள்வி கணக்கு அறிந்தோனே

Many miraculous events are attributed to the Swami in this period of life at Karungkuli which is two miles off from his later resort of Vadalur. He had mastery over wind, water and rains, fire etc. and over living beings and creatures like serpents, ghosts and spirits of this world and also on vital beings of the other worlds.

Here at Karungkuli, he wrote much of his later works except the sixth volume of Arutpa. One day when he was writing his poems, seated near an earthern naked oil-lamp (one wide-mouthed naked clay-lamp) at Karungkuli house, in the midnight, he happened to pour into the basin of oil-lamp, water from out of a new earthern pot filled with water and kept inadvertently near the lamp by the landlady of the house. By the divine grace the oil-lamp kept on burning, though water was poured by the Swami from the pot, thinking that it must be oil. Sometimes he happened to transmute baser metals into gold and threw it away advising the greedy persons interested in alchemy not to run after such things. He cured many diseases of the people like leprosy, cancer, etc. by giving them sacred ashes i.e., vibhuti.

In 1867, he settled at Vadalur, two miles away from Karungkuli, and about 40 miles off Pondicherry, and situate on the trunk road between Cuddaloor and Neiveli. It is here that he founded a Dharamshala or a home for the feeding of the poor, a school for spiritual learning and literature (Samarasa Veda Pata salai) and the shrine of Satya Jnana Sabha. The last decade of his life witnesses his highest realisation of the Vast Grace Light of Truth - Knowledge and the Beyond which are recorded in his last work i.e., sixth volume of Arutpa. The opening of this knowledge has its beginning by vision in the poem "Mahadevamalai" of the first volume, its development in the fourth volume and its fulness in the sixth volume in chapters like "Joti Agaval", "Pon Vadivap Peru" and "Suddha Siva Nilai".

On the day of opening of dharmashala in 1876 for feeding the poor and the hungry he read the first chapter of his prose work "Jeeva Karunyam" to his disciples. He wove round this practical way or sadhana of compassion to fellow-beings and creatures, the fulfilment of the highest aspiration of man in realising the bliss of the integral Divine on the earth with a body free from disease, aging, decay and death. He deprecated killing of animals for food and for religious sacrifices. He could not bear the least harm or injury to animals; he withered with the withering of plants, melted and pined away with the sight of the hungry, the poor and the helpless victims of circumstances. Abstinence from animal food and a reverence for the life around, are conditions for embracing his way, the Samarasa Sanmarga Sanga. Many of his poems and writings go to the extent of even suggesting that vegetarianism and abstention from animal food are the ways for achieving transformation of body into deathlessness. The Swami's soul was made of the very stuff of compassion. By his powerful and penetrating eyes of compassion he changed many non-vegetarians into vegetarians. His compassion extended to material objects too as is seen from his story of a man fainting at the very sight of an earthen pot (i.e., its form) being broken accidentally by another while walking on the road and hitting it by leg, that is to say, the Swami had sympathy or compassion for the form of a material object and he was unable to bear its breaking. He felt the same equality of compassion for the sufferings of man as well as of animals and felt the need of similar treatment in both cases, as can be seen from the argumentary treatment he gave to his early prose work "Manu Murai Kanda Vachagam" based on an old historical incident in Tamil Nadu wherein a prince willingly obeys the order of his father and King as a measure of justice and sacrifices his life at the wheel of his chariot as a recompense to his accidental killing of a calf while riding on it. He held, in short, that compassion was Grace itself and by the expression of the lesser grace of one's compassion of soul, one can receive the greater Grace of the Divine for His realisation quickly, as all beings belong to one and the same spiritual origin and brotherhood.

The second chapter of his prose "Jeeva Karunyam" will be of much revealing interest for us all, as the Swami gives an elaborate description of the nature of a transformed deathless body by the power of Vast Grace - Light. This was written some time in 1869 or 1870 i.e. before the writing of "Joti agaval" in 1872 which contains passages dealing with changes in his own body by way of transformation by the power of Love and Grace - Light. This however forms a separate subject-matter of study under the chapter on Transformation i.e., "Triple siddhis and triple bodies".

The Swami withdrew himself in seclusion for about 6 months at Mettukuppam three miles away from Vadalur and in the concentrated state of realisation of the World of Truth - Consciousness and the Beyond, he wrote his master-piece of "Joti agaval" in 1872. This piece of poem describes the self-determinations of the Vast Grace-Light, the poises of the world of Truth-Knowledge, planes of ascent, involution and evolution, golden plane of the earth, purifying and transforming powers of the Light, transformation of his body, knowledge and science of deathlessness of body, general nature and characteristics of the world of Truth-Knowledge, the worlds of Satcitananda beyond etc.

The Swami continued to live there at Mettukuppam and by divine inspiration poured out in verses and lyrics which form the last or the sixth volume of his writings. The disciples noted down his teachings in oral discourses and also copied down his poems. He managed and guided his institutions at Vadalur from his cottage-house at Mettukuppam village called Siddhi Vāḷaga Māḷigai, the house of fulfilment and perfection. He conducted in Jan. 1872 the opening ceremony of the shrine of "Satya Jnana Sabha" at Vadalur in absentia, by sending a lamp lit and blessed by him to be installed there for worship. He became so much one with the divine Grace-Shakti that one day, as directed by the Divine, he informed the disciples by a short notice and had all arrangements of decoration and formalities made for his marriage with the divine Grace-Shakti Herself. He married Her symbolically within an hour of the divine direction. The Swami expressed invincible power in him for performing all the five fold divine universal functions of 1. creation, 2. maintenance, 3. destruction for purification, control and renewal, 4. involution, and 5. evolution and also all the siddhis or miraculous deeds of divine perfection.

In the last part of his life beginning from 1871 he began to preach incessantly on the deathlessness of body as an essential part of the realisation of the Divine. He affirmed and proclaimed deathlessness of his own body and that he got triple indestructible bodies of the physical, subtle and causal (i.e., Suddha deha, Pranava deha, and Jnana deha). He began to promise about the coming of the supreme Divine as God of the Vast Grace-Light in the near future to rule on the earth directly; and that all religious gods would go away and lose their influence; and the sectarian religious and philosophical schools of discipline would fall away and be replaced by the Samarasa Suddha Sanmarga Satya Sangam, the fellowship for the integral and harmonising path of purity, truth, the right and harmony. He made the forecast that the rule of Kali Purusha of Kali Yuga will end by 1899 and the rule of Jnana Siddha of the new era will begin.

The Swami unfurled the flag of his Sanmarga Sangha on 22—10—1873, marking the day as its effective beginning and also gave the Mahamantra of Vast Grace-Light by Divine sanction, to the disciples on the same day since when he more actively expected the coming of the God of Light to the earth for His direct reign. About this period he also expressed his will to enter into all physical bodies (i.e., on an universal level). The Swami withdrew in seclusion in a closed room in Mettukuppam on 30—1—1874, promising the disciples that the God of Light was immimently coming and he would disappear from their sight for a period and would come back when the Divine Light became manifested. From his last songs, message and spoken words, it is seen that his dematerialisation of his deathless body occured in the Divine presence and in the process of the stable manifestation of the God of Vast Grace-Light on this earth. Thus the dematerialisation of his body was a sacrifice and consecration for a supreme purpose. The Swami was never seen thereafter, and the place of his disappearance was soon inspected by the then District Collector and Medical Officer and they have reported confirming his disappearance. One can very well feel today the spiritual and supramental forces of deathlessness in the place of his last resort i.e., Siddhi Valaga Maligai at Mettukuppam as also at Vadalur where the shrine of Satya Jnana Sabha stands as a symbol and monument in honour of the coming of the Supreme Divine to the earth.

The Swami held the great goal of human life as "the attaiment of the perfect and great Bliss of the One Divine who is of Sat nature and also of Cit nature that manifests by its Force of Grace (Grace-Shakti) all the worlds, beings, things, laws, workings and results....... all instruments, bodies and experiencing states; thus by onenes with the supreme Divine to live the great and divinely blissful life without any impediment or limitation whatsover of time, place and circumstances."

"The glory of those who have realised the integral and perfect Bliss of the Divine is as follows: They shall have transformed the impure gross physical substances of their effectual body (asuddha bhūta kāryādi) such as skin, nerves, bones, muscles, blood, semen etc., and their corresponding causal cells of impure nature (asuddha prakriti aṇu) to become (1) a golden effectual body of purity (Suddha bhūta kārya deha), its fineness being immeasurable; they shall also have (2) a pure causal physical body (Suddha bhūta Kāraṇa deha) which will appear to sight as a golden form of body but will be unseizable like the ether of space and (3) a body of knowledge (Jnana deha) which will be both unseen and unseizable like the ether of space..." (Vide Prose works—"Jeeva Karnnyam" p. 95-96, 64).

The Swami speaks of this triple body elsewhere as Suddha deha-Pranava deha-Jnana deha which is the transformed state of the physical-subtle-causal body. He also refers to the transformed body as a whole simply as Grace-body அருள் உடம்பு, Truth-body வாய்மை உடம்பு, Jnana deha or Knowledge-body ஞான தேகம், the transformation being effected by the power of the Vast Grace-Light அருட்பெருஞ் ஜோதி.

Vaḷḷalār held the fourfold aim of his Sanmarga Sangha as 1. the knowledge and science of deathlessness of body, 2. realisation of the One blissful Divine of Satcitananda (Sivam), 3. perpect mastery over the five kinds of impurities i.e., (a) ego, (b) impure action, (c) ignorance or Māyā and (d) its operative functionings (Māyēyam) and (e) the original veiling power (Tirodhana) and (4) the self-creative power of constituting all substances of whatever kind by the knowledge of deathlessness of body, which knowledge is rooted in the world of Truth-Knowledge i.e., Supermind and includes the manifestation (here on the earth and in the body) of the fivefold principles and substances of (a) deathless etherial substance of space சாகாத் தலை, (b) non-burning air or gas வேகாக் கால் (c) non-sounding or soundless fire or heat ஒலியாதகனல் (d) non-flowing water or fluid போகாப் புனல் and (e) non-obstructing matter இடியாத புவி. "The highest and perfect state is that of Bliss which is attained by realising together all the afore-said four-fold aim by the omnipresent and omnipotent power of will and so as to be loved greatly by all the worlds." (Vide "சாகாத கல்வியிலே தலையான நிலையே" 11-36-56. "சாகாத கல்வியே கல்வி..." 11-1-28).

சாகாத கல்வியிலே தலையான நிலையே
சலியாத காற்றிடை நின்று ஒலியாத கனலே
ஏகாத புனலிடத்தே இடியாத புவியே
ஏசாத மந்திரத்தே பேசாத பொருளே...... (11-36-56)

சாகாத கல்வியே கல்வி, ஒன்றே சிவம்
தான் என அறிந்த அறிவே
தரும் அறிவு, மலம் ஐந்தும் வென்ற வல்லபமே
தனித்த பூரண வல்லபம்,
வேகாத காலாதி கண்டு கொண்டு எப்பொருளும்
விளைய விளைவித்த தொழிலே
மெய்த் தொழிலதாகும், இந்நான்கையும் ஒருங்கே
வியந்தடைந்து உலகம் எல்லாம்
மாகாதல் உற எலாம் வல்ல சித்தாகி நிறை
வான வரமே இன்பமாம்,
மன்னும் இது நீ பெற்ற சுத்த சன்மார்க்கத்தின்
மரபு என்று உரைத்த குருவே

தேகாதி மூன்றும் நான் தருமுன் அருள் செய்து எனைத்
தேற்றி அருள் செய்த சிவமே
சிற்சபையின் நடுநின்ற ஒன்றான கடவுளே
தெய்வ நடராஜ பதியே. (11-1-28 *நடராஜபதிமாலை*)

(*தேற்றி—தெய்வீகமாக மாற்றி*, transformed; *தேகாதி மூன்றும்—ஸ்தூல, சூட்சும. காரணமாகிய மூவுடல்கள்*)

From the above it is seen therefore that the knowledge and attainment of deathlessness of body is associated with the knowledge and power of self-creating all substances including the five p ure and divine elements above referred to. The Swami also said further that the Divine enlightened him (i.e., at the bodily level) as to "how the souls are infused into the bodies, how to separate the soul from the body and how to remain unseparated" (1—V—10—31) ; and the Lord showed him manifestedly and completely in the true light, "the interfusion of the earthly phenomenal and material nature (*பகுதி பொருத்தம்*) with the subtle physical elements (*பூதாதிகள்* Bhutādi), removing the falsity governing between them" (1—V—10—32), This indicates that the Swami had the grace of the Lord to see the material or phenomenal creation in its true nature, when the veil of ignorance was removed (Vide: *கீர்த்தனை. "பிண்டத்து உயிர்கள் பொருத்தும்"* 1-V-10-31. "*பூதாதிகளைப் பொருத்தும்......*" 1-V-10-32)

Now coming to the changes in his inner being and outer body that took place by way of transformation by the Love and Grace-Light of the Divine, the Swami narrates as follows in "Joti agaval" poem (written in April 1872, i.e., about two years before the dematerialised disappearance of his body in January 1874).

"O my unique Love that has welled up in my heart and filled it up so as to make all life blossom....! O My unique Love! Thou hast given Thyself to me and transformed me (*வேதித்த*) by the Grace-Light. O My unique Love that has united with me in my heart so as to transform my body into a golden one!" (12-1-738, 740, 745).

"The skin has become supple; the influx of the nerves (i.e., nervour current) all over the body is vibrating with pauses in between (Note:—according to medical science if the nervous influx stops even for a second, man will die); the bones have become pliable and plastic in its nature; the soft muscles have become truly loosened; the blood has become condensed within; the semen has become concentrated into one drop and confined in the chest; the petals of brain have blossomed or expanded; amrita is welling up into springs all over the body and filling it up; luminous forehead perspires; luminous face brightens

up; breath full of peace becomes cool and refreshing; inner smile beams up and hairs stand on their ends; tears (of joy) flow down towards the feet; mouth vibrates into the passionate calling (of the Divine); ear-tubes ring with the sense of musically humming sound; body has become cool; soft chest moves; hands join (as in prayer): legs revolve or spin round (கால்கள் சுலவிட); mind melts sweetly; the intelligence becomes full of light; the will becomes full of joy and harmony; the individuality has enlarged itself everywhere universally (ஆங்காங்கு); the heart has blossomed into the universality of feeling so as to be felt by the world outwardly; the form of knowledge-body (அறிவுரு) has become blissful: even the spiritual egoism of the senses has gone away; the tatvas (of body, life and mind in their lower levels) have dissolved away and are replaced wholly by Satva, the truth-principle or truth-substance which alone prevails now uniquely; attachment to objects of the senses and to the things of the world has dissolved away and only the aspiration and will towards the illimitable Grace grows and intensifies...." (12-1-725 to 737). (Vide: Appendix III (e) Mother's remark on the above passage). Note: The above passage deals with transformation of his body by the power of Grace-Light and Love.

என்னுளத்தெழுந்து உயிர் எல்லாம் மலர்ந்திட
என்னுளத்தோங்கிய என் தனி அன்பே...
தன்னையே எனக்குத் தந்து அருள் ஒளியால்
என்னை வேதித்த என் தனி அன்பே...
பொன்னுடம்பு எனக்குப் பொருத்திடும் பொருட்டாய்
என்னுளம் கலந்த என் தனி அன்பே

(ஜோதி அகவல் 12-1-738, 740 & 745)

(வேதித்த—தெய்வீகமாக மாற்றிய, transformed)

தோலெலாம் குழைந்திடச் சூழ்நரம்பு அனைத்தும்
மேலெலாம் கட்டு அவை விட்டு விட்டு இயங்கிட
என்பு எலாம் நெக்கு நெக்கு இயலிடை நெகிழ்ந்திட
மென்புடைத் தசை எலாம் மெய்உறத் தளர்ந்திட
இரத்தம் அனைத்தும் உள் இறுகிடச் சுக்கிலம்
உரத்திடை பந்தித்து ஒரு திரள் ஆயிட
மடல் எலாம் மூளை மலர்ந்திட அமுதம்
உடல் எலாம் ஊற்றெடுத்து ஓடி நிரம்பிட
ஒள் நுதல் வியர்த்திட ஒளிமுகம் மலர்ந்திடத்
தண்ணிய உயிர்ப்பினில் சாந்தம் ததும்பிட
உள்நகை தோற்றிட உரோமம் பொடித்திடக்
கண்ணின் நீர் பெருகிக் கால்வழிந்து ஓடிட
வாய் துடித்து அலறிட வளர்செவித் துளைகளில்
கூயிசைப் பொறிஎலாம் கும்மெனக் கொட்டிட

மெய் எலாம் குளிர்ந்திட மென்மார்பு அசைந்திட
  கைஎலாம் குவிந்திடக் கால் எலாம் சுலவிட
மனம் கனிந்து உருகிட மதி நிறைந்து ஒளிர்ந்திட
  இனம் பெறு சித்தம் இயைந்து களித்திட
அகங்காரம் ஆங்காங்கு அதிகரிப்பு அமைந்திடச்
  சகம் காண உள்ளம் தழைந்து மலர்ந்திட
அறிவுரு அனைத்தும் ஆனந்தம் ஆயிடப்
  பொறியுறும் ஆன்மதற்போதமும் போயிடத்
தத்துவம் அனைத்தும் தாம் ஒருங்கு ஒழிந்திடச்
  சத்துவம் ஒன்றே தனித்து நின்று ஓங்கிட
உலகு எலாம் விடயம் உளவெலாம் மறைந்திட
  அலகிலா அருளின் ஆசை மேற்பொங்கிட...

ஜோதி அகவல் 12-1-725 to 737

(சுலவிட—சுழல ; தத்துவம்—கீழானதத்துவங்கள் அதாவது இருட் சாதித் தத்துவங்கள் ; சத்துவம்—உண்மைப் பொருளின் தத்துவம்)

The Swami also refers to the entire field of the subconscient and Inconscient darkness being illumined by the Light stationed in his subliminal being and this is a greatstep in the transformation where by the body can become completely free from the attack of the inconscient dark forces from below and finally even its darkness recoils. These lines of "Joti Agaval" immediately occur after the passage of the above said transformation. "O Flame which is lit up in my heart giving me progressive evolution of bodily life into its Truth-nature beyond ignorance and into its deathlessness. O Flame that is placed in the mid region (i.e., the subliminal being) so that the Truth-Light illumines the whole of the constricted or dense void of death (இருவெளி). O Flame of Light in the form-making realm (i.e., the subliminal which is the mid region giving or making forms for the outer being) that illumines by its Sun-light the entire void of darkness (கருவெளி). O Flame of the Light of Truth-Knowledge (ஞான இயல் ஒளி விளக்கு) that manifests the highest goal of vedas, i.e., of the spiritual knowledge" (Joti agaval lines 12-1-750 to 753)

மயலற அழியா வாழ்வு மேன்மேலும்
  இயலுற என்னுளத் தேற்றிய விளக்கே
இருவெளி அனைத்தும் இயல் ஒளி விளங்கிட
  நடுவெளி நடுவே நாட்டிய விளக்கே
கருவெளி அனைத்தும் கதிரொளி விளங்கிட
  உருவெளி நடுவே ஒளிதரு விளக்கே
தேற்றிய வேதத் திருமுடி விளங்கிட
  ஏற்றிய ஞான இயல் ஒளி விளக்கே

—ஜோதி அகவல் 12-1-750 to 753

Compare the above with the lines of Sri Aurobindo in his poem "Light" (See "Last Poems" p. 32).

> "Light, endless Light! darkness has room no more.
> Life's ignorant gulfs give up their secrecy:
> The huge inconscient depths unplumbed before
> Lie glimmering in vast expectancy."

The quick transformation which the Swami had both in regard to his inner being and the outer physical body was made possible by the divine Grace which crowned him with a crown of the direct Light, that is to say, the supramental Light had taken its firm station over his head relieving him from the necessity of ascending to Supermind and descending therefrom as a process of transformation. See the following lines in "Joti Agaval" and in "Mei Arul Viyappu". "O Divine Father who has crowned me with the great crown of Light in Thy rule of Grace which has neither beginning nor end" (Joti Agaval line 565). "O Light that has trained me into the science of deathlessness of body. O Light that has formed a crown of Thy own direct Light over my head..." (Mei Arul Viyappu, song 98).

ஆதியீறு அறியா அருளரசாட்சியில்
சோதி மா மகுடம் சூட்டிய தந்தையே

—ஜோதி அகவல் வரி 565

சாகாக் கல்வி எனக்குப் பயிற்றித் தந்த சோதியே
தன்னேர் முடியொன்று எனது முடியிற் தரித்த சோதியே

—மெய் அருள் வியப்பு, பா 98.

Now coming back to the transformatory changes in his body, the reference to suppleness and plasticity of the skin, muscles and bones etc., may perhaps indicate the nature of the "unobstructing divinised substance of physical matter" (*இடியாத புவி*). In this connection it may also be remembered that the Swami used to pass through material obstructions such as walls of closed room and walk in and through thorny shrubs and bushes, as if walking on a plain level ground. Possibly this siddhi may or may not be connectcd with the said supramental transformation, rather it may indicate the yogic phenomenon of "dematerialisation and materialisation" WHILE IN LIFE i. e., he could absorb gross physical body into the subtle-physical (i. e., dematerialisation) and pass through obstructions like walls or thorny bushes as the case may be, and again project the gross body from out of the subtle-physical (i. e., materialisation) and reappear in physical bodily form (cf. SA's Life Divine, p. 208-209; Supramental Manifestation p. 59). The con-

densation of blood and semen in his body seems to suggest of the nature of "non-flowing divinised water or fluid" (போகாத புனல்) which is evidently the nature of transformed divine element of liquid. From the reported or recorded incidents of his life it is seen that the Swami could multiply his physical form at several places or points so as to be seen by the people in crowded gatherings, as near to themselves ; he had the power to make his speech clearly audible equally alike to the distant and the near of his large audience (i. e., irrespective of the distance from him) without changing his tone or loudness. His body had become so luminous and surcharged with Light that all attempts to photograph him failed ; nothing of his face and figure and limbs came out in the photo negative except the white cloth he wore. He cast no shadow of his body on the ground. He left no foot prints on the ground as he walked. Is it due to the mystically revolving or spinning legs he had by transformation ? He writes in "Jeevakarunyam" that the transformed physical body of Knowledge can move in ādhāra or supporting medium as well as in nirādhāra or the supportless (i. e, without medium) and it will be free from perspiration and impurities, aging, greying of hair, shrinking of skin and death; and it will not cast its shadow and it will be the manifestation of a Knowledge-body which is beyond the influence or rule of even Suddha Maha Maya, the purer and greater Power of Nature, i. e., the Overmental Maha Shakti (Prose p. 96-97,)

The Swami was covering up the whole of his body except face and feet by a white upper cloth. In the last part of his life his eyes had become so luminously powerful with the divine Light of Knowledge that he had to close one of his eyes, i. e., the right eye and veil it up by the upper cloth possibly for some days. To satisfy the inquisitive disciples once he unveiled and opened it up when a dazzling splendour of Light poured out from the eyes and it was seen to be more dazzling than the rays of the sun. The Swami soon closed and covered it up again and expressed that they, the disciples, could not move with him in close quarters unless he so closed and covered one of the eyes. It is apparent that the two eyes opened together poured out intensely powerful and concentrated divine Light that might harm the unpurified and unreceptive people around him. He refers to both of his eyes (Joti Agaval lines 137 கதிர்நலம் என் இருகண்களிற் கொடுத்தே) as being favoured by the Vast Grace-Light with the goodness or essence of Light (கதிர் நலம்) to perform wonderful deeds of the divine Will. His personal attendant once fell into a trance of higher consciousness as he happened rather accidentally to see the eyes of his master just opening after meditative concentration and the attendant got up from the trance after four or five days, only to remain in mauna or silence, for several months continuously. That he could

change by the mere look of his eyes non-vegetarians into vegetarians was well-known. Graee and Light of the Divine poured out from his eyes which were possibly the most conspicuously transformed part of his body at an early stage.

In one of his poems, the Swami puts the whole essence of his transformation briefly and says that "the Lord has made him into one integral divine body which does not distinguish or divide itself as between the soul and the flesh (11-36-21). In another song he explains that the Lord who is the Amrita of the World of Knowledge-Will (ஞான சித்தி புரத்து அமுதே) and who is reached only by those of good nature and with a life of order and discipline, has given him an unique body that cannot be obstructed by earthly matter, waters of ocean that surrounds the earth, sun and its rays, etherial space and its radiation, air, fire, clouds, and weapons and by any other means (body is so pliant to be passed through harmlessly) and that his sleep has been completely removed or withheld." (12-4-2).

நான் என்றும் தான் என்றும் நாடாத நிலையில்
ஞான வடிவாய் விளங்கும் வான நடுநிலையே
ஊன் என்றும் உயிர் என்றும் குறியாமே முழுதும்
ஒருவடிவாம் திருவடிவம் உவந்து அளித்த பதியே.........

—அருள் விளக்கமாலை 11-36-21

ஆராலும் அறிந்து கொளற்கு அரிய பெரும் பொருளே
அம்மே என் அப்பா என் ஐயா என் அரசே
காராலும் கனலாலும் காற்றாலும் ககனக்
கலையாலும் கதிராலும் கடலாலும் கடல் சூழ்
பாராலும் படையாலும் பிறவாலும் தடுக்கப்
படுதலிலாத் தனி வடிவம் எனக்கு அளித்த பதியே
சீராலும் குணத்தாலும் சிறந்தவர் சேர் ஞான
சித்திபுரத்து அமுதே என் நித்திரை தீர்ந்ததுவே

—பெருப்பேறு 12-4-2

In another song the Swami says that he prayed to the Lord for such a deathless and indestructible eternal body which cannot be subjected to death by the elements of Nature, by disease, by god of death, by planets or planetary influences, nor by weapons of death, nor by any other violent actions of otheis, nor by any other means whatsoever and the Lord quickly gave him such a body and the Swami entreats the people to seek the God of Vast Grace-Light. (சித்திவளாகப் பகுதி—தனித்திருமாலை—Bk. 12-44-40).

About the the mastery and transformation of sleep into the blissful energies of sleeplessness of body he says, "O Lord! come here (on the

earth). Thou hast given me riches of evolutionary or trasformatory progress (ஆக்கம்) by keeping away my sleep (ஆக்கம் கொடுத்து என் தூக்கம் தடுத்தான் இங்கு வாரீர்) (1-IV-2-20). "By withholding my sleep, the Lord of the Golden World of Knowledge gave me blissful felicity or ease. He is the evolutionary Force of Progress and Riches who manifests in the Golden Assembly or Golden World of Truth-Knowledge" (12-21-15). In another song this sleeplessness of body is associated with the deathlessness of body. " Sleep is gone away from me; so too grief, fear, dangers and obstacles, anxiety, ignorance of Maya and its actions and the darkness (i.e., from the Inconscient) have been completely removed. But fulness of divine growth, powers and riches (ஆக்கம்), Grace, Knowledge, Truth-Love, deathless body and the impelling energies of Truth-Bliss have come to me. 0 men of the world, know this as the word of Truth !" (12-44-20).

தூக்கமும் துயரும் அச்சமும் இடரும்
தொலைந்தன தொலைந்தன எனைவிட்டு
ஏக்கமும் வினையும் மாயையும் இருளும்
இரிந்தன ஒழிந்தன முழுதும்
ஆக்கமும் அருளும் அறிவும் மெய் அன்பும்
அழிவுறு உடம்பும் மெய் இன்ப
ஊக்கமும் எனையே உற்றன உலகீர்
உண்மை இவ்வாசகம் உணர்மின்—(12-44-20)

ஆக்கம் ஓங்கும் பொன் அம்பலத்தான்.......
பொன் வடிவம் தாங்கினேன் சத்தியமாகத் தான்

—*பொன்வடிவப் பேறு* 12-21-15

(*ஆக்கம்-தெய்வீகமாக மாறுதலுற்று இடைவிடாமல் தெய்வீக வளங்கள் நிறைந்த வளர்ச்சி பெறுதல்*; transformation and progressive growth in the divine Riches).

So in the last part of his life, the Swami became completely sleepless of body as well as in spirit, but the transformed sleeplessness filled his body with blissful energies. In the last part of his life, he took as food only boiling water with sugar as is recorded in the biographical sketches given by his disciples. (" *தூக்கமும் துயரும் அச்சமும்*......', 12-44-20; "*தூக்கம் கெடுத்துச் சுகம் கொடுத்தான்*" 12-21-15.)

Whatever the extent, nature and greatness of the transformation and bodily changes in him which are beyond the comprehension of our mental gymnastics, the Swami said to the disciples in all humility that the details of the transformed or pure body were too many and special or technical and that God would reveal them openly in time, when Sanmarga Sangha i.e., the Swami's movement of spiritual Brother-

hood became effective and prevailed. Though the Swami had started the Sangha in 1865, he considered that it would become effective in its functioning after the significant year 1872 and more pointedly sometime from September or October 1873 in which he actively expected the coming of the Divine Light on the earth (Vide Upadesha, p. 86 and p. 132 and Book of Letters, p. 106). The Swami, in many of his passages, observes that the Sanmarga movement would prevail and become effective with the manifestation of the God of Light on the earth. The Swami did not allow his later poems i.e., the sixth volume which is purely of a supramental character, to be published until after the effective functioning of his Sangha. So it was not published in his times.

The Swami admitted in his poems that a quick inner purification and transformation were effected in him (*அகவடிவை ஒரு கணத்தே அனக வடிவாக்கி* Bk. 12-16-5) by the power of the Grace-Light and he had also a quick outer or bodily transformation as is pointed out by him thus: "O Supreme Knowledge! Thou hast given me the realisation of the Truth-Light which is blissful Grace, uplifted me into the high state and made my body quickly into a body of this Truth-Light and hast given me the Good of deathlessness of body". (*அச்சோ என் என்று......இன்னருளாம் மெய்ச் சோதி ஈந்து எனை மேனிலைக்கு ஏற்றி விரைந்து உடம்பை இச்சோதி ஆக்கி அழியா நலம் தந்த விசையே......* Bk. 11-17-2 & 9). From his writings it is clear that his highest realisation and the resulting transformation of body took place in the last decade of his life, after he settled in Vadalur In 1867. This incredibly quick transformation became possible, possibly because the Swami or rather his consciousness once being lifted up by the Divine Grace into that high world and state of Truth-Knowledge, was so kept up always in that poise by the Lord. The Swami frequently speaks of the grace of the Lord in so keeping him up above in several songs. ("*ஏறி இறங்கி இருந்தேன் இறங்காமல் ஏற வைத்தீர் இங்கு வாரீர். தேற வைத்தீர் இங்கு வாரீர்—கீர்த்தனை* 1-IV-2-76).

" I was ascending and descending, but O Lord ! Thou made me ascend without descending i.e , kept me up above. Thou hast transformed me progressively. O Lord ! Come here, Come here" (1—IV—2—76). Further he was crowned with a crown of the direct Light of the Divine above his head which is the cause for his very quick transformation into deathlessness (1—V—10—98) and which Sri Aurobindo indicated as a possibility. One may remember that Sri Aurobindo admits the possibility of a quick or even sudden illumination and transformation in his last work " The Supramental manifestation upon the earth " in the following words. " All this might not come all at once, though, such a sudden illumination might be possible if a divine Power and

Light and Ananda could take their stand on the summit of our being and send down their force into the mind and life and body illumining and remoulding the cells, awaking consciousness in all the frame; The physical also would share in that consummation of the whole" (Vide p. 33). And we may add that the Swami held both the poises of Supermind i.e., its comprehending and apprehending poises known as Cit Sabha and Por Sabha integrally and this integral possession is possible by realising the summit of Supermind called by the Swami as Samarasa Suddha Jnana or Samarasa Satya Sabha. This indicates that the Truth-Consciousness was born above and within the Swami (Vide Bk. 12-1-777; 12-20-2 & 11; 12-42-92; 12-29-13 & 27; and Prose p. 133).

In his songs of "Anubhavamālai" (Vide the following songs 12-42-75, 94. 95, 97 to 99) the Swami reveals the clue to transformation into a golden body of deathlessness. He says that the Lord of Cit Sabha (the comprehending Supermind or Truth-Consciousness proper, also called Suddha Siva Turya) embraced him objectively in his outer being in the plane or session of the Samarasa Sanmarga Sabha (the tertiary session of Truth-Consciousness called the state of Suddha Siva Jagrata) and by this embrace the Lord impressed on his body a deathless golden form of His Body. The poem runs thus:

> "*சிற்சபையில் நடிக்கும் மணவாளர் எனைப் புணர்ந்த புறப்*
> *புணர்ச்சித் தருணம் தான் பதித்த பொன் வடிவம் தனை*
> *அடைந்து களித்தேன்*" — *பா* 94.
>
> "*மருவிடப் பெற்று அவர் வடிவம் நான் ஆனேன்*" — *பா* 95.
>
> "*மன்னுசிவானந்த மயமாகி நிறைவுற்றேன்*" — *பா* 97.
>
> "*தூய ஒளி பெற்று அழியாது ஓங்கு வடிவானேன்*" — *பா* 99.
>
> "*புறப்புணர்ச்சி என் கணவர் புரிந்த தருணம் தான்*
> *புத்தமுதம் நான் உண்டு பூரித்த தருணம்*" — *பா*. 98.

"As the transcendental and universal Lord of play of knowledge in the Cit Sabha, who is My Lord-Husband, embraced me in my outer being in the Samarasa Sanmarga Sabha I blissfully attained the golden form of body which He impressed on me......I became of His form of body in the embracing union........I became filled with the infinite and eternal bliss of Satcitananda......That was the occasion when I partook, to the fullness of my being, the bliss of ever-fresh Amrita...... I became into an indestructible form of body, full of the purity of Light."

Sri Aurobindo elaborates upon the supramental sense action as employing but not limited by the physical organs and as "a thing

which is in its nature a form consciousness and a contact consciousness, but the mental idea and experience of sense can give no conception of the essential and characteristic action of this supramentalised sense consciousness" (Vide Synthesis of Yoga p. 977). We meet with this sense action described in song 75 of Anubhavamālai as உருச்சுவை கலந்தே அதுவாய் consummating in the bliss of the Divine.

"நாயகனுர் தனி உருவம் நான்தழுவும் தருணம் வான் புகழும்
சுத்த சிவ சாக்கிரம் என்று உணர்ந்தோர் வழுத்து நிலை ஆகும். ...
உருச்சுவை கலந்தே அதுவாய்த் தேன் கலந்த சுவையொடு நன்மணி
கலந்த ஒளியாய்த் திரிபின்றி இயற்கை இன்பச் சிவம் கலந்த நிலையே"

— அனுபவமாலை 12-42-75·

"When I embraced the uniquely distinct Form of the Lord in that poise of Suddha Siva Jagrata there was the experience of the Truth-sense, a joint resulting action of form conciousness and contact or sense consciousness, consummating in the Bliss of Divine" (Anubhava-mālai-75). This blissful experience of the Truth-sense is described by the Swami as of the light of a pure gem mingling with the sweetness of honey.

Sri Aurobindo would refer to this tertiary plane of Supermind of Truth-Knowledge as Sanjnāna (Vide Synthesis of Yoga Ch. 24-p. 987). In this plane, the supreme and universal Divine and the individual Divine or Jivatma become somewhat objectively apart but only to be drawn back again so as to enjoy the contact and nearness of union between themselves which culminates or consummates in the unity of Truth-knowledge. This is the plane of "a sort of blissful dualism in unity", a plane of the Supramental Truth-Sense and of the pure Supramental Truth-Form of physical substance and consciousness. Sri Aurobindo elsewhere speaks of, that one coming into contact with the luminous supramental substance of Truth-matter in its own rcalm i.e., by direct ascent into it, will feel firmly the deathlessness of body. Here we find that the Lord of Truth-Knowledge, Lord of Satya Jnana Sabha (சத்திய ஞானசபைத் தலைவன்) who is at once the transcendental, universal and individual Godhead, and who is one and the same universal Lord in all the triple planes i.e, Cit Sabha, Por Sabha, Sanmarga Sabha (1. சிற்சபை 2. பொற்சபை 3. சன்மார்க்க சபை) of the world of Truth-Knowledge (Satya Jnana Veli சத்ய ஞானவெளி அல்லது அருள் வெளி) embraced Swami Ramalingam, an individual Form of His own, outwardly and objectively in that relevant and high-seated tertiary plane or session (சன்மார்க்க சபை) so as to impress on his body by the

very act and union of embrace such divine characteristics as to change it into a golden and deathless body, full of Light.

The Swami's vision of the stages of creative evolution is very interesting. In the Asādhārāṇa Shambhu Paksha Sristi, i.e., the extraordinary kind of creation of bodies, the soul as causal spirit (Samanya) can manifest and bring about its own physical body as a result (Visesha) directly, because the special effect of growth and manifestation (Visesha Karya) will be contained or involved in the originating causal principle (Sāmānya Kāraṇa) of the spiritual or soul's intelligence.

சாமானியம் விசேடம் என்று ஜீவன் இரண்டு. இவற்றில் சிறந்தது சாமாநியம். தாழ்ந்தது விசேடம். ஆன்ம காரணம் சாமாநியம்; ஆன்ம காரியம் விசேஷம். சாமாநியமென்பது ஆன்ம அறிவு, விசேடமென்பது மன அறிவு. இவை பூர்வோத்தரமாய் இருக்கின்றன. பூர்வமென்பது லிங்க (Sex centre) ஸ்தானம். உத்தரம் என்பது விந்து (ஆக்ஞா) ஸ்தானம். ஆதலால் சிருட்டிக்கு காரணம் லிங்கம். ஆதலால் சாமாநிய ஜீவன் காரணப்பட விசேஷ ஜீவன் காரியப்படும். விசேஷ ஜீவ சம்பந்தமில்லாத பக்ஷத்தில் சிருஷ்டி காரியப்படாது. இது சாதாரண பாகம். அசாதாரண சம்பு பக்ஷ சிருஷ்டியில் சாமாநியத்தைக் கொண்டே விசேஷத்தை வெளிப்படுத்திக் கொள்ளலாம். சாமாநியம் சந்தானம்; விசேஷத்தை வெளிப்படுத்திக் கொள்ளலாம். சாமாநியம் சந்தானம்; விசேடம் அதற்குள் அடங்கியிருக்கும். பிரமாணம் யாதெனில் அங்குலிகளில் நகத்திற்கு அடி சந்தானமும் வளர்ச்சி விசேடமும் போல.

(உபதேசப் பகுதி ப 36-37 Book of Oral Teachings)

In this connection the Swami's reference to the five kinds of creation may be mentioned. In the first three of them which are of a lower kind, but progressively evolutionary in their modes of birth, the bodies are conceived and formed in the womb thus; 1. in the first called Aṇupaksha Sristi, by sexual intercourse with or without the help of food and medicines according to its impure or purer stages of evolution (Apakkuva or Pakkuva) 2. in the second called Paramāṇu Paksha Sristi by a gentle massage of the wife's body by husband or by his mere sight on her according to its impure or purer stages of evolution, and 3. in the third which is possibly Prakriti Paksha Sristi, by mere spoken word of the husband, wishing for child's birth. (Possibly the will for birth of child is implied in all these acts such as massage, sight or word of speech, though sex act is needed only in the first i.e., Aṇu Paksha Sristi). In the fourth called Sambu Paksha Sristi which is of two kinds ordinary and extraordinary and by which in the former, birth of child takes place in and through the womb within one and quarter hour of mere willing for it and in the latter i.e., Asādhāraṇa

Sambu Paksha Sristi of the extraordinary kind it is suggested that the body will be self-formed directly by oneself i.e., by his own soul which as the causal spirit forms its own instruments of mind, vital and body without the process of conception in and through the womb. In the fifth or the last known as Vibhu Paksha Sristi even an insignificant and inanimnte material thing (Jada), by one's look, can be made to become as a man (i.e., become sentient as a man) and made to perform wonderful acts (i.e., conscious actions) (Vide book of Oral Teachings p. 36 & 77 ; Prose p. 98).

There is also an apparent reference to the last category of Vibhu Paksha Sristi in the second chapter of "Jeevakarunyam" that even an insignificantly inanimate and inconscient thing (Jada) will awaken into life by the sight of the integrally perfect Siddhar of Truth-Knowledge and it can be made to perform the five-fold functions. It suggests that even inconscient material things can become or be transformed to become sentient or conscious so as to act and behave like a conscious man ("ஜடமாகிய ஒரு துரும்பும் அவரது திருநோக்கத்தால் உயிர் பெற்றுப் பஞ்ச கிருத்யங்களும் செய்யும். (வசனப்பகுதி—ஜீவ காருண்யம் ப 98)" "விபுபக்ஷமாவது பார்த்தவுடன் திருண முதலிய வற்றை மனுஷியனுகச் செய்து அதில் அநேக விசித்திரங்கள் செய்தல்" (உபதேசப் பகுதி...ப 77)

Thus the Swami's evolutionary vision of earthly life in the form of several modes of birth that are to come in the future (successively or as co-existing Sristis as the name "Paksha Sristis" imply) seems to indicate the various intermediate possibilities between the present mode of birth through the womb by gross sex act and the free self-formulation of the body by the direct power of the soul which seems to correspond to Sri Aurobindo's idea of supramental divine body of the new supramental race of beings in a consummated supramental evolution. Beyond that is the Vibhu Paksha Sristi which seems to point to the yet farther possibility in evolution of the inconscient (Jada) matter into sentient or conscious matter. Sri Aurobindo discloses that one day matter itself would become conscious to express by itself Satcitananda. Perhaps Sambhu paksha and Vibhu paksha may overlap each other. These evolutionary modes of birth may have to be studied in relation to the possible forms of evolutionary modes of death i.e., departure of soul from the body such as 1. free departure of soul from body without disease, accident etc. 2. reawakening after death again into bodily life and transition between resurrection (into bodily life) and death i.e., final death, 3. dematerialisation of partly transformed body as has hpppened in the case of some Mahans, 4. leaving off a wholly transformed and deathless body intact with its luminous and radiating

power and 5. dematerialisation of a transformed body as has happened in the case of Swami Ramalingam.

In the book of oral teachings (Upadesha p. 123) as recorded by his disciples, the nature of knowledge-body is somewhat elaborated. "The nature of the pure transformed body of Nitya Mukta Suddha Jnana Deha Siddhar, i.e., the permanently liberated, pure and perfected sage or yogi will be thus : Though they live in the material body, their bodily powers and principles will not be like those of others of impure body, senses, instruments of knowledge, impure enjoyments and experiences and impure intelligence. Endowed with the purity of fire as in the purification of gold, their body will be based or founded and rooted in causal nature and not in the effectual, and it will become one of Knowledge-body, Knowledge-sense, Knowledge-mind, Knowledge-beauty, Knowledge-form, Knowledge-consciousness, Knowledge-experience, and Knowledge-identity (அறிவே அறிவாய்)". "It lives beyond any restriction of time. It is all pervasive. It has Sarva maha Shakti, the power of all-achieving Force. Its form will be seen and unseen" (Ibid p. 93). From the above pronouncements it is explicit that the transformation into the terms and values of Truth-Knowledge is to take place integrally in all the parts and levels of one's being, i.e., mind, life or vital and the physical body. It means a realisation of the harmonising and integralising Truth-Knowledge giving in a single sweep the spontaneous experience of the Divine at once in all of His three poises, i.e., transcendental, universal and individual, in a fundamental basis of unity, that is to say, a total and integral realisation harmonising and possessing God, world and soul.

According to Sri Aurobindo, in the first instance, however rare it may be, a direct and integral vision through the contact of one's consciousness with the Supreme Divine, may take place as in the case of Arjuna's universal vision in the Gita or as the Self-vision and All-vision of some of the Vedic seers. The Vedic seers have glimpsed and discovered by vision the glory of the Sun of Truth-Knowledge and described it in the Rig Veda as Satyam, Ṛtam, Bṛhat — Truth, Law, the Vast (சத்யம் தர்மம் அல்லது நீதி, பெருவெளி). The fairest form of this Sun who has hidden His face or Himself by a golden lid of the highest spiritual Mind far above the overhead planes of consciousness, is aspired for and seen by the Rishi of the Isha Upanisad. But Sri Aurobindo would regard this vision and knowledge of the Truth-World as only a beginning. "This vision of the One and of the All is not sufficient. It is only the beginning of wisdom, perfection and beautitude" (Isha Upanishad by Sri Aurobindo p. 62, 64). It is "the condition of perfection and the way of Immortality" (Ibid p. 51).

"Man can know by other means this or that exclusive aspect of the one existence, its individual, Cosmic or world-excluding figures, but not this greatest reconciling Oneness of all aspects of the Divinity in which at one and the same time and the same vision all is manifested, all is exceeded and all is consummated. For here, transcendental, universal and individual Godhead, Spirit and Nature, Infinite and finite, Space and time and timlessness, Being and Becoming, all that we can strive to think and know of the Godhead whether of the absolute or the manifested existence, are wonderfully revealed in an ineffable oneness. *This vision can be reached only by* the absolute adoration, the love, the intimate unity that crowns at their summit the fullness of works and knowledge. *To know, to see, to enter into, to be one with* this supreme form of the Supreme becomes then possible and it is that which the Gita proposes for its yoga. There is a Supreme Consciousness through which it is possible *to enter into* the glory of the Transcendent and contain in him the immutable Self and all mutable Becoming... this is the way to that absolute spiritual self-exceeding and that unimaginable transformation" (Essays on the Gita p. 533-535 ; italics ours).

The highest and the most perfect and total realisation of Truth-Knowledge or rather Truth-Consciousness shall then be by the direct entering into or ascending into the very world of Truth-Knowledge, traversing, mapping out, possessing and living its three planes successively and progressively, and in the end integrally as a whole, and thus becoming one with the entire Body of the Sun of Truth-Knowledge in all its truth-principles (Tatvas) and powers of the divine being, consciousness, force and bliss. This is indicated in the Gita but without elaboration by the words "tatvēna pravēshtum" (Gita 11-54) i.e., "to enter into it really in all the principles and powers of its Reality" and here elaborated by Sri Aurobindo as above.

This is, as it were, ascending and entering into, becoming one with and living in the very body of the sun, which is the symbol of that Sun of Truth-Knowledge or Supermind, and not merely getting satisfied even with its integral vision and knowledge, much less by its masses of light and lightning flashes (i.e., symbolising spiritual Intuitive Mind), its intense illuminating lustres and splendour (symbolising spiritual Illumined Mind), by its steady sun shine (symbolising spiritual Higher Mind) and by its radiation and energies in general. This oneness means the possession of omniscient Power of Will as inseparably integrated with its omnipotent Knowledge and consequently what is seen by the vision of knowledge will be realised effectively by the Will-Power of that Knowledge. So Sun's Light of Knowledge and its fulfilling Flame of Power are held and possessed together in Harmony by

this highest realisation which leads to the ultimate and total perfection and divinisation and immortality of the mind, heart, life, senses and even of the physical body.

A lesser vision and lesser intuitive knowledge than a total and direct Vision and Knowledge as above said, my break forth from within, in the advanced stage of spiritual growth, because of the descending of Truth-Knowledge more or less integrally into the spiritual Overmind or spiritual Intuitive Mind as the case may be, to which one has ascended in his overhead consciousness (i.e., in the range of Sahasrara) or because of one's coming into an inner cantact with those planes in his inner being. Though the purity and intensity of the Light of Truth-Knowledge as descending from the Sun of Supermind would be modified by the intervening planes of spiritual Overmind and Intuitive Mind, but still it (i.e., the modified Light) would be powerful enough to purify and transform the mind, heart, life, senses and the subtle-physical, which are the terms of Ignorance, into their nearest possible spiritual values and potencies relevant to such planes ; and to some extent this descending transforming Light might descend into the physical nature or body-consciousness and even illumine it but under much resistance from its inherent grossness, darkness and inertia, because of the body's foundation in the subconscient and Inconscient fields, and therefore unable to change or effectively deal with its substance and mode of working in the terms and values of this modified higher Light. The decending Light passing through still lower planes such as the spiritual Illumined Mind of Truth-Visions and the spiritual Higher Mind of Truth-Thoughts (which is the first overhead centre in the Sahasrara, implying a still, calm and pure Mind for receiving the Truth-Thoughts from above) get further modified and diluted in purity and intensity and hence has a still lesser power of transformation.

According to Sri Aurobindo, only by one's direct ascent into and becoming one with the world of Truth-Knowledge that its Light, Power, Love and Bliss can be directly brought down in their absolute purity and intensity by way of descent successively and progressively into the mind, heart, life, senses and the physical and even into the material body and by this process suffusing them with and transforming them into its own divine substance, principles, values and potencies. Each of these instruments will rise to its highest power, capacity and fufilment intended by the Divine. In their final perfection all the parts and instruments will become one integral whole for their direct enjoyment and experience of the Divine in and through the soul. The body will become a divine body of beauty, light, power and bliss, diseaseless and deathless. This is the rarest kind of perfection which Sri Aurobindo holds before mankind as the goal of man. But according to him, this

fulfilment of man, the individual, is however linked up with the universal descent and manifestation of the Supermind of Truth-Knowledge (i.e., of its Light, Force, Consciousness) and consequently rousing into evolutionary action its counterparts now involved and hidden in the very depths and core of earthly matter. So Sri Aurobindo and the Mother of the Ashram who are two powers of one and the same Supreme Consciousness took up as their divinely appointed mission the bringing down of the Supermind directly and universally into the earth-consciousness and consequently by this to bring about a new evolution of earthly life and man, by awakening and releasing the latent principles and powers of this Truth-Knowledge which are so hidden here in matter. Though they have realised the Supramental Truth-Knowledge in themselves, even progressively and successively transforming all the parts of their being and even the physical body to a considerable extent, yet they made their personal *transformation secondary to their universal* fulfilment of bringing down the Supermind into the earth-consciousness and even made their bodily transformation an *inter-related (but not necessarliy interdependent)* operation connected with the collective realisation of the same in their disciples to the extent of receptivity *and openness of the* latter and thus sought to lay a broader and deeper foundation in the collective humanity in regard to Supramental realisation and transformation. In 1950, Sri Aurobindo sacrificed his bodily life to hasten the universal descent of the Light and his body became surcharged with the deathless Light for four days during which it remained intact without decomposition. Then the Light withdrew. In 1956, The Mother brought down the Light to the earth on an universal scale and it is flooding the earth continuously since then.

In regard to the Swamy it may be very well said that he not merely promised the Divine Light *to the* people but felt himself to be an active instrument for its progressive manifestation for the happiness and good of the whole earth (12-25-5 *இறைவர இயம்பல்*) and he had the divine call too by which he identified himself wholly with the earth-nature and acted as its representative. (1-VII-6-6 *என்ன புண்ணியம்*). By divine will, he gave mantra of Vast Grace-Light to the people to aspire for its manifestation. The sacrifice of his deathless body by dematerialisation was intended not only for the stable manifestation of the Divine as Vast Grace-Light, at his place on the earth, but also *for* entering into all the material physical bodies, possibly to share with or suffuse them with his deathless substances or at any rate he may be considered *to* have prepared the ground, by his sacrifice, for the due fulfilment of both the divine purposes.

ஆரணர் நாரணர் எல்லாம் பூரணர் என்று ஏத்துகின்ற
ஐயர் திரு அம்பலவர் மெய்யர் எல்லாம் வல்ல சித்தர்

காரணமும் காரியமும் தாரணி நீயாக உன்னைக்
காண வந்தார் வந்தார் என்று வேணுநாதம் சொல்கின்றதே.

(என்ன புண்ணியம் பா 6)

கரு நாள்கள் அத்தனையும் கழிந்தன நீ சிறிதும்
கலக்கமுறேல் இது தொடங்கிக் கருணை நடப் பெருமான்
தருநாள் இவ்வுலகம் எலாம் களிப்படைய நமது
சார்பின் அருட்பெருஞ்ஜோதி தழைத்து மிக விளங்கும்
திருநாள்கள் ஆம் இதற்கோர் ஐயம் இல்லை இது தான்
திண்ணம் இதை உலகு அறியத் தெரித்திடுக மனனே
வருநாளில் உரைத்திடலாம் என நினைத்து மயங்கேல்
வருநாளில் இன்பமயம் ஆகி நிறைவாயே...

(இறைவர இயம்பல் பா 5)

CHAPTER II

INTEGRAL VISION AND ASCENT TO THE WORLD OF TRUTH-KNOWLEDGE

The growing development of the integral Truth-Knowledge (i.e., of Supermind) in Swami Ramalingam may be traced in several steps; first, as an integral vision in his youth described under "Mahadevamalai" (Book 7-5 in the first volume of Arutpa) which vision receded later, even though he had been guided all through his spiritual discipline by Grace-Light, which is considered by the Mother (Sri Aurobindo Ashram) as one activity of the Supramental Light, then, in the later part of his life or more appropriately in the last decade of his life as a vision and ascent through a golden pillar in the summits of the spiritual overmind notably through that of the golden plane of gnosiic overmind as described in the Keertan or lyric entitled " Ānip Ponnambalattē Kanda Kātchigal" (Bk-l-V-7); and as the still higher ascent by the pillar of transcendence (turya stambha) through the uppermost white Storey (davala madam தவள மாடம்) apparently signifying the white plane of Sat Overmind at the very transparent border of the world of Truth-Knowledge (Vide Keertan " Mei Arul Viyappu " Bk l-V-10-68, 75, 76 ; and " Savitri Paintings Plate 6 of Cto V Book I-" Savitri" for lines in p. 86-87 for summits of overmind and their colour significances); and lastly as the further lifting up into the transcendental and universal world of Truth-Knowledge or the Supermind by the Divine Himself when ascending the pillar of Light it had become too narrow like a fine thread to support him or his ascent any more (Vide " Mei Arul Viyappu" l-V-10-76 ; " Tiruvadi Nilai" 11-22-5 & 10).

In stanza 5 of the poem "Tiruvadi Nilai", the Swami details the ascent by the pillar of Light as passing through the realm of Parabindu or Mahabindu and over-reaching beyond the realm of Paranada (i.e., Paranādānta) into the world of Truth-Knowledge. In the last stanza 10 of the same poem, the same supramental experience is reached quite from a diffierent way. It is the experience of the Divine manifesting in the golden world of Truth-Knowledge, by assuming a beautiful Form directly from the transcendent Void—Avyakata Paratpara which is

called by Sri Aurobindo as the positive Void (Life Divine, p. 119) and by Tirumoolar as Bhodap Pāḷ, the Void of Knowledge (Tiru Mantiram-2455-2462), and by the Swami as the so called Vetta Veru Veli (வெட்ட வெறுவெளி), the Silent Vacant Infinite.

Possibly preceding to this final ascent to the vast world of Grace-Light and Truth-Knowledge, it appears that the divine assurance came to the Swami in the form of two experiences mentioned in the fourth volume of Arutpa, one apparently assuring him of the realisation and possession of Grace-Light when the Divine came to his very door in a beautiful golden form in the dead of night and gave into his hands a thing of luminous knowledge, later identified by the Swami as Grace-Light (Vide "Arut Prakasamālai-Bk 10-1-2-1, 68, 44; and "Joti Agaval 12-1-571) and the other apparently assuring him of transformation of the physical body when the Divine gave to him a luminous red flower (செஞ்சுடர்ப்பூ) instead of sacred ashes, vibhuti. This assurance of transformation is suggested in the very lines of the poem "Prasādam-ālai" (Bk 10-1-3) which say that the Divine came to him in a golden and beautiful form that had the power of making his form of body thrive and prosper (என் வடிவம் தழைப்ப) and of reviving even a withered tree into sprouting (உலர்ந்த மரம் தழைக்கும்) (Prasādamālai-Bk 10-1-3-2 & 5).

We have already seen that the Swami, once being lifted up by the Divine into that high seated Truth-World, was kept securely there itself by the Divine Grace, i.e. his consciousness got firmly established there without falling down, by the compulsion of any shadow or shade of Ignorance whatsoever, into the lesser planes of consciousness, though he could at the same time descend consciously and voluntarily into the lower planes but without loosing that high contact, poise, and communication, evidently kept up for the purpose of his inner and outer transformation and for his universal action. "Hail O Lord, Thou hast raised me here on the earth quickly to a great height, too difficult to ascend. Thou hast formed all the steps to descend without descending as it were. Thou hast fed me with the Amrita of Knowledge" 1-V-10-18 & 92; "I was ascending and descending. But, O Lord! Thou hast made me ascend without descending. Thou hast perfected (i. e. transformed) me. O Lord! come here, come here (i. e. on the earth)"—1-IV-2-76.

"ஏறு நிலையில் விரைந்து விரைந்து இங்கு என்னை ஏற்றியே இறங்காது இறங்கும் படிகள் முழுதும் எடுத்தாய்......"

"இறங்கா நிலையிலேற்றி ஞான அமுது ஊட்டியே" —

—மெய் அருள் வியப்பு பா-18, 92

"ஏறியிறங்கியிருந்தேன், இறங்காமல் ஏறவைத்தீர் இங்கு வாரீர். தேறவைத்தீர். இங்கு வாரீர்—அம்பலவாணர் வருகை பா 76.

We shall now go a little more into the details of his first direct and integral vision of the Divine and into the subsequent developments of that knowledge above mentioned.

Knowledge by a direct, integral and total vision of the world of Truth-Knowledge breaks forth within him because of the contact of his inner consciousness with the Supreme Divine. This vision occurred to him while in Madras in his period of youth. There is also reference to this in " Peru Vinnappam " (Prose—p. 127) that he received "the true knowledge of the oneness of the God of Vast Grace -Light since about the beginning of youth". But later though this knowledge receded back, it guided him all along the intervening period through Grace-Light until it was recovered again, now not by mere vision but by true possession of it. This happens in the last decade of his life when the Swami directly ascended through the characteristic pillar of Light into Suddha Siva Veli, the world of pure Truth-Knowledge.

The essential points or details of the integral vision as occurring in "Mahadeva mālai " (BK 7-5) are given below. In the joy of this ennobling and elevating vision, the Lord, the Supreme Divine, is addressed by the Swami in a personal relationship; but for the convenience of translation and easier grasp the Lord is indicated in the third person in some of the stanzas herein rendered.

" O Supreme Divine of the nature of Satcitananda, Being-Consciousness-Delight! Thou hast become the illimitable and blissful Truth-Knowledge (அலகில் அறிவானந்தமாகி) in Cidākāśa, the Space or Ether of conscious Knowledge which has assumed the nature of the infinite and supreme Ether or Sky of Being (Paramākāśa). Thou art unrivalled. Thou hast become the whole world, beings of its respective regions and the light of soul of the beings; Thou hast become the Eye of Truth-Knowledge (மெய்ஞ்ஞானக் கண்ணதாகி) with its unobstructed vision of harmony, movement and goal (கலக நிலை அறியாத காட்சி ஆகி கதி ஆகி)............1

" Thou art Sat, the Being of Truth that has uniquely pervaded all the worlds (உலகமெலாம் தனி நிறைந்த உண்மையாகி) (i.e. the self-extension of the Divine Being as the universe). Thou art the eternal and unshaken stability of supreme Peace (கலகமுறு உபசாந்த நிலையதாகி) and the pure vision of Grace-Knowledge (அருள் ஞானக் காட்சியாகி)...............2

He has become Mother, Father, and Son; He has become Himself, Myself and the Universe of All-existence (தானுகி நானுகி சகல

மாகி). Becoming One, He has become the Many in manifestation by possessing the Shakti of illimitable energies......... " 10

He has become the Lord, Jeeva and the World—17: "He has become the deathless Space, Light and the Dance (i.e. the world-founding movement) in the farthest realm beyond Nadanta.........16: He is the blissful and divinely beautiful Light of Grace and Harmony (திருவருட் சீர் சோதி). He is the Flame of Heaven; the infinite or vast Light within that Flame; He is the all-pervading God within that Light...22; He is the Lord of Light in the transcendental summit (துரிய முடிச் சோதித் தேவே.........32; He is the God of Compassion and Grace who gives Himself for enjoyment in blissful union with our life, sense of sight, body, etc......38. He is One, the Infinite of existence within the silent Space (i.e. Universal Space) (மோன வெளிக்குள் வெளியாய் நிறைந்து விளங்கும் ஒன்றே) (cf. "the double Infinite" referred to by Sri Aurobindo in "Synthesis of Yoga", p. 561. This is the infinity of the Being within the self-extended infinity of Space-i.e., Ubhayāmbaram உபயாம்பரம் அல்லது உபயவெளி). He is the infinite God of Compassion who has become the finite and yet remains the infinite One, (கண்ட வடிவாய் அகண்டமயமாய்) and dwells in all and everywhere..... 43. He is the God of Light manifesting the Light of Knowledge in the unseizable vastness of Space..... 45. He is the God of Purity manifest in the vastness of Space பெரு வெளி Peru veli)...... 66. He is the Great Life, the King who dances (i.e. moves into the rhythm of universal manifestation) by the form of Ananda, the Bliss, in the Vastness of Grace (அருள் வெளி Aruḷ veḷi)......80. He is the Sun of splendour rising up, spreading the rays and dispelling darkness ......23. He is the Soul of my soul, abiding and living in me......36. Like Arjuna in the Gita the Swami exclaims that "He is the God of ever-burning Flame of Light in the Space of Purity and Peace who can be hardly attained by mind, word and sight even of the gods, nor by an enthusiastic and well meant tapas or severe austerities nor by any other means"........ 39.

He is Sivam the Satcitananda, existence, consciousness-force and delight, manifesting Its Life in the high-seated Space of Grace (அருட்பரவெளி வாழ்சிவமே). Even as a kind mother, He contains and supports, brings up and looks after people like me by His cool refreshing Grace......61. He is the blissful Lord of the secret Space (வஞ்ச வெளி) whom the gods, godheads, yogis, munis, sages, etc. could not find by search in their respective separative movement of Mind..... 60. He has become Himself (i.e. the Supreme Divine has become the universal Lord). There is nothing else than Him. He is the Lord of all. He has become the Space of Heaven, the world,

etc. He has become myself as the seeker and my Lord as the sought.........69.

He is the illuminating and guiding Light in the thought and aspiration of those who melt in heart for Him. He is the self-existent Light manifest within and without; He is the true God...52. He is the divine Preceptor or Guru beyond all forms, qualities and signs; but He is the form, quality and the inner significance of signs manifested by the Cit-Shakti (i.e. He is the Guna and the Nirguna at the same time); He is the Time and also the movement of Consciousness beyond Time.......29.

He is the flesh of body, the good life, the inner Light, the consciousness in heart, the blissful sweet Honey that springs up in the consciousness......25. He has become the apparent truths of Dwaitadwaita, Visishtadwaita and Kevala adwaita; He has become the real truths of Suddha Adwaita and the Suddha Samarasa Adwaita, the Adwaita of Purity and Harmony (Suddha Adwaita here refers to the comprehending Supermind and the Samarasa Suddha Adwaita to the summit of Supermind opening into the world of Ananda above and this is the poise of absolute integrality)......5. He is the Sun-Flame of Knowledge .....13.

The Swami envisages seventeen levels or states or planes of experience, the details of which are mentioned in Chapter III with parallel references from Sri Aurobindo's yoga literature. In short, their gradations may be summarised thus; the three ordinary Jeeva states of 1. Jagrata, 2. Swapna and 3. Susupti, i. e. waking, dreaming and sleeping states; the next three Nirmala Jeeva states of 4. Jagrata, 5. Swapna and 6. Susupti leading to experiences of the subliminal, the psychic and the Self, in the Ajna as possessed by a heart of love and compassion, and at the top of head; the next three Para states of 7. Jagrata, 8. Swapna and 9. Susupti corresponding to the Spiritual Higher Mind, Spiritual Illumined Mind and Spiritual Intuitive Mind; and the next three states called Siva or Guru States of 10. Jagrata 11. Swapna and 12. Susupti corresponding to the selective overmind, global overmind and summit overmind and the next four states of the Suddha Siva (i. e. the world of Truth-knowledge or Supermind) i.e. 13. Jagrata, 14 & 15. Swapna and Susupti, 16. Turya, corresponding respectively to the lower Supermind, i. e. its tertiary poise, the apprehending Supermind with self-issuing and self-returning movements, and the comprehending Supermind and lastly 17. Suddha Siva Turyateeta the summit Supermind as opening into the worlds of Satcitananda beyond.

Now, stanza 19 of the poem "Mahādēva mālai" gives the vision and experience of the gradations of manifestation covering the triple poises or sessions of Supermind. "The Supreme Lord who is the ineffable Silence within the Heaven of Truth-Knowledge manifests everywhere and ever grows. He is the becoming of the Maya of lower Nature (மாறுகி Mānāki), the becoming of the Maya of pure-impure Nature (மோகினியாய் Mohini), the becoming of the Maya of purer Nature (விந்துவாகி Bindu), the becoming of heaven beyond the reach of these (வானமாகி), the becoming as self or I (நாறுகி) (soul & self-realisation indicated at Ajna the sixth level of experience), the becoming as Non-self or the impersonal existence (நான் அல்லறுகி) (i.e. the experience of the static Brahman in the Sahasrara as the seventh level of experience in the Spiritual Higher Mind), the becoming of the state in which I become my own self (நானே நாறும் பதமாகி) (i.e. experiencing his true individual self as a centre of the Divine, which develops into the Supramental Knowledge first as the lower supermind, i.e. the thirteenth level of experience), the becoming of the state in which the Divine is experienced as Myself-Himself or Himself-Myself (நான் தான் கண்ட தாறுகி அதாவது நாறுகித் தாறுகி) (i. e., the apprehending supermind or Por Sabha proper which gives the combined fourteenth and fifteenth states or levels of experience i.e., the self-issuing and self-returning movements of the Divine), the becoming of the state farther beyond or transcending it (தானல்லறுகி) in and by which the Supreme Divine becomes in Himself as the universal Divine (தானே தாறும் பதமாகி), as the World or Space of Truth-Knowledge (சகச ஞானவாறுகி) (i. e. the comprehending supermind or Cit Sabha which is the sixteenth level of experience by self-identity with the Divine)."

The vision of the triple poise of supermind is again described in stanza 69 thus: "He has become Himself i.e. He has become as the world (1st poise). He has become myself (2nd poise) and He stands objectively as my God (3rd poise)" "தாறுகி ..உலகாகி...நாறுகி... என் இறையாய் நின்றேறாய்" (1st poise—comprehending supermind 2nd poise—apprehending supermind 3rd poise—tertiary supermind).

The gradations of the ascending planes from the seventh level of Para jagrata onwards are again mentioned in stanzas 63 and 64 as being traced and followed up by spiritual knowledge as contained in Upanisad and Agamas but it stops short of reaching the goal of Knowledge and possessing or becoming one with (தரிக்க அரிது) the Supreme Divine Being in His true swabhava of essential Nature who is at once self-aware with the Self-Knowledge and world-aware with the Knowledge of His Self-becoming as the Universe (தன்மயமே சின்மயமே சகசத் தேவே ..எங்கும் சிவமே நின் சின்மயம் ஒரு சிறிதும் தேறேம்). In stanza 63, the three Para states of 7. jagrata,

8. swapna and 9. susupti corresponding to Spiritual Higher Mind, Illumined & Intutive Mind are referred to. Next come the three Siva or Guru states of 10. Siva Jagrata (mentioned herein as Para Turya), 11. Siva Swapna, i.e., Vishwagrāsa or Adhikrānta (indicated herein as the realm beyond Para Turya) and 12. Siva susupti, i.e., Upaśānta or Parigraha state (indicated herein as the realm farther beyond) and they correspond respectively to the selective overmind (பரவெளி) Para Veli, global overmind (பரம்பர வெளி) Parampara Veli, and gnostic overmind (பராபரவெளி) Parāpara Veli which respresents summit overmind. The summit-overmind is further elaborated in stanza 64 as the realm beginning with the gnostic overmind which is Parāpara or Parigraha state of veiling but its higher reaches belonging to the fields of (மேலை பரவிந்துவும் இயற்பர நாதமும்) the summit or high-seated Parabindu and true Paranada. This Paranda seems to correspond with Sat overmind, described herein as the plane most purifying so as to burn away all elements of attachment even as one enters into its threshold. Beyond it the Agamas have even glimpsed the triple planes, most difficult to see and yet they have not at all attained to or possessed the Truth-Knowledge of the omnipresent Sivam, which is still hard to possess (தெரிக்கரிய வெளிமூன்றும் தெரிந்தேதாம்...... எங்கும் சிவமே நின்சின்மயம் ஒருசிறிதும் தேறேம் தரிக்கரிது என்று ஆகமங்களெல்லாம் போற்ற......). The triple planes seen by the Agamas refer to the supramental planes of Cit Sabha, Poṙ Sabha and Samarasa Sanmarga Sabha (i.e., the comprehending, apprehending and tertiary poises of Supermind respectively in the descending gradations of planes). The seventeenth level, is elsewhere indicated as the Summit Supermind as opening into the world of Ananda above (Vide Chapter III—Planes of Ascent to Supermind for details of the Swami's seventeen levels of experience).

The Swami's integral vision of the world of Truth-Knowledge was due to a direct contact of his soul's consciousness with the Supreme Divine. This is borne out by the nature of the details given in several stanzas of the poem "Mahadevamalai". The Mother, Sri Aurobindo Ashram, has observed that even by realising one's soul, one can immediately have a clear vision of the Supermind, though not its realisation. "If as a result of numerous efforts on your part, you come into contact with your psychic being (i.e. the realisation of soul) there the door is opened wide. Through the psychic you can have immediately a fine clear vision of what the supramental is (i.e. Satya Jnana Veli, the world of Truth-Consciousness), a vision only, not a realisation" (Vide Bulletin Feb. 1960).

There is one more point to be considered; stanza 46 may seemingly or outwardly suggest that his vision might be from the plane of

Spiritual Intuitive mind (i.e. Para susupti-9th level) or from overmind Intuition, i.e. from the planes of Siva Veli; but it is not so, because in the said stanza 46 all the four-fold power of intuition such as truth-vision, truth-hearing, truth-discrimination and truth-intuition proper are mentioned and clearly traced and followed up to their true source above in the world of Truth-Knowledge which is characteristically described as a state in between one and two, or in other words it is a middle state which is one-in-one and two-in-one as is described in "Joti agaval" (12-1-438) and other poems (Vide explanations under Chapter III in regard to the ninth state or level, the Para Susupti state).

This vision, we have already said, receded back and the Swami prayed in several songs for its recovery. But he was guided by the Grace-Light all through his spiritual discipline. The next stage of his spiritual journey is marked out by his ascent towards the Space of Grace, Arul Veli, i.e. the world of Truth-Knowledge. This is recorded in his Keertan "Ānip Ponnambalattē Kanda Kātchigal' (1-V-7) which is a vision at once of the ascending and desending planes of consciousness and also at the same time a record of ascending and inward-going movements of Consciousness. This is quite characteristic in the field of supramental experience.

The vision breaks up with the opening scene of a mountain of Light with a road thereon, an elevated platform and a seven storeyed building over it. In that building the Swami sees (as can be apparently inferred from the symbolic colours of gems) the descending order of planes as symbolised by successive changes of colour and substance of a luminous white pearl (*முத்து* Sat overmind) first into a silver-white gem (*வெள் மணி* Cit-tapo overmind), then into a sapphire of light blue (*சீர் நீலம்* Spiritual Illumined and Higher Mind), then into a gem of deeper blue (*கரு நீலம்* cosmic Mind), further into a coral of orange colour with its tinge or shade of reddish pink (*செய்ய பவளம்* psychic world of heart), later into an emerald of green (*மரகதப் பச்சை* cosmic life) and finally into a ruby of red (*செம்மாணிக்கம்* cosmic subtle-physical and the physical matter). So far the descending order of planes seems to be symbolised in the above vision.

Now the ascending order of planes is symbolised by a vision in which one kind of gem signifying lower plane changes into another kind of gem of a different colour more properly belonging to the immediate higher plane. For a study of these planes of varying colours the "Savitri" painting done under the Mother's guidance explaining particularly the ascending planes indicated by the line "He raised his eyes to unseen spiritual heights" (Plate 6 of canto V-Book

I of Savitri or Savitri, p. 87) gives a very helpful guidance. Also the chapter of "Symbols and Vision" in "Tome II of Yoga" by Sri Aurobindo has been relied upon in the above interpretation of colours.

To begin with, in the Swami's vision of ascending planes, (*பெரு முத்து*) a big pearl (Sat overmind) became into (*வச்சிரப் பேர்மணி*) a large diamond (the trancendental and universal Supermind as indicated by the dazzling white of a diamond); the heap of corals (*பவளத்திரள்* Ananda overmind of orange or golden orange) became into silver-white gem (*வெள்மணி* Cit-tapo overmind); the many gems of various colours (*பன்மணி* overmind of varied or multiple colours) became (*பொன்மணி*) golden gem (gnostic overmind of golden colour). In another state of vision all these gems (*பகர்மணி எல்லாம்*) became luminous and transparent clear crystal or quartz (*படிகம்*) perhaps signiying the source of all lights and colours, i.e. Satcitananda, which is at once beyond all the qualities and yet has the potentiality of becoming all qualities, "Guṇāteeta ananta Cit guṇa" (Vide chart no. 13 in Chapter VI "Involution and evolution").

The seven storeyed building generally symbolises the whole manifestation of the Divine comprised of the three highest worlds of Satcitananda, the middle world of Truth-Knowledge and the lower three worlds of mind, life and matter. Here it represents perhaps the seven earths or heavens below the triple mystic heaven of Supermind spoken of in "Savitri" of Sri Aurobindo under the Chapter "The Eternal Day". The seven worlds or heavens are also referred to by Tirumoolar in TM: 2749 and 2732 *அண்டங்கள் ஓர் ஏழும் அம்பொற் பதியாக...*

> " Arisen beneath a triple mystic heaven
> The seven immortal earths were seen sublime "
>
> — Savitri, p. 754

Now the visions and ascent begin. Beyond and above this building, i.e. after its vision, there rises up a beautiful golden pillar which the Swami now actually aseends. As he climbs up he comes across goddesses of a tempting nature in thousands, and remaining unaffected to their temptations, due to the power of Grace, he reaches the top of the pillar where the vision of a golden temple of pure gold of absolute refinement of "1008 carats purity" opens out. Now his inward-going consciousness begins to function. The Swami enters the main gate at the tower of the temple where crores of gods and goddesses of different colours are met with. He passes on further into the inner gate where five godheads (i.e. Brahma, Vishnu, Rudra, Maheswara and Sadasiva) are seen. They direct him to a farther

beautiful gate where is seen the two, the combined godhead of Male and Female (ஆணோடு பெண்ணாக இருவர்), who is apparently the Ardhanareeswara (vide — "the double power masculine-feminine" Synthesis of Yoga, p. 571). They direct him to the innermost and beautiful sanctum (அணுக்கத் திருவாயில்) where by love he sees the Mother of Bliss, Ananda Valli, and receives Her grace and partakes of the bliss of amrita. By Her Grace he comes into the presence of the Lord, Nataraja, the Supramental Ishwara. The poet concludes that the Lord alone knows what he got in His presence. (cf : lines in Savitri—pp. 333-335, Chapter "World Soul")

> "Along a road of pure interior light
> Alone between tremendous Presences
> Under the watching eye of nameless Gods
> His soul passed on...............
> To the source of all things human and divine
> There he beheld in their mighty union's poise
> The figure of the deathless Two-in-One,
> A single being in two bodies clasped,
> A diarchy of two unite souls.........
> Their trance of bliss sustained the mobile world
> Behind them in a morning dusk One stood......
> The sole omnipotent Goddess ever-veiled......
> He saw the mystic outline of a face......

(Savitri - pp - 333-335)

As the Swami's vision speaks of ascent through a golden pillar after the visions of the mountain of light and a seven-storeyed building, and the golden pillar reaching up at its top into a golden temple with its successive gates of increasingly deepening passages, the ascent may be considered to have started or taken place in and from the golden gnostic overmind, or Parāpara the twelfth plane of experience which is the golden sky beyond the global overmind (vide explanations given in Chapter III in regard to the 12th state). The vision of the five godheads, i.e., Brahma, Vishnu, Rudra, Maheswara and Sadasiva suggest that they belong to the five planes of the summit overmind, i.e. the gnostic overmind, ananda, tapo, cit and sat overmind respectively. Possibly they combine in the highest realm of Sat overmind and their combined form may correspond with the four-fold Being (Virat, Hiranyagarbha, a Being creating things in an all-knowing Sleep, and a Being of Ananda) described by Sri Aurobindo in his poem "Savitri" (Savitr, Bk. 11—cto.1-p. 764-765). The vision of Ardhanareeshwara corresponds to the description of "the biune body of the Lord and his spouse, Iswara and Shakti" as given out by

Sri Aurobindo (vide Synthesis of Yoga, p. 571) and it indicates that the Supramental Divine who is biune with His Shakti in the lower ranges of the world of Truth-Knowledge, becomes in its higher ranges one with the Shakti (vide Synthesis of Yoga, p. 581). After the vision of Ardhanareeshwara comes the successive vision of the Mother and of the presence of the Lord Nataraja. Here, with the vision of the Mother the Swami's vision extends and his soul passes into the Golden session or sabha of the World of Truth-Knowledge, the Ponnambalam proper corresponding to the apprehending Supermind; hence the title of the song as "Anip Ponnambalatte Kanda Katchigal" i.e. the "visions seen at the very source of Golden Sabha or Ponnambalam." In this plane the Mother Ananda Valli is one with the Lord, and the Lord one with the Mother. So each is the other and fulfills the other. By the fulfilling grace of the Mother, the Swami is taken to the presence of the Lord Nataraja.

In the Keertan "Mei Arul Viyappu" (1. V. 10) (மெய் அருள் வியப்பு) the Swami describes his ascent through the "pillar of transcendence" (Turya Stambha துரியத் தம்பம்) now reaching the uppermost white storey of the building (davala mādam, the white storey தவள மாடம்) here apparently symbolising the ascent into the Sat overmind which is white. Beyond this white plane the Swami was lifted up by the Lord into the Transcendence and joyfully placed in the Lord Himself on His right side, i.e., in the tertiary session of Supermind (vide stanzas 68,75,76). In its opening stanzas (I. V. 10— 1 & 2) it is described that the pillar became narrower and narrower as he ascended until it became too fine like a thread to support him and the Lord relieved his anxiety of helplessness by lifting him up into that high-seated Heaven possessing him for ever.

Compare with lines from "SAVITRI,"

Our greater self of knowledge waits for us
A supreme light in the truth-conscious Vast:......
At last climbing a long and narrow stair
He stood alone on a high roof of things
And saw the light of a spiritual sun......
He mounts by a frail thread to his high source;
He reaches his fount of immortality

(Savitri, Bk. 7 - cto 2 - p. 550-552)

The Lord also adorned Swami's hands with golden bracelets (song 4).

'தவள மாடத்து உச்சியே வயங்கும் அணைமேல் வைத்தாய்'

பா. 68

'தழுவற்கரிய பெரிய துரியத் தம்பத்து ஏறினேன்
தனித்து அப்பால் ஒரு தவளமாடத்திருந்து தேறினேன்'

பா. 75

'தூக்கிக் கொண்டாய் துரியத்து எல்லையே உடையாய்
துரியத்தலத்தின் மேல் நின்றோங்கும் தலத்திலே
உன்பால் இருக்கவைத்தாய் என்னை உவந்து வலத்திலே

— *மெய் அருள் வியப்பு பா.* 68, 75, 76

In "Tiruvadi Nilai" (*திருவடி நிலை — பா.* 5, 10) the Swami describes more clearly his direct ascent through the pillar of light and reaching into and uniting with the Divine. This poem is of crucial importance, as it gives at once an idea of the ascent and a fore-taste of the nature of the Supramental Divine, the supreme and universal Divine. The same poem also mentions an entirely new and different way of reaching and possessing the supermind, i.e. through the Avyakta Parātpara the supreme transcendental void called by Sri Aurobindo as the "positive Void" (Life Divine, p. 119). This is the way of over-passing the supermind first and then coming back to embrace or possess it. "That other Maya (i. e. the divine Maya of Knowledge or Supermind) concealed by this mental (Maya) has to be overpassed, then embraced (Life Divine, p. 108) — "the supramental truth or the truth of Maya (i.e., the Divine Maya and not the Maya of Ignorance) where the "each" and the "all" co-exist in the inseparable unity of the one truth and the multiple symbol" (Life Divine, p. 108). The Divine Maya measures the Infinite as Infinite-fiinite.

Now dealing with the direct ascent into the world of knowledge, the poet describes his experience thus in 11—22—5. "There is a golden mountain. That is the firmament or summit at the end of the created worlds (Saguṇānta — signifying the global overmind with the golden sky above it). There rises up above it a stable pillar of light. It reaches the realm beyond or at the end of Parabindu called Maha-bindu (Maha Baindavānta *மா வயிந்தவ அந்தம்* i.e. beyond Para-bindu or Mahabindu *மேலைப் பரவிந்து* i.e. beyond the realm of Cit-Tapo Overmind *சித்துறுவெளி* 12-1-410). Beyond it, at the end of Parnada *இயற் பர நாதம்* (Paranādānta i.e. beyond the realm of Sat-overmind *பொருளுறு வெளி* 12-1-411) I realised my true luminous individual self of being (symbolised in the song as the creeper of the light of my being *என்வண சோதிக் கொடி*) and then farther beyond, my being embraced and united or fused with the (biune) Feet of the Divine, by becoming as the Self-Light of the Divine or Divine's own flower of Light (i.e. the true individual Self realises itself as a centre of the Divine and unites with Him in a biune oneness which is symbolised by His biune Feet).

பொன் வணப் பொருப்பு ஒன்று அது, சகுணந்தம்
போந்த வான்முடி அது, ஆங்கு அதன் மேல்
மன் வணச் சோதித் தம்பம் ஒன்று அது, மா
வயிந்துவ அந்தத்து அது, ஆண்டதன் மேல்
என் வணச் சோதிக் கொடி பரநாத அந்
தத்திலே இலங்கியது அதன் மேல்
தன் வணம் மணக்கும் ஒளி மலராகத்
தழுவினன் திருவடி நிலையே

—திருவடிநிலை 11-22-5

The above stanza suggests that one's true being of self is found at the stage of transit from Paranadanta into the Home of Truth-Knowledge. The true individual self as a creeper of Light reaches into the Truth-World and embraces and unites with the biune Feet of the Divine which is the flower of the Self-Light of the Divine.

என் வணச் சோதிக் கொடி......தன் வணம் மணக்கும் ஒளி மலராகத் தழுவினன் திருவடி நிலையே

In other words, the Swami realises in the tertiary poise or session of the Truth-Knowledge (13th level of experience) his true individual being, as one special centre of the Divine for His manifestation, and goes further into the Por Sabha, the second session where he returns into or fuses into the Divine, the source and support of his being and becomes poised in Him in a biune state of unity (Two-in-one) i.e. in a state of Myself-Himself or Himself-Myself (explained elsewhere as நானாகித் தானாகி He became myself I became Himself or in other words becoming myself, the Lord became Himself; or the Lord self-issued as myself and self-returned as Himself); here in this song the same is explained as என் வணச் சோதிக் கொடி தன்வண ஒளி-மலராக my light of being which is a lumious creeper becomes the Self-Light of the Divine Being who is the Flower (vide Chapter III explanations under the 14th and 15th states or levels). It is also interesting to note that the Swami typically and symbolically identified the second session of Supermind which is Por Sabha or Golden session of Truth-Knowledge as the biune Feet of the Universal Lord of Dance in play of Knowledge, and many of his poems entitled as "Feet of the Lord" such as திருவடிப் பெருமை, திருவடிப் புகழ்ச்சி திருவடிநிலை. ஆடிய பொற்பாதம் முதலியன suggest this identification. Similarly the body of the Divine Player or Dancer திருமேனி is identified symbolically as the third session or poise of Supermind (Vide "Anubhavamālai 12-42-75, 97).

Now the development of the World of Knowledge through the Void of Silence is given by the Swami in the last song of this poem

11-22-10. The beautiful Form of the Universal Lord now manifests from the ineffable Void of Transcendence. "From far beyond the ineffable Void of Transcendence, called rather an empty Void by the people, came the beautiful Form of the Lord for making the play of Bliss in Ponnamblam the Golden World of Truth-Knowledge (i. e., the apprehending Supermind). This is the state of the Feet of the Divine".

பரைதரு சுத்த நிலை முதல் அதீதப்
பதிவரை நிறுவி ஆங்கதன் மேல்
உரைதர ஒண்ணா வெறுவெளி வெட்ட
வெறுவெளி என உலகுணர்ந்த
புரை அறும் இன்ப அனுபவம் தரற்கு ஓர்
திருவுருக் கொண்டு பொற்பொதுவில்
திரை அறும் இன்ப நடம்புரிகின்ற
என்பரால் திருவடிநிலையே

—*திருவடிநிலை* 11-22-10

A relevant passage of Sri Aurobindo on the same point is reproduced. " At the stage when from the mental it has to move towards its supramental status, one most liberatingly helpful, if not indispensable experience that may intervene is the entry into total Nirvana of mentality and mental ego, a passage into the silence of the Spirit. In any case a realisation of the pure Self must always precede the transition to the mediating eminence of the Consciousness (i. e., the Supermind) from which a clear vision of the ascending and descending stairs of a manifested existence is commanded and the possession of the free power of ascent and descent becomes a spiritual prerogative" (Life Divine, p. 288-289).

The Swami in his book of Vyakhyana under the Chapter " Kāraṇāteeta Loka" (Vide p. 137-138 items 1 to 11) gives another experience wherein he clearly describes the emergence of true individual Self (Pratyēka Rūpa Pratyaksha Jnana Atma Anubhava-item 1 in p. 137) out of Void of Silence or the featureless Spirit experienced at the end of Paranada (Paranāda Parityāgānta Sahaja Kēvala Pratyaksha Anubhava-p. 137) and its development into Suddha Jnana, a first integral Self-Knowledge and World-Knowledge at the threshold of Supramental Vastness which is at once a knowledge of the simultaneous involution and evolution of all principles of existence in the Vyāpaka Vyāpya, i. e., in the universal self-extension of the infinity of the Divine Being (Poorana Bodha Vyāpaka Vyāpya Samvēda Samavāya Yathārtha Sudda Atma Rūpa Pratyaksha Jnana Anubhava; Tatva Tātvika Layōdaya Suddha Jnana Pratyaksha Anubhava Loka-vide items 3 & 4—p. 137-138 book of Vyakhyana), then the passing into or

leaping and shooting into the experience of the realm of comprehending supermind (Cit Sabha) here called Suddha Jnana Ateeta-item 5. This last experience leads to the summit supermind (item 6) (elsewhere called by the Swami as Samarasa Suddha Jnana, Samarasa Satya Jnana, Samarasa Suddha Adwaita, or Samarasa Satya Sabha) which is possessed with its Light of Being of the Supreme Reality beyond Knowledge, Ateeta Jnana Prakasa-item 6 (elsewhere referred to as Tat Joti or Tat Param Joti) and its Concentrated Light of Consciousness -Force Pooranāteeta Cit Prakasa — item 7 (elsewhere described as Cit Joti or Cit Param Joti) in the full plenitude of universal self-extension (Poorana Vyapaka Vypya Nirbodha-item 6)—*NOTE*: the possession in experience, of the Supreme Light of the Supreme Being and the Cit Light together is indicated as the goal or lakshya anubhava (Vide items 5 to 7, p. 138, Book of Vyakhyana); then, according to the Swami's experience, his being descends and passes into the apprehending world of Truth-knowledge (Ateeta Cit Prakasa Yoga Atiśaya Jnana Bhoga Anubhava Loka-Ibid items 8 and 9, p. 138) and then into the last or tertiary poise of Supermind (Jnana Yoga Bhogāteeta Swarupa Sākshātkāra VyāpakaVyāpya Anubhava Loka-Ibid items 10 & 11, p. 138). The Swami after covering thus all the poises of Supermind, goes farther to describe the experience of the triple worlds of Satcitananda (items 12 to 14), the one indivisible Satcitananda (item 15) and the Supreme Reality or the Absolute—item 16 (Vide Ibid items 12 to 16, p. 138—*NOTE*: The text is reproduced in the Second Part or Volume of this Book where a detailed interpretation for items 1 to 16 is also given. The said items 1 to 16, in fact, form one integral experience covering Supermind and the worlds of Satcitananda and the Absolute).

Now coming to the steps of ascent and descent to and from the world of Truth-Knowledge (referred to in the quoted comparable passage of Sri Aurobindo), the Swami sings thus in the books of keertans or lyrics. "Hail O Lord! Thou hast raised me quickly to a world of the greatest height, too difficult to ascend by oneself. Thou hast formed all the steps to descend without descending (as it were physically) (1-V-10-18, i.e., Mei Arul Viyappu-18). "I was ascending and descending. But, O Lord! Thou hast made me ascend without descending (i.e., kept my consciousness always above). Thou hast transformed my being into perfection. O Lord! come here, come here (on the earth)"—(Vide 1-IV-2-76, i.e, Ambalavāṇar Varugai-76). This last song gives a clue to his quick transformation within and without.

In songs 1, 2, 3, 8 & 9 of the poem "Tiruvadi Nilai" the nature of the supramental Divine Nataraja, i.e. the Universal Divine Player of Knowledge-Will or Jnana Natana is indicated. A summary of these is

given herein. All the five great godheads namely Brahma, Vishnu, Rudra, Maheshwara and Sadasiva, and the principles of Bindu and Nada and the cosmic overlord called Para Siva or Paramparan and the great overruling cosmic Maha Shakti called Parā Shakti or Parai — all of these in both of their higher and lower formulations of existence and power, and even the state of silent immutable inactive Brahman நடையுருப்பிரமம், and the state of active Shabda Brahman பேசும் ஓங்காரம் or Pranava Brahman source of sound of speech and word, and Paranada or Source of potential and speechless and wordless Sound பேசாப் பெரிய ஓங்காரம், and the crores of manifoldly varied gods and goddesses, beings and forces and all the worlds have issued forth or arisen from the Feet of the Dancing Lord in Ponnambalam, the Golden World of Truth-Knowledge or rather from a single particle of dust at the tip of the nail of the last toe of the left Feet of the Dancer in respect of their higher formulations, and from a single particle of dust at the outer edge of the sandal of the Divine Feet in respect of their lower formulations (songs, 1, 2, 3, 8, 9). The One-in-One has become crores and crores of manifold and varied existences of the Mahamaya (song 8).

The ascent of the pillar of light is a very characteristic experience of the Swami and this pillar is possibly identified by him later as "Sivākāra Poorna Stambha", the whole and perfect Pillar of the Divine Form which rises up right from the mystic physical centre at the base of the spine called Moolādhāra for which Brahma is the presiding deity, and ascends through various centres and planes, acquiring the characteristics of those centres and planes as it passes through them, till it finally reaches "Suddha Siva Sthāna", the world of Truth-Knowledge indicated elsewhere by the term Suddha Siva Veli. It can be seen only in yogic or spiritual experience (Vide Book of Oral Teachings, p. 54 உபதேசப் பகுதி ப 54).

It may be interesting here to refer to the Mother's experience of a pillar or column of light rising up from the moolādhāra and it is recorded in her "Prayers and Meditations" as an experience on 21—7—1914. This experience fulfilled itself in effect, on an universal scale when She brought down, about 40 years later in 1956, supramental Light so as to flood continuously into the earth-consciousness ever since.

"There was no longer the body, no longer any sensation; there was only a column of light rising from the place where is ordinarily the base of the body up to the place where is ordinarily the head, to form there a disk of light like that of the moon; then from there the column went on rising up to very far above the head to break into an

immense sun, dazzling and multi-coloured, from which fell a rain of golden light covering the whole earth.

Then slowly the column of light descended forming an oval of living Light, awakening and setting in motion, each in a particular way, according to a special mode of vibration, the centres which were above the head, at the place of the head, the throat, the heart, in the middle of the belly, at the base of the spine and still lower. At the height of the knees, the ascending and the descending currents joined together and the circulation thus became in a way uninterrupted enveloping the whole being in an immense oval of living light.

Then slowly the consciousness descended from stage to stage, halting at every world, till the consciousness of the body came back. The resumption of the consciousness of the body was, if my memory is exact, the ninth stage. At this moment the body was still quite stiff and immobile ".

(Prayers and Meditation of the Mother—p. 165)

The Swami gives the nature of the pillar thus ; " There is a pillar rising up from the seat of Brahma (i.e. the mūlādhāra) and reaching up to Suddha Siva Sthāna, the seat of Suddha Siva (i.e. in the pure Space of the Divine which is the world of Truth-Knowledge). It will be of the vibration of Vayu (air or life-force called Vayu Nadi) up to the heart centre and beyond that, of the principle of Agni the fire. It is broad at the bottom and becomes finer and finer as it goes up. It is invisible to senses as it becomes infinitesimally atomic ; it is imperceptible to the jeeva as it becomes infinite, and can be seen only rarely in spiritual vision. It is the pillar of unity without division. This is called the whole and perfect Pillar of the Divine Form, Sivākāra Poorna Stambha ".

(Book of Oral Teachings, p. 54)

CHAPTER III

PART I

GRADATIONS OF THE WORLDS TO SUPERMIND

PLANES OF ASCENT TO SUDDHA SIVA VELI :

Swami's Samarasa Suddha Adwaita

We have already seen at the end of Chapter I that the descending Truth-Light gets modified in its purity, power, integrality and transparency in its transit from Supermind into overmind and gets further modified as it descends into the spiritual Intuitive Mind, which level has yet a considerable power of transforming our nature of mind, life and the inner physical body into the spiritual values and substance proper to that level; and at the further descending levels of the spiritual Illumined Mind of truth-vision and the Spiritual Higher Mind of truth-thought the transforming power of the descending Truth-Light becomes increasingly restricted or diluted. The dynamic nature of experience of the Divine varies in each of the said descending planes. In effect we may say that the original Truth-Light becomes so modified and diluted as it were during the transit through the said intervening planes experienced as the over-head planes in and above the Sahasrara, that it becomes mere particularly in the lower ranges of Spiritual Mind, i.e. Illumined Mind and Higher Mind, a deflected and reflected light of the Supermind; thus the supramental planes or poises of Cit Sabha, Por Sabha and Sanmarga Sabha (i.e. the comprehending, apprehending and tertiary poises or sessions of Supermind) respectively give the reflected experiences of the separatist schools of philosophy namely Kevala adwaita, Vishishtādwaita and Dwaitādwaita, that is to say, according to the choosing aspiration in the mind of the seeker, the reflected experiences being obtained generally either in the overhead lower ranges of spiritual Mind or even in the spiritualised mind at the top of the head or at the Ajna or at the heart possessed by soul of love and devotion as the case may be. We are not concerned here with these separative trends of spiritual experienees, though they too are to be experienced as steps leading towards an ultimate and perfect realisation. Sri Aurobindo would regard each of them as valid and true spiritual experience but not integral in its character. He considers them therefore as reflections in the pure and calm mind (i.e. spiritualised Mind) of the seeker (Vide

Life Divine p. 135-136 & 138. See under "Saiva Siddhanta and Its true source" in this Chapter). Swami Ramalingam also admits them as valid spiritual experiences but qualifies them in "Mahadevamālai" 7-5-5 as தோன்று apparent truths (i.e. reflected truths) as against சான்ற the true truths of "Suddha Adwaita" (elsewhere denoted as Suddha Jana of Supermind and more particularly of the comprehending Supermind) and of "Samarasa Suddha Adwaita (elsewhere denoted as Samarasa Satya Jnana of the Summit Supermind as opening into the Ananda Loka above and holding integrally all the poises of supermind in experience, that is to say, where all the experiences of the now separatist schools of philosophy are, in their utmost purity, held spontaneously together or integrally and closely knit up in a harmonising unity). The exclusive experience of Kevala Adwaita obtained either in the overhead lower or higher planes of spiritual Mind or in spiritualised Mind at the top of head can be again had but now in its utter purity in that high-seated world of Truth-Knowledge where the same becomes an experience of "Suddha Adwaita" (elsewhere denoted by the Swami as Suddha Vedanta, Suddha Jnana). The Tamil text and its renderings are given below :

தோன்று துவித அத்துவிதமாய், விசிட்டஅத்
துவிதமாய்க் கேவல அத்துவித மாகிச்
சான்ற சுத்த அத்துவிதமாய்ச் சுத்தம் தோய்ந்த
சமரச அத்து விதமாய்த் தன்னையன்றி
ஊன்று நிலை வேறொன்றும் இலதாய் என்றும்
உள்ளதாய் நிரதிசய உணர்வாய் எல்லாம்
ஈன்றருளும் தாயாகி தந்தையாகி
எழிற் குருவாய் தெய்வதமாய் இலங்கும் தேவே

—மகா தேவமாலை 7-5-5

"O Supreme Divine! Thou hast become the apparent truths, the reflected truths of Dwaitādwaita (oneness and difference, i. e., Bhedābheda), Vishishtādwaita (truth of qualified oneness) and Kevala Adwaita (truth of unqualified oneness). Thou hast become the true truths of Suddha Adwaita (i. e., Supramental Truth and unity of the Divine, here indicating more particularly Comprehending Supermind) and Samarasa Suddha Adwaita (i. e., the Summit-Supermind holding all poises of Supermind integrally and in unity). Thou art the sole foundation of everything without any other support; Thou art the Eternal Existence, the Consciousness beyond comparison; Thou art the Mother bringing forth and manifesting by grace the universal All-existence; Thou hast become the Father, the Guru of Beauty and Harmony and the Lord".

(Mahadevamālai 7-5-5)

NOTE

The term "dwaitadwaita" here seems to refer to the dwaita or dualistic school of Madhva and not to the school of Bhedābheda. As every experience of the Divine is based on the common basis of a non-dual unity (adwaita), even this dualistic school is called by the Swami as dwaitadwaita. In contrast to this, the adwaita school of Monism is called by the Swami as Kevala Adwaita. This view is supported by his explanation in Upadesha under "dhyana", p. 114. "One should meditate upon a form. Then, form will be dissolved away and become formless. If dwaita is meditated upon, it will lead to Adwaita. One's ego-self as the seer is abolished in Adwaita experience (i. e. dwaitadwaita experience herein above referred to); and in the ateeta experience, the object seen is also dissolved away (i.e.kevala adwaita experience of exclusive unity above referred to)."

Likewise the experiences pointed out as the goals in other schools of philosophy and discipline such as Vedanta, Siddhanta (i.e. Saiva Siddhanta, a special branch of Tantra), Nadanta (Tantra system on the mantra side), Yoganta (ashtanga yoga), Bodhanta and Kalanta can be realised in their utmost purity only in that high-seated world of Truth-Knowledge, the Supermind—a purity not envisaged nor distinguished by the founders of these schools. In the poem சிவானந் தத்து அழுந்தல் (12-5) the Swami renames their truest and purest experiences in Supermind as of Suddha Vedanta, Suddha Siddhanta, Suddha Bodhanta, Suddha Nadanta, Suddha Yoganta and Suddha Kalanta (Vide Translations Vol. II, Poem 12-5)

Of the above experiences in the Supermind, Suddha Vedanta corresponds to the experience of comprehending Supermind, Suddha Siddhanta to that of apprehending supermind and the rest are said to be experienced in the tertiary supermind : "O Lord ! Thou art the bold experience of Sudda Vedanta. Thou art the crowning summit experience of the Transcendence துரியமுடி அநுபவமே; Thou art the great Bliss of Suddha Siddhanta born of loving surrender; Thou art the Truth of Samarasa Sanmarga (tertiary supermind). O Paramparam (the farthest Heaven, i.e. Comprehending Supermind). O Cidambaram (Supramental Sky, the Vastness of Truth-Consciousness, i. e. Supermind as a whole), O Parāparam (here in the sense of Parā Param, the farther Heaven i.e. apprehending Supermind. Parā Param, here is to be distinguished from Para apara or Parāpara the border between the higher and the lower i.e. overmind gnosis), O Varam (tertiary Supermind or Param) the Heaven where boons of good things are received"—12-34-3. Note: In this song the words

"Param Param" and "Parā Param" are used by the Swami in the significances given by Tirumoolar in his Tirumantram TM 2594, 2372, 2437, 2445 to 2450, 2572, 3003 & 3008. Param is also used in the general sense of Heaven, the Supermind. But the terms Param, Parā Param, and Param Param in their highest and special significances mean respectively the tertiary, second and first poises of Supermind. They seem to repeat in their lesser manifestation as the Spiritual Mind, Over Mind and Overmind gnosis when they are indicated by the Swami as the spaces of Para Veli, Parampara Veli and Parāpara Veli (i.e. Para apara veli). The context and qualifying words or adjectives that go with these terms giving a greater or lesser sense have to be carefully studied, for example ஆன்ற பராபரம் TM 2437, தேனார் பராபரம் TM 2372, Vast Pāra Param of intense Bliss signify apprehending Supermind whereas ஊழி பராபரம் TM 2532, the Parāpara of long aeons of time refer to overmind gnosis.

The Swami lists 17 levels or states and planes of experience in all, leading finaly to the world of Ananda of Bliss and Immortality. Parallel and comparable corresponding states and planes of experience as obtaining in Sri Aurobindo's yoga literature are also given side by side. Though comparison of two systems of yoga of the two great spiritual Masters is a difficult affiair, yet because of their great realisation of the Supramental Truth which has a harmonising and reconciling feature about it, this comparison between them is in a way rendered possible in respect of their fundamenal experiences. The said 17 states and planes of experience above referred to are derived from "Joti Agaval" lines (Bk 12-1-281 to 285 and 441 to 447) and the Book of Oral Teachings of the Swami in page 36 and from "Anubhavamalai" (12-42-74, 75, 95 to 97); Vyakhyana Bk 3, p. 123, item 8; "Upadesha" Bk 4, p. 54 and 97. Quotations from these have been given below. These 17 planes and states come under Six main groups. We have already given a Summary of these planes in Chapter II Here more details are given. See also Charts 4, 4A and 4B under Chapter III—Part 2.

States and Planes as Indicated by Swami Ramalingam (SR) :	States and Planes as indicated by Sri Aurobindo (SA) :
SR : I Jeeva States	SA : I Ordinary States of Ignorance
1. Jeeva Jagrata	1. Ordinary waking state
2. Jeeva Swapna	2. Ordinary dreaming state
3. Jeeva Susupti	3. Ordinary sleeping state

Now the respective details of the other planes and levels as indicated by "Swami Ramalingam" and "Sri Aurobindo" are given one after the other for the sake of convenience.

II. NIRMALA JEEVA (PSYCHO-SPIRITUAL) LEVELS

SR: *II Nirmala States*:

These are the subliminal, psychic and psycho-spiritual experiences in the initial conditions of purity in the inner and outer being of man, realised in the Nirmala states of jagrata, swapna and susupti.

SA: *II Subliminal, Psychic and Psycho-Spiritual Levels :*

Subliminal and psychic and psycho-spiritual realisations in the heart and in the head are realised in these levels.

SR: (4) *Nirmala Jagrata &*

SR: (5) *Nirmala Swapna*

"O supreme Divine who abides within me and shows the Path of Truth for making the world happy by shedding the impurities."

களங்க நீத்து உலகம் களிப்புற மெய்ந்நெறி
விளங்க என் உள்ளே விளங்கு மெய்ப்பொருளே

—ஜோதி அகவல் 12-1-441

The Swami classifies four horizontal levels of being which are open also to the vertical ascending and descending planes above and below. They are respectively the inmost, inner, outer and outermost levels (அகம், அகப்புறம், புறம், புறப்புறம்) signifying respectively the inmost soul, the instrumental being jeevan, instrumental nature *karanas* of mind, heart and life, and lastly the senses and the body in the outermost level. According to the Swami the Divine resides in the heart as the life of one's soul ஆருயிர்க்கு உயிராய். However, the Swami advises us to realise one's individual soul and the Divine in the soul rather first at the Ajna centre as possessed by heart of love and compassion. The Ajna centre is described as உளம் கொள் சிற்சபை a field of Cit Sabha but as possessed by heart of love, that is, Ajna is derived from that high-seated Cit Sabha, the world of Truth-knowledge and has become the centre of mind but with the inmost soul seated at its depth and also open to the heart. The Swami considered the centres of the throat and above as most universal (anda) ; and that the centres of the heart and below become increasingly limited and circumscribed because they are in the field of the subconscient (as in Vedic parlance) which is very large and vast in itself but restricting and limiting man's consciousness and hence they belong to the field of

pinda, i. e., Pinda Veli (அண்டத்தை பார்க்கிலும் பிண்டம் விசாலமானது, உபதேசம் ப 74)

SA : 4th and 5th Levels or States :

Entry into the subliminal and having psychic realisation of soul and the Divine in the heart : One has to realise one's inner mind, inner vital or life and the inner physical with their respective inner beings or purushas or their general inner being the jeeva and then one's soul or the psychic being, i. e., the *antaratma* in the inmost depth of the heart and also the Divine in the soul, the Antaryamin. Sri Aurobindo would direct us to bring the soul into the front, in the frontal natures of mind, vital and the physical, for the purpose of psychic transformation of these natures into the terms, values and powers of the soul itself, such as its love, goodness, sense of beauty and truth. We may note that the Mother, Sri Aurobindo Ashram, has observed that the soul is generally realised in the heart : "Generally it is in the heart behind the solar plexus that you find the luminous presence", i.e. the psychic being or soul — (Vide Bulletin February 1971, p. 59.) In fact according to Sri Aurobindo a developed soul can in yoga rise up and take its station above the head. Therefore, it is implied that according to the evolutionary stage or development one may realise the soul either in the heart or ajna as the case may be.

SR : (6) Nirmala Susupti :

"O Supreme Divine of Oneness and unity who is continuously held in experience at the mid head (i. e. at ajna, the mid of the eyebrows) and at the top of the head, both of which fall in the sixth level of experience."

> மூவிரு நிலையின் முடிநடு முடிமேல்
> ஓவற விளங்கும் ஒருமை மெய்ப்பொருளே—(12-1-442)

Here the Swami explains that the One Self, the Brahman can be experienced not only at the top of the head but also at the ajna centre which is called "Bindu Centre" according to Book of Upadesha, p. 54. He lists seven "Mauna Planes" of Peace and Silence மௌன வெளிகள் ஏழு and this is to be reckoned from this sixth plane up to the twelfth, called Parāpara Veli (Siva Susupti). Sri Aurobindo would call these planes of silence in a general way as the planes of spiritual Mind.

SA : 6th Level or State :

Spiritual realisation of the Self, the Brahman or the Ishwara in the head :

"One can realise the Self, the Brahman or the Ishwara without going into the overhead regions, the dynamic spiritual planes or stationing oneself permanently above the body as happens in this yoga. If it is done through Sahasrara, well, the Sahasrara extends to the spiritualised mind and can be felt in the top the head, so any ascent above is not indispensable".

(On Yoga Tome I, p. 292-293).

NOTE : The Sahasrara which is in the overhead extends itself or its influence in the head also and makes possible the realisation of the One Spirit in the head itself.

III. PARA VELI (SPIRITUAL MIND) LEVELS :

SR : III Para Planes or States in Para Veli :

பரவெளிகள் அல்லது நிலைகள்

"The Vast Grace-Light (i.e. the Supramental Grace-Light) has self-determined the pure, free and wide space of pure mentality (cosmic mind) to be held and possessed or contained by the Space of Para Veli (Spiritual Mind) which is above it.

சுத்த நல் வெளியை துரிசு அறு பரவெளி
அத்திடை வகுத்த அருட்பெருஞ்ஜோதி (12-1-281)

This Para Veli is realised in the Sahasrara above the head by transcending the pure and free mental plane, i.e. the cosmic Mind of the lower order of worlds. The gradations of the lower worlds are mentioned in "Joti Agaval" lines as the earthly field of matter and its five elements (12-1-184 to 255) with their natural qualities and states of evolutionary perfection and the presence of life-forces and mind-forces in them, then the Space of the physical universe பகுதி வான்வெளி as an extension and formation of the wide cosmic Subtle-physical Space மாபூத அகல் வெளி then the Space of the cosmic Vital or Life universe உயிர் வெளி and its formation and extension as vital plane in the physical universe பகுதி அயவெளி and then the Space of the inspired arts and sciences i.e., the Space of the cosmic Vital Mind and Heart, then the Space of cosmic Pure Mind realised at ajna as spiritualised mind சுத்த நல்வெளி (12-1-277 to 281). This cosmic Mind leads beyond to Para Veli the Space of Spiritual Mind (12-1-281).

SA : III : Spiritual Mind Levels :

The dynamic spiritual planes in the overhead consciousness, i.e., above the body and above the head are experienced in the Sahasrara. They are called more specifically by Sri Aurobindo as planes of

Spiritual Mind. They open into the cosmic consciousness with one's realisation of the Cosmic self and one may remain witness to or actively participate in the dynamic spiritual movements of Truth-thought, Truth-vision, Truth intuition, etc., without loosing the peace of the Spirit. They are comprised of the three planes, i.e., seventh to ninth, namely Spiritual Higher Mind, Illumined Mind and Intuitive Mind.

SR : (*7*) *Para Jagrata :*

" O Supreme Divine, Thou art manifest blissfully in the seventh level removing the possiblities of relapse or fall."

எழுநிலை மிசையே இன்புருவாகி
வழுநிலை நீக்கி வயங்கு மெய்ப்பொருளே (12-1-443).

" It is a plane of infinite Peace and Silence into which thoughts, i.e., Truth-thoughts descend from above." It is the silent spiritual Mind in the overhead.

வண்ணமிகு பூதவெளி...முதலா...அடிவெளிகளெல்லாம் வயங்கு
வெளியாகி எண்ணமுறுமா மவுன வெளியாகி.........(10-2-2-2).

One can realise in this plane itself the static Brahman நடையுறு பிரமம் i.e., the Nirguna Brahman by exclusive concentration on it as the goal. But this is not the final goal (Vide Tiruvadi nilai 11-22-2) but rather a partial manifestation of the Supreme Divine. Para Jagrata corresponds to the Nada Centre according to Book of Upadesha, p. 54.

SA ; (*7*) *Spiritual Higher Mind :*

" It is the first ovehead plane where one becomes aware of the Self, the One everywhere and knows and sees things through an elevated thought-power and comprehensive mental sight......as in a large strong and clear day light " (Letters, Volume III). "In the Higher Mind we are aware of a sea like downpour of masses of spontaneous Knowledge which assumes the nature of Thought......that seems to be in possession of Truth .....and capable of, including at once a mass of knowledge in a single view. It has a cosmic character" (Life Divine, p. 254). It is the plane of Truth-thought.

SR : (*8*) *Para Swapna :*

The Swami deals with the main landmarks in the spiritual ascent. So in his "Joti Agaval" poem (12-1)this plane is not elaborated by him. Elsewhere in Upadesha, p. 54 it is indicated as Parabindu (lower) centre. Further these spiritual Mental planes are already familiar in the

ancient Tamil spiritual literature such as Tirumantiram of Tirumoolar who is believed to have lived 3000 years ago, and in the modern literature of Sri Kumara Deva of the 18th century in his poem "Vijnāna Sāra". These two sages indicate gradations to the Supermind in their literature.

SA : (8) Spiritual Illumined Mind :

"... Illumined Mind brings in a still greater consciousness through a Truth-Sight and Truth-Light and its seeing and seizing Power" (Life Divine, p.840). It is "a luminosity of the nature of Truth-sight with thought formation as a minor and dependent activity" (Life Divine, p. 255). So this plane is a plane of Truth-vision or revelation.

SR : (9) Para Susupti :

"O Supreme Divine, Thou art in the ninth level which is the middle (of all the 17 levels) and Thy Divine Nature comes into manifestation (i.e. by transformation of one's nature into Thy Nature Sivamayamāki சிவமயமாகி)"

நவ நிலை மிசையே நடுவுறு நடுவே
சிவமயமாகித் திகழ்ந்த மெய்ப்பொருளே (12-1-444)

Elsewhere in Upadesha, p. 54, Para Susupti is indicated as Paranada (lower) Centre. It corresponds to Intuitive Mind. Its four intuitive powers are (a) A sight that sees without seeing, i.e. the Truth-vision; (b) A hearing that hears without hearing, i.e. Truth-hearing or inspiration; (c) The Intelligence or Intuition that knows or seizes the Truth-significance of things immediately without the processes of mental understanding, i.e. Truth-intuition proper; and (d) The discrimination that discrimi nates without the mental process of discrimination, i.e. Truth-discrimination. The four-fold powers of intuition are described in "Mahadevamālai" 7-5-46, as having their true source in the high-seated world of Truth-Knowledge, the Supermind, which is indicated as the world beyond the Vedas, beyond sound of words, and beyond the nine levels but as the world or state in between one and two (i.e. as One-in-one and Two-in-one which are the first and second poises of Truth-world vide 12-1-438, 311). The nine levels are here according to the classification of Tirumoolar in which the first three ordinary states of ignorance, i.e. jagrata, swapna and susupti are not reckoned. Thus the three Nirmala Jeeva states, three Para states and three Siva states make the nine levels. By another classification, the nine are reckoned thus: the five godheads and principles of Brahma, Vishnu, Rudra, Maheshwara and Sadasiva, the principles of Bindu and Nada

and the overmental Maha Shakti and Over Lord called respectively Parā Shakti and Para Siva.

> கிரியை நெறி அகற்றி மறை முடிவில் நின்று
>   கேளாமல் கேட்கின்ற கேள்வியே சொற்கு
> அரிய வறை விடுத்து நவ நிலைக்கு மேலே
>   காணாமற் காண்கின்ற காட்சியே உள்
> அரிய நிலை ஒன்றிரண்டின் நடுவே சற்றும்
>   அறியாமல் அறிகின்ற அறிவே என்றும்
> உரிய சதா நிலைநின்ற உணர்ச்சி மேலோர்
>   உன்னாமல் உன்னுகின்ற ஒளியாம் தேவே
>
> — மஹா தேவமாலை 7-5-46

"O Light of discrimination (i.e. Truth-discrimination) that discriminates without the mental process of discrimination in the sages of Knowledge who are poised ever in the true, proper and rightful state of eternal existence, O Intuition that intuitively knows without the process of mental understanding and which arises from a rare inner state in between the one and the two (i.e. of one-in-one and two-in-one, the comprehending and apprehending poises of Supermind, i.e. Cit Sabha and Por Sabha); O Vision that sees without seeing and which is a state beyond the nine levels and which is also beyond nadanta the state of potential Sound of words, O Inspiration that hears without hearing and which is poised at the summit or end of Vedic Knowledge and beyond the mode (i.e. lower mode) of actions." —Mahadeva Malai 7-5-46.

NOTE: We my add that the powers of Truth-inspiration, Truth-vision, Truth-intuition (i.e. Truth-touch and Truth-seizing) and Truth-discriminatian have their manifestations not only in the level of spiritual Intuitive Mind, but also in a higher level the overmind where they become comprehensive and immediate in action, and beyond it also in the very Supermind where they have their highest source in purity asssuming an integral character. In supermind the vision derives direct from the knowledge by identity, and brings with it inspiration and intuition; and discrimination is inherent in the other three (cf: Synthesis of Yoga, p. 952-953, 936-937 and Life Divine, p. 894). The Swami in the above song seems to indicate more properly the supramental vision, inspiration, intuition and discrimination rather than their corresponding derivative powers in the lower ranges of overmind and Intuitive Mind, because the poem Mahadevamalai expresses in its essence and nature a vision of the world of Truth-Knowledge itself.

SA : (9) Spiritual Intuitive Mind :

" It has a four-fold power of intuition, i.e. of (a) Truth-vision or revelation ; (b) Truth-hearing or inspiration ; (c) Truth-touch or immediate seizing of significance, i.e. intuition proper and (d) Truth-discrimination of the orderly and exact relation of truth to truth" (Life Divine, p. 843). "Intuition is always an edge or ray or outleap of the far off Supermind Light entering into and modified by some intermediatc truth-mind" (Life Divine, p. 842). " It takes up and transforms into its own substance not only the mind of thought, but the heart and life and the sense and physical consciousness.........It can thus change the whole consciousness into the stuff of intuition" (Life Divine, p. 843). But in the subconscient and the Inconscient (i.e. the field of the gross physical material body) "the intuitive light and power may be hampered in its task (i.e. of transformation) because it is the edge of a delegated and modified Supermind" (Life Divine, p. 842-844). " Intuition is a power of Consciousness nearer and more intimate to the original knowledge by identity" (Life Divine, p. 841). Compare here with the Swami's word " Sivamayamāki", i.e. becoming into or manifesting the divine Nature and thus indicating the possiblity of spiritual transformation. It is noteworthy that both the Masters speak of the four-fold powers of Intuition and its derivation from the Supermind in almost similar languages.

IV SIVA OR GURU (OVERMIND) LEVELS:

SR : IV Siva or Guru (or Guru Brahma) Planes :

This is a gradation of three planes or states of Siva jagrata, Siva Swapna and Siva susupti, i.e. the 10th to 12th levels of experience indicated in Upadesha, p. 54 as dikrānta, adikrānta and dwādaśānta. The twelfth represents the summit of the Siva Veli or Guru Veli. Beyond that is the Suddha Siva Veli, or Peru Veli the Vast World of Truth-Knowledge which is the Supermind. The three planes or spaces of Siva Veli or Overmind are indicated as (1) Para Veli, or more properly as Para Turya Veli (i.e. dikrānta, going or stepping into all directions; Omkara Peetam); (2) Parampara Veli (i.e. adikrānta or without direction, hence total and global ; Kundali state; Vishwagrāsa state of seizing into experience the whole universe) (3) Parāpara Veli (i.e. Parigraha state of veiling ; Upaśānta state of intense and great peace). They respectively signify selective overmind, global or total overmind and overmind gnosis. We have already seen that the Parāpara Veli or space which is the border between para and apara the higher and the lower worlds, leads to Param, the Heaven of tertiary Supermind, and beyond that is Parā Param the appredending Supermind which in turn leads to Paramparam, the farthest Heaven of

the Comprehending Supermind. The triple Heaven comes under one homogeneous Sky or Space of Truth-Knowledge called Cidambaram.

SA : IV Planes of Spiritual Overmind

General Description :

"The Overmind is not strictly a transcendental consciousness... Though it looks up to the transcendental and may receive something from it .... It is more properly a cosmic consciousness..." "... It stands behind every particular in the cosmos and is the source of all our mental, vital or physical actualities and possibilities which are diminished and degraded derivations and variations from it ".

(From : Letters on Savitri — Savitri, 1954 edition, page 922)

There are three levels of Overmind and they are (a) selective overmind, (b) global or total overmind, and (c) gnostic overmind as representing the summit of overmind. Beyond that is the Supermind.

SR : (10) Siva or Guru Jagrata (or Para Turya) :

Other Names and References :

Para Turya (Bk 3, p. 123, item 8). Param (in a derivative sense here as Para Turya Veli) ; Dikrānta (திக்கிராந்தம் "Upadesha", p. 54), i. e. stepping into all directions ; "Omkara Peetam" (Ref. : "Vyakhyana" Bk 3, p. 90 to 93, see under "Tatva lokas", items 32, 59, 63 (1); "Upadesha", p. 36, 54, 103).

" O Blissful Supreme Lord of the secret world of Knowledge ! The Rudras, Narayanas, Brahmas, Indras, Gandharvas, and Garudas, Rakshasas and Bhutas, Maruts and Yogis, Siddhars, Munis or Sages and the many gods go into their separate ways of existence in their vain mental search after the Truth and Knowledge...... " (Mahadevamalai 7-5-60) ; " The godheads of Brahmas, Vishnus, Rudras and Indras and the Masters of the separate schools of spiritual disciplines like Mahavir and Buddha getting a partial ray of the Grace-Light, appear at the gate of the Heaven and play on the earth and the heaven (i.e. lesser heaven) according to their mind as groups of honey-drunk little children " (Arul Vilakkamālai—11-36-89).

SA : (10) Selective Overmind :

This plane is the field and movement of the many gods and goddesses, each taking up and receiving from above one aspect, power or quality of the Supreme and Universal Divine, i.e. the Supramental Ishwara, and develops it to its utmost and thus creates a

world of its own. Thus they create many worlds of their own and move in all the directions (dikrānta) of cosmic Space.

" If we regard the Powers of the Reality as so many godheads, we can say that overmind releases a million godheads into action, each empowered to create its own world, each world capable of relation, communication and interplay with the others" (Life Divine, p. 257).

SR : (11) *Siva Swapna or Guru Swapna :*

Other Names and References :

Parampara Veli or plane; Paramparam (in a derivative sense here as Parampara Veli); Adikrānta (அதிக்கிராந்தம் Upadesha, p. 54) i.e. transcending all directions and hence becoming a direction-less global or total Cosmos; Viswagrāsa (விசுவக்கிராஸம் "Vyakyana" Bk 3-p. 123 item 8) the swallowing up or eating, or seizing of the whole universe, i.e. having the total universe in experience for enjoyment; Kundali State or Circle குண்டலி வட்டம் the universal coiled energy ("Upadesha", p. 103); Kundali Loka, i.e. of Suddha Maya or Kutilai (Vyakhyana Bk. 3, p. 94, See "Tatva Lokas"). Also refer "Upadesha" p. 36, 54, 103; "Vyakhyana" p. 123, item 8, Ibid p. 94).

" O Supreme Divine who art seated in a single seat of Space (ēka ādana or āsana) in the eleventh level of experience. "

ஏகாதச நிலையாததின் நடுவே
ஏக ஆதன மிசை இருந்தமெய்ப் பொருளே (12-1-445)

" Para Veli (i.e. Spiritual Mind as opening into the selective overmind) is self-determined by the vast Grace-Light to be contained and held in (the next higher plane of) Parampara Veli of over-ruling governance (i.e. the global overmind) ".

பரவெளி அதனைப் பரம்பர வெளியில்
அரசுற வகுத்த அருட்பெருஞ் சோதி (12-1-282)

This Parampara Veli is the single seat of Space (Ēka āsana) of over-ruling governance.

SA : (11) *Global or Total Overmind :*

This is the global or total overmind "with a very integral sense of governance, a complete supporting or overruling presence and direction of the Cosmic Self or the Ishwara" (Life Divine, p. 844, 845).

Then stretches the boundless finite's last expanse
The cosmic empire of the Overmind,
Time's buffer state bordering Eternity.......
All here gathers beneath one golden sky :
The Powers that build the cosmos station take......
All Time is one body, Space a single book :
There is the Godhead's universal gaze......

(Savitri, p. 741)

" At the same time in overmind this separateness (i. e. of the selective overmind) is still founded on the basis of an underlying unity ; all possibility of combinations and relation between the separated powers (i.e. gods) and Aspects, all interchanges and mutualities of their energies (i.e. shaktis or goddesses) are freely organised and their actualities possible" (Life Divine, p. 256). " Its global action (i.e. of the global overmind) enables it indeed to create a harmony whole and perfect in itself or to unite or fuse its harmonies together, to synthetise... " (Life Divine, p. 815). Sri Aurobindo would call the synthesising harmony of this global overmind as a composite harmony of a delegated truth as against the integral harmony of the Supermind is based on its native Truth-Consciousness.

SR : (12) Siva Or Guru Susupti

Other Names And References :

" Parāpara" Veli or plane, where and with reference to which para the higher and apara the lower below meet (12-1-283) ; " Upaśānta Veli" the plane of intense repose, peace and silence (Bk 3-p. 123 item 8) ; Parigraha state, the state of veiling rather of transparent veiling (*பரிக்கிரக நிலை* Upadesha, p. 102); Poṛ Puvi Śāntan *பொற் புவி சாந்தன்*, the golden plane of peace ruled by its godhead (according to Tirumoolar, TM : 2537).

The seven planes of mauna *மௌன வெளி எழும்* i.e. the seven spiritual planes of Peace and Silence are reckoned from the sixth (nirmala susupti) up to this the twelfth plane (Siva or Guru susupti).

வாய்திறவா மவுனமதே ஆகும் எனில் தோழி
மவுனசத்திவெளி எழும் பாத்து அபாத்து ஒழியும் (12-40-13).

This Parāpara plane is, in effect, representative of the summit-overmind comprised of five planes. The Swami calls them as *பரைதரு சுத்தநிலை*, the pure planes of Parai the Suddha Maha Maya, i.e.

the Overmental Maha Shakti. They are also generally referred in 11-36-37 as *தெரிந்த மகா சுத்தபரமுதலும்* the highly pure and conscious planes of Maha Suddha Param beginning from its first plane onwards (i.e. the Maha Suddha Param of Para Siva and Parā Shakti-see Chart 20) and in 11-36-38 as *வாய்ந்த பரநாதம் ஐந்தில் பரமுதலும்* the five-fold pure planes of Paranāda beginning from its first plane onwards (Vide also TM : 2759). These five planes are also grouped by the Swami in the ascending order into three levels, i.e. (1) parāpara veli possibly the gnostic overmind and ananda overmind together; (2) the middle veli *நடுவெளி* comprising apparently tapo-overmind and cit overmind ; (3) tat paramām veli *தற்பரமாம் வெளி* i.e. Sat overmind, the first of the great and pure planes of Maha Suddha Param or of the five-fold Paranada. Also see stanza *வாய்திறவாமவுனமதே* (12-40-13) ; *தெரிந்த மகா சுத்த பரமுதலும்* (11-36-37). Transcending these, one crosses into the Supermind, or Jnana Peru Veli the Vast World of Knowledge (12-40-13).

The Swami refers to a collapsible door of this Parāpara plane that has been so self-determined by the Divine who is Vast Grace-Light that it can be shattered into pieces and that this plane contains or holds the one below it, i.e. the Parampara Veli or the global overmind.

பரம்பர வெளியைப் பராபர வெளியில்
அரம் தெற வகுத்த அருட்பெருஞ் ஜோதி (12-1-283)
(அரம்-கதவு ; தெற-தெறிக்க)

In fact, this door of the golden gnostic overmind clearly corresponds with the massive golden door broken into pieces by the Mother, Sri Aurobindo Ashram in 1956 when She assumed a golden form bigger than the universe and with a huge golden hammer struck it, because it stood separating the lower worlds and the earth from the world of Truth-Consciousness, and consequently the supramental Light or Satya Jnana Joti, the Light of Truth-Consciousness, is raining down upon earth ever since but into its subtle-physical layer.

Another stanza in "Tiruvadi Perumai" clearly indicates this twelfth plane as the plane of veiling which is beyond Parampara Veli.

பரை இருந்த வெளி முழுதும் பரவி அப்பால் பரையின்
பரமாகி அப்பரத்தில் பரம்பரமாய் விளங்கித்
திரை கடந்த திரு வெளியில் ஆனந்தாதீதத்
திருநடம் செய்யாது செய்யும் திருவடிகள்...

—*திருவடிப் பெருமை* 12-37-9

(பரமாகி—10வது நிலை; பரம்பரமாய்—11வது நிலை;
திரை — 12வது நிலை; திருவெளி — 13வது முதல் 16வது நிலை வரை)

" The Divine Feet of the Lord, dance without dancing, as it were, the Supreme Dance of Bliss (anandāteeta natanam) in the Divine Vast World of Knowledge திருவெளி which is beyond the veil (i.e. Parapara Veli or overmind gnosis). The Bliss has pervaded the whole (lower) world of manifestation of Parai, the Cosmic Maha Shakti and also has become her heaven (Param) and has manifested as Param-param (global overmind) in that heaven.

NOTE: " Param " in its general sense here signifies a heaven.

வரம்பெறும் ஆன்ம உணர்ச்சியும் செல்லா
வரு பர உணர்ச்சியும் மாட்டாப்
பரம்பர உணர்ச்சி தானும் நின்றறியாப்
பராபர உணர்ச்சியும் பற்று
உரம்பெற உணர்வார் யார் எனப் பெரியர்
உரைத்திட ஓங்கும் ஓர் தலைவன்
கரம் பெறு கனிபோல் என்னுளம் புகுந்தான்
கடவுளைத் தடுப்பார் யாரே

" The Supreme and universal Lord is such that even the great say that the consciousness of the psychic (ஆன்ம உணர்ச்சி anma unarchi) which receives boon of good things cannot reach unto Him nor the consciousness of spiritual mind (பரஉணர்ச்சி Para unarchi) nor of the global overmind (பரம்பரஉணர்ச்சி Parampara unarchi) nor of the overmind gnosis (பராபர உணர்ச்சி Parapara unarchi) and exclaim as to who can realise Him truly and firmly. But He entered into my heart tangibly as a fruit received in the palm of hands. Who can prevent Him? (11-27-5).

STATE OF GRACE (OR STATE OF TRANSITION INTO PERU VELI, THE SUPERMIND):

Guru Turya State or State of Grace would be the "transition state" into Suddha Siva Veli the Supermind. Here the 'State of Grace" is mentioned in a special and particular significance; i.e. a state for receptivity of Grace for transcending or crossing into Supermind. Guru Turya will be the state reached in the highest of Parāpara Veli or beyond it which comprises five planes namely gnostic overmind, ananda overmind, cit overmind, tapo overmind and Sat overmind. Guru Turya will be a state of Grace (Tiru Arul Nilai - See Upadesha, p. 103) realisable in Paranādānta which is

considered as a realm where Grace is received அருளுறும் ஓர் பர நாத வெளி (12-42-78) and in this Guru Turya state, one will realise his true individual self, free from ego, and as a centre of the supreme and universal Divine (cf: Life Divine, p. 845 in regard to "transition" into Supermind; Book of Vyakhyana, p. 137 "Paranāda Parityāgānta Kevala Pratyaksha Jnāna Anubhava. Pratyēka Rupa Pratyaksha Jnāna Ānma Anubhava"). This will eventually further develop into the Supramental Knowledge in Suddha Siva Veli. Guru Turya is thus the take-off stage to Supermind. Practically it may be considered even as a potential seed-state of Supermind, because in the Paranādānta (i.e. Guru Turya state) one can, according to the Agamas, see in vision or know about the triple Plane or Space (i.e. Supermind or Suddha Siva Veli), though not yet realised or possessed, i.e. the Supreme Knowledge of the Supreme Omnipresent Divine is not realised and possessed, or rather difficult to realise and possess (see Mahadeva Mālai-Song 64) (See also Ch. XIII-Introduction Explaining Guru Turya and Ateeta).

பரிக்கிரக நிலை...மேலைப்பரவிந்து நிலை...இயற்பரநாத நிலை
அப்பாலும் எட்டிப் போகேனும்
தெரிக்கரிய வெளி மூன்றும் தெரிந்தோம் எங்கும்
சிவமே நின் சின்மயம் ஓர் சிறிதும் தேறேம்
தரிக்கரிது என்று ஆகமங்கள் எல்லாம் போற்றத்
தனி நின்ற பரம் பொருளே சாந்தத் தேவே

மஹாதேவமாலை பா-64

பராபர வெளியைப் பகர் பெருவெளியில்
அராவு அற வகுத்த அருட்பெருஞ் ஜோதி (12-1-284).

"The Vast Grace-Light that has self-determined the homogeneous Space of Peru Veli the Vastness of Knowledge (i.e., equally self-extended and hence without modification or change அராவு அற-மாறு பாடில்லாத) so as to contain in it Parapara Veli the buffer world between the higher and lower worlds.".

SA: (12) Overmind Gnosis or Supramental Overmind:

"An ordering overmind gnosis" (cf: SR: நிரை தரு சுத்த நிலைக்கு மேல்நிலையில் நிறைந்து அரசாள்கின்ற நிதியே O Lord of Treasure of all-pervading and all-ruling state beyond the harmonising or ordering pure plane. 11-21-5): "If the power of an ordering over mind gnosis intervenes, then there is a cosmic structure of the consciousness and action, but this is not like the rigid mental structures; it is plastic, organic, something that can grow and develop and stretch into the infinite. All spiritual experiences are taken up and become

habitual and normal to the new nature; all essential experiences belonging to the mind, life, body are taken up and spiritualised, transmuted and felt as forms of the consciousness, delight, power of the infinite existence. Intuition, illumined sight and thought enlarge themselves: their substance assumes a greater substantiality, mass, energy, their movement is more comprehensive, global, many-faceted, more wide and potent in its truth-force : the whole nature, knowledge, aesthesis, sympathy, feeling, dynamism become more catholic, all-understanding, all embracing, cosmic, infinite" (Life Divine: p. 846).

"In place of an uncentred and unplaced diffusion there may be the sense of the universe in oneself or as oneself......it is an extension of a free and pure essential Self-consciousness or it is an identification with the All—the extension or the identification constituting a cosmic being, an universal individual......But with a strong influence or full action of the overmind a very integral sense of governance, a complete supporting or overruling presence and direction of the Cosmic Self or the Ishwara can come in and become normal"; "or a special centre may be revealed......as something instrumental to the action of a Transcendent and Universal Being. In the transition towards the Supermind this centralising action tends towards the discovery of a true individual replacing the dead ego, a being who is in essence one with the supreme Self, one with the universe in extension and yet a cosmic centre and circumference of the specialised action of the Infinite" (Life Divine, p. 845). "The individual being too by experience of these negating absolutes (i.e., the immobile immutable self, the Nirguna Brahman, the pure featureless One Existence, the Impersonal, the Silence void of activities, the Non-being, the Ineffable Absolute etc.) can participate in that dynamic liberty, can pass from one order of self-formulation to higher order. At the stage when from the mental it has to move towards its supramental status, one most liberatingly helpful, if not indispensable experience that may intervene is the entry into a total Nirvana of mentality and mental ego, a passage into the silence of the Spirit. In any case a realisation of the pure Self must always precede the transition to that mediating eminence of the Consciousness (i.e. the Supermind) from which a clear vision of the ascending and descending stairs of manifested existence is commanded and the possession of the free power of ascent and descent becomes a spiritual prerogative" (Life Divine, p. 288-289).

The overmind gnosis is representative of the planes of summit-overmind comprised of its five planes in the ascending order as (a) gnostic overmind — golden (b) Ananda overmind—orange golden or orange; (c) Tapo overmind—silverish white; (d) Cit

overmind—white; (e) Sat Overmind—pure white or "pearl white." These planes have been coloured as indicated above in one of the "Savitri" paintings under the guidance of the Mother explaining the lines "He raised his eyes to unseen spiritual heights" (Plate 6 - cto V-Bk I; See the original plate. "Savitri" p. 86-87). Beyond these is the world of Supermind in the Transcendence which is marked in the note at the back of said picture as of dazzling white (i.e. as of diamond light).

> "I have sailed the golden ocean
> And crossed the silver bar
> I have reached the Sun of Knowledge
> The earth-self's midnight star"
>
> (The Island Sun—Last Poems, p. 33)

Here the golden ocean seems to indicate gnostic and ananda overmind, and the silver bar the cit-tapo and sat-overmind; the Sun of Knowledge is the Supermind. Summit overmind or overmind gnosis is referred to in the following passage. "It is a superconscient Cosmic Mind in direct contact with the supramental Truth-Consciousness......an over mind that covers as with the wide wings of some creative Oversoul this whole lower hemisphere of Knowledge-Ignorance, links it with the greater Truth-Consciousness while yet at the same time with its brilliant golden Lid (i.e. the golden Lid referred to in Isha Upanishad, veiling the Sun of Knowledge) it veils the face of the greater Truth from our sight intervening, with its flood of infinite possibilities, as at once an obstacle and a passage in our seeking of the spiritual law of our existence, its highest aim, its secret Reality" (Life Divine, p. 255). "It connects and divides the supreme Knowledge and the Cosmic Ignorance" ... "A line divides Supermind and Overmind which permits a free transmission, allows the lower Power to derive from the higher power (i.e. the Supermind) all its holds or sees, but automatically compels a transitional change in the passage" (Life Divine, p. 256).

SA: Supermind Vs. Overmind

"The integrality of the Supermind keeps always the essential truth of things, the total truth and the truth of its individual self-determinations closely knit together; it manitains in them an inseparable unity and between them a close interpenetration and a free and full consciousness of each other; but in Overmind this integrality is no longer there. And yet the Overmind is well aware of the essential Truth of things; it embraces the totality; it uses the individual self-determinations without being limited by them; but although it knows

their oneness, can realise it in a spiritual cognition, yet its dynamic movement even while relying on that for its security is not directly determined by it (by the Oneness) ".

"Overmind energy proceeds through an illimitable capacity of separation and combination of the powers and aspects of the integral and indivisible all-comprehending unity (i.e. of the Supermind). It takes each Aspect or Power and gives to it an independent action in which it acquires a full separate importance and is able to work out, we might say, its own world of creation.

Purusha and Prakriti, Conscious Soul and executive Nature are in the supramental harmony a two-aspected single truth, being and dynamis of the Reality; there can be no disequilibrium or predominance of one over the other. In overmind we have the origin of the cleavage..... in which they appear as two independent entities......so with the other aspects or powers of the Divine Reality, One and Many, Divine Personality and Divine Impersonality and the rest..." (Life Divine, p. 256)

"Overmind in its descent reaches a line...at which it becomes possible for Consciousness-Force emphasising the separateness of each independent movement created by Overmind and hiding or darkening their unity to divide Mind (i.e. Cosmic Mind), by an exclusive concentration, from the overmental source. We pass from the cosmic Truth into the cosmic Ignorance" (Life Divine: p. 261-262). "For the Supermind (i.e. the planes 13th to 16th forming the world of the Supermind) transmits to overmind all its realities but leaves it to formulate them in a movement and according to an awareness of things which is still a vision of Truth and yet at the same time a first parent of the Ignorance" (Life Divine, p. 255 Explanations within brackets are our own). The summits of the overmind from the Gnostic to Sat Overmind are referred to in "Savitri" in the Chapter "the Everlasting Day" with its four-fold Being of Virat, Hiranyagarbha, Prajnana, and Ananda.

"The line that parts and joins the hemispheres
Closes in on the labour of the Gods
Fencing eternity from the toil of Time".

("Savitri": p. 741)

"A third spirit stood behind their hidden cause,
A mass of superconscience closed in light
Creator of things in his all-knowing sleep,
Awake he is the Eternal and Supreme.
Above was the brooding bliss of the Infinite,

Its Omniscient and Omnipotent repose
Its immobile silence absolute and alone".

(Savitri : p. 765)

SR: Vyapaka Vyapya (Supermind) Vs. Vyapya Vyapaka (Overmind)

The experience and possession of the world of Truth-Knowledge of Supermind can be had in two ways. One way is to ascend to the summit of the created worlds of Parā Shakti and Para Siva, i.e. the worlds of Overmind and from there overpass the world of Truth-Knowledge (cf: overpassing the world of Supermind first, then to embrace it-Life Divine, p. 108) and possibly even the worlds of Satcitananda (i.e. overpass without experiencing these realms) into the absolute and pure transcendent Void of Silence called by the Swami as *வெட்ட வெறுவெளி (அல்லது சுத்த வெறுவெளி)* the Pure Void i.e., the Paro Avyakta of the Gita, the positive Void of Sri Aurobindo (cf ; Life Divine, p. 119), Bodhap Paḷ, the Void of Knowledge (Tirumoolar) or again 'the Nirguna beyond Paranada' described by the Swami in "Nataraja Patimālai" 11-1-27, as Nirgunānanda Para nādānta *நிர்குணாநந்த பரநாதாந்த வரை ஓங்கு நடராஜ பதியே.* In this Void emerges the true individual self which develops into the supramental Truth-Knowledge holding at once the self-knowledge and the world-knowledge in unity. This experience is spoken of by the Swami in his book of Vyakhyana under the Chapter "Kāraṇāteeta loka" which we will presently deal with. The other way is to ascend from the summit of the created worlds, i.e. global overmind and, through the realm of overmental gnosis or summit-overmind which belongs to the field of Parabindu and Paranada, pass into the Supermind. This experience of ascent as given out by the Swami has been narrated in Chapter II earlier (Vide 11-22-5). It is the ascent of the pillar of light beyond the high golden firmament of Sagunānta and, realising the self-light of the true individual self in Paranādānta the Swami reaches into the golden world of Truth-Knowledge, Por Sabha, and unites with the state of Divine biune Feet, that is to say, his individual self-light unites and fuses into the Divine Self-Light *என் வணச் சோதிக் கொடி......தன் வணம் மணக்கும் ஒளி மலராக தழுவினன் திருவடி நிலையே.* This experience occurs in Por Sabha the apprehending Supermind.

PARANĀDA AND PARANĀDĀNTA

In another song 12-42-78, Paranada is referred to as the realm where a state of grace, i.e. state for receiving Grace arises. "The Light which is the conscious form of the Supreme Divine Being, My Lord, fills all spaces of worlds inner and outer, and from the earth up to the realms of Nada, and beyond it through the realm of Paranada,

which brings about a state of Grace, into the farther beyond, i.e. Paranādānta and farther beyond." In another song, 12-42-54, it is said that "A great mountain of Light which is the unknown or hiddden cause of the inner and outer worlds, appears (by vision) in Paranada and within which Light is the pure Golden Light and within that Golden Light is the Grace Light of the Divine Munificent Lord." The world of Truth-Knowledge is described as beyond Paranadanta in several songs and lyrics. In the book of Vyakhyana, p. 137, under the Chapter "Karanateeta loka", the experience of the Sahaja Kevala, i.e. the immutable featureless static Brahman is described as arising in Paranadanta and this brings out the true individual self (cf: Life Divine, p. 288-289 quoted under SA: 12th level) which further develops into the Supramental knowledge, at first into the comprehending Supermind, then, into the apprehending and tertiary poises of Supermind. Thus, the Supramental field is realised in descending levels, suggesting thereby that the Swami should have overpassed Supermind in his "Paranadanta Void experience" and then with the emergence of his individual self come to embrace and possess it from its heights down to its lower poises.

From the above we infer that Paranada contains or leads to the possibilities of both the experiences (1) of merging in the supreme and absolute void of Silence or Nirvana or in the static immutable featureless Brahman as the case may be and (2) of the emergence of true individual self which develops into the infinite self-knowledge and universal knowledge-will, i.e. the supramental knowledge. This view is also corroborated by the descriptions given under the Chapter "Tatva lokas" in regard to Paranada tatva, the last tatva which comes after the Parā Sakti and Para Siva tatvas of the Cosmic Maha Sakti and the Cosmic over-Lord (Vide Bk, 3, p. 100-item 103, the last tatva of Para Nada). "Ichcha Jnana Sadhya Paranāda Swarupa Sakti Loka"-the possibility of essential Paranada leading to Will-Knowledge or Knowledge-Will (i.e. Supermind); "Bhūtādi Nāda Paryanta Poornatva Paranāda Vyāpaka Sakti Loka"-the whole presence or manifestation of Paranada (i.e. in the lower worlds) pervading or filling all the realms from the world of Bhutas upto the world of Nada; Nirālambha Sādhya Paranāda Vishēsha Sakti Loka"-the possibility of the special manifestation of Paranada as the Niralambha or the supportless i.e. the immutable and featureless void of Silence. Thus, it is seen that Paranada has the double key as it were to the Supermind, one through its extreme end of absolute Silence (Niralambha or Nirguna) and the other through its step-by-step dynamism of ascent of light and force. In both the ways, the realisation of the true individual self is essential before it reaches the

supermind or develops into *its* Truth-Knowledge (11-22-5; 12-42-54; and Bk 3, p. 137).

KĀRAṆĀTEETA LOKA

Now we shall quote the relevant passages in Book 3 p 137 under the Chapter "Kāraṇāteeta Loka" dealing with one whole or total experience, i.e. as a series of continuous and total experience from the lowest world of the elements upto the overmind worlds of Parā Shakti and Para Siva, and beyond it from the realm of Paranada to the world of Truth-Knowledge or Suddha Jnana and from the world of Truth-Knowledge to the worlds of Satcitananda and beyond. We now indicate the leading steps.

(a) "Suddha Samveda Antarāntara ANMA Rupa Swarupa Swabhava Vyāpya Vyāpakādi Poorvottara Paryanta Pratyaksha Sakti Loka"

NOTE: This refers to the universalised individual soul and self which experiences as a pure total and direct knowledge at the inmost level of being, the form, essence and nature of the soul which is immanently pervaded or extended as a world of itself in and co-extensive with the universal extension and extending infinitely (VYAPYA VYAPAKA) and manifesting its general and special qualities and nature from the inner to the outer and from the higher to the lower (Poorvottara Paryanta). This is a manifestation of the Shakti (Shakti Loka).

(b) "Suddha Samveda Antarāntara PARĀ SAKTI Rupa Swarupa Swabhava Vyāpya Vyāpakādi Poorvottara Paryanta Pratyaksha Sakti Loka"

(c) "Suddha Samveda Antarāntara PARA SIVA Rupa Swarupa Swabhava VYĀPYA VYĀPAKĀDI Visesha Gunadi Poorvottara Paryanta Pratyaksha Sakti Loka"

NOTE: After the universalisation of one's individual being, i.e. of one's soul, one realises by identification, the Cosmic Maha Shakti called here as Parā Sakti and the Cosmic Over-Lord called Para Siva. Each experience is called by the Swami as a loka manifested by Sakti. The conscious power of manifestation in regard to the universal Individual in the first case is hinted as Ēkadēśa Cit(tu), i.e. partial, whereas that of the overmental Cosmic Mahasakti or Parā Sakti as Sānga Cit (tu) i.e. global or total-multiple conscious power (as distin-

guished from the integral power of Poorana Cit-Shakti in Supermind); and the presence of the Cosmic Over-Lord Para Siva is spoken of as Sānga Sat (tu), i. e. global and total or overruling presence. They are hinted in sub-passages.

(d) "PARANĀDA PARITYĀGĀNTA SAHAJA KEVALA Pratyaksha Anubhava Loka"

(e) "Paranāda Parityāgānta Kevala Pratyeka Jnana Anubhava Loka"

NOTE: After the overmind of Parā Shakti and Parasiva comes the field of Paranāda and at its end, i.e. Paranāda Parityāgānta, comes the experience of Sahaja Kevala, the absolute experience of Supra cosmic Super-Conscience beyond all manifestations, featureless, immutable and inexpressible. This Sahaja Kevala also signifies the pure Void of Silence வெட்ட வெறுவெளி (அல்லது) சுத்த வெறுவெளி from out of which the world of Supermind or Suddha Siva Veli develops with the emergence of true individual self. In the above second line, the experience of Sahaja Kevala is felt as an exclusive experience (Kevala Pratyeka Jnana). Next the emergence of the true individual self is now described.

1. "PRATYEKA RUPA Pratyaksha Jnana ANMA Anubhava Loka"

2. "Swarupa Vikalpa Sukshma Sankalpa Rahita Atma Bodha Nivritti Anubhava Loka"

NOTE: Anma is the Tamil word for atma, soul and self. The first line deals with the emergence of the true individual self, Pratyeka Rupa Anma; the second line describes its nature as free from ego-consciousness, atma bodha or spiritual ego, and free from the modifications of will. cf: Sri Aurobindo's words "for we have merged the ego and are absolved from the exclusive stresses of mentality" (Life Divine: p. 335; Vide also Ibid p. 288-289 quoted here under SA-12th level). The next two items 3 and 4 deal with a first beginning or a developing supramental knowledge called here as Yathārtha Sudddha Atma Jnana and Suddha Jnana, i.e. as a first step of integral knowledge of God, world and

the soul and self, by an entry into the threshold of the transcendent and universal vastness of supermind (Poorana Bodha Vyāpaka Vyāpya-item 3).

3. " Poorana Bodha VYĀPAKA VYĀPYA Samveda Samavāya Yathārtha Suddha Anma Rupa Pratyaksha Jnana Anubhava Loka"

4. "Tatva Tātvika Layōdaya SUDDHA JNANA Pratyaksha Anubhava Loka"

5. "Tatva Tātvika Layōdaya Vyapaka Vyapya SUDDHA JNANA ATEETA Anubhava Loka"

NOTE: The true and pure individual self, being one with the transcendent and universal Self, experiences as its own self-form (Atma Rupa Pratyaksha Jnana) the pure, true and integral knowledge (Poorana Bodha Vyapaka Vyapya) of the universal self-extension in and of the infinity of the divine Being (VYAPAKA VYAPYA), inclusive of the totality of the knowledge of the lesser and lower worlds described in the earlier or foregoing passages (Samveda Samavaya) i.e. from the world of the Bhutas up to the worlds of Parā Sakti and Para Siva and the Paranada. The word VYAPAKA VYAPYA is significant here as distinguished from its reverse order i.e VYAPYA VYAPAKA in relation to all the lesser worlds from those of Para Siva and Parā Shakti upto the lowest world of the Bhutas. This experience under item 3 above relates to a first integral knowledge in the supramental vastness and this is further elaborated in items 4 & 5 which say that there is the simultaneous involution and evolution of all principles and their evolutes (tatva tatvika) i.e. self-issuing and self-returning movements (layodaya) of world-founding consciousness, as the pure and integral knowledge in the universal self-extension of the Infinity of the Being. This integral self-knowledge and world knowledge is called Suddha Jnana (item 4) and at its highest it leads to the comprehending Supermind Suddha Jnana Ateeta (item 5)

—See Chapter XIII (Introduction) for a proper grouping of items for interpretation ; see also Vol. II—Ch. Karanateeta lokas and the notes hereunder on items 6 and 7.

6. "Ateeta Jnana Prakasa Poorana Vyapaka Vyapya Nirbodha Lakshya Anubhava Loka"

7. "Pooranateeta Cit Prakasa Yoga Lakshya Anubhava Loka".

NOTE:

Suddha Jnana Ateeta, the pure comprehending Truth-Knowledge (item 5) at its highest leads to the Summit Supermind (item 6) as opening into the Ananda Loka above. i.e. transcending beyond or exceeding Knowledge itself (Nirbodha) and where the highest supreme Light of Self-Knowledge of the Supreme Reality, i.e. Supreme Light of the Divine Being or Self-Light of Being (Ateeta Jnana Prakasa) exceeding Knowledge is realised (item 6) along with the supreme and integral self-creative Light of Consciousness-Force manifesting the fulness of integral knowledge (Pooranateeta Cit Prakasa item 7) (Vide SA: "Life Divine", p. 895 & 218 quoted hereunder). The integral possession of the two Lights elsewhere called by the Swami as Tat Joti and Cit Joti, Tat Param Joti (i.e. Tat Para Tatva Joti) and Cit Param Joti, or Joti yut Joti, Light within Light (i.e. Tat Joti within Cit Joti; cf: Tat Param within Cit Param I-V-4-10) is held by the Swami as the Lakshya anubhava, the highest goal of realisation. Only by thus possessing the integral Tat joti-Cit joti (which goes by a common name "Cidambara Joti" the Light of the Sky of Truth-Consciousness) one can possess integrally the whole of Supermind, i.e. all its poises simultaneously together. This highest integral poise or session of summit supermind is elsewhere called by the Swami as Samarasa Sivānanda Sabha or Samarasa Satya Sabha, or merely as Samarasa Satya Jnana (the integral Truth-Consciousness) or Samarasa Suddha Jnana. However, we may note also that items 6 and 7 taken together imply that the seed or potentiality of the manifestations of comprehending and apprehending Truth-Knowledge, before developing into their respective poises is inherent in the summit of the supermind where the Light of the Reality (Tatpara Joti or Ateeta Jnana Prakasa) and the Light of Consciousness-Force (Citpara Joti or Pooranateeta Cit Prakasha) integrate absolutely as the "Light within Light" (Joti yut Joti ஜோதியுட்ஜோதி—the other expressions of the Swami). This potentiality makes it possible for the simultaneous manifestation of both the poises; and a soul firmly founded in the summit-supermind can very well possess both these together in an integral simultaneity. The following passages of Sri Aurobindo enlighten the issue.

The Supramental knowledge is the play of a supreme light...... But to command or wholly possess it we must first enter into and become the being of the Supreme Light"—(Sri Aurobindo's Synthesis of Yoga-p. 562)

"The gnosis has..... a dense light of essential consciousness (i. e. cidghana) in which the intense fulness of Ananda can be......The gnosis (Supermind) has the infinite and absolute as the conscious source ..... of all its activities, it possesses it as its base, fount, constituent material, indwelling and inspiring Presence; but in its action it seems to stand out from it as its operation, as the rhythmical working of its activities, as a divine Maya or Wisdom-Formation of the Eternal. Gnosis is the divine Knowledge-Will of the divine Consciousness-Force"—(Sri Aurobindo's Synthesis of Yoga: p. 574-575).

The said possession of the supreme Light of the Supreme Being and the Wisdom of the Divine Maya in its dense light of essential consciousness (Cidghana) is indicated in items 6 and 7 of "Karanateeta lokas" as "Ateets Jnana Prakasa" and "Pooranateeta Cit Prakasa". In a more proper grouping of items for the purpose of interpretation we may consider items 3 and 4 together and group item 5 with items 6 and 7. Then item 5 will be taken as comprehending supermind and items 6 and 7 respectively as summit supermind opening into Ananda loka above and beyond knowledge, and as the comprehending supermind at its highest source as connected with the summit and manifesting a full and whole integral knowldge. In such a case the subject-matter of items 3 and 4 only make for a preliminary step before getting into the supermind proper and would explain better the position of the highest goal of the Gita and that of a few great mahans called yogi-saints (See Chapter XIII). Thus, we have at first an initial integral knowledge by entry into the transcendental and universal vastness of supermind (items 3 & 4), then a more developed integral knowledge by entry into the comprehending supermind (item 5) by leap as it were by overpassing the lower and greater ranges (i. e. the lower and apprehending supermind) which are possessed when coming back or descending from the highest summit poise (item 6) and from the highest comprehending poise (item 7) after possessing both the Light of the Supreme Being (Ateeta Jnana Prakasa) and the concentrated integral Light of Consciousness-Force (Pooranateeta Cit Prakasa).

"All supramental gnosis (i. e. Suddha Jnana Ateeta or Satya Jnana) is a two-fold Truth-Consciousness, a consciousnesss of inherent self-knowledge (i,e Tat Param or Ateeta Jnana Prakasa) and, by identity of self and world, of intimate world-knowledge (i.e. Cit Param or Pooranateeta Cit Prakasa)... . it is an essential light of consciousness (Tat Para Joti), the self-light of all the realities of being (Tat Para Tatva Joti) and becoming (Cit joti, Cit Para Joti), the self-truth of being determining, formulating and effectuating itself. To

be, not to know, is the object of the manifestation: knowledge is only the instrumentaion of an operative Consciousness of being"—(words in brackets are Swami's) SA: Life Divine, p. 895.

NOTE: Compare also items 3 & 4 under "Karanateeta loka" above mentioned referring to Suddha Anma Rupa Pratayaksha Jnana of Poorana Bodha Vyapaka Vyapya (i.e. Self-Knowledge) and tatva tatvika layodaya Suddha Jnana (i.e. as the source of world-knowledge). Both are integrally combined in item 5, i.e. as Tatva tatvika layodaya Vyapaka Vyapya Suddha Jnana Ateeta.

"If we go back to the spiritual basis of things, substance in its utter purity resolves itself into pure conscious being, self-existent, inherently self-aware by identity, but not yet turning its consciousness upon itself as object. Supermind preserves this self-awareness by identity as its substance of self-knowledge (i. e. Tat Param) and its light of self-creation (Cit Param Joti) but for that creation presents Being to itself as the subject-object one and multiple of its own active consciousness. Being as object is held there in a supreme knowledge which can by comprehension, see it both as an object of cognition within itself and subjectively as itself, but can also and simultaneously by apprehension, project it as an object (or objects) of cognition within the circumference of its consciousness not other than itself, part of its being, but a part (or parts) put away from itself,—that is to say, from the centre of vision in which Being concentrates itself as the Knower, Witness or Purusha. We have seen that from this apprehending consciousness arise the movement of Mind, the movement by which the individual knower regards a form of his own universal being as if other than he, but in the divine Mind there is immediately or rather simultaneously another movement or reverse side of the same movement, an act of union in being which heals this phenomenal division and prevents it from becoming even for a moment soley real to the knower. This act of conscious union is that which is represented otherwise in dividing Mind obtusely, ignorantly, quite externally as contact in consciousness between divided beings and separate objects, and with us this contact in divided consciousness is primarily represented by the principle of sense......Substance, then, as we know it, material substance, is the form in which Mind acting through sense contact the Conscious Being (i.e. contact as a returning movement) of which it is itself a movement of knowledge". (Life Divine: p. 218-219).

"The higher divine (i.e. the superconscious existence of Sat, Cit-Tapas and Ananda proper to the Divine worlds of Satchida

nanda) is linked to the lower mortal existence by the causal Idea or Supramental Knowledge-Will, Vijnana...The causal Idea, not the abstract mental idea, but the supramental Real-Idea, the Consciousness-Force and Delight of the Being precipitated into a comprehensive and discriminative awareness (i.e. comprehensive and apprehensive poises of Supermind) of all the truths and powers of its own existence, carrying in its self-knowledge the will of self-manifestation, the power of all its potentialities and the power of all its forms. It is power that acts and effectuates, as well as Knowledge, Master of its own action... It is called in the Veda the Truth because it represents by direct vision the truth of things both inclusive and independent of their appearances, the Right or Law, because containing in itself the effective power of Chit, it works out all things according to their nature with a perfect knowledge and prevision; the Vast because it is of the nature of an infinite cosmic intelligence comprehensive of all particular activities". (Isha Upanishad By SA : Ch. II, p. 49).

Compare here with the words of the Swami *Tatva Tatvika layodaya Vyapaka vyapya Suddha Jnanateeta anubhava loka*". Tatva Tatvika or the Truth-principles of existence and their evolutes correspond to the "Truth", Satyam in the Vedic reference above; layodaya, the involution and evolution of these truths to "the Right or Law", vyapaka vyapya suddha Jnanateeta, pure knowledge of and as the all-pervading universal extension in the infinity of the Divine Being to "the Vast", Bṛhat.

8. "Ateeta Jnana Yoga Vasana Nivritti Loka"

9. "Ateeta Cit Prakasa YOGA ATIŚAYA JNANA BHOGA ANUBHAVA loka"

According to the Text of "Karanateeta Loka", we find that with the emergence of the true individual self, comprehending summit Supermind occurs at first, then the apprehending and tertiary poises of supermind are experienced. Thus, items 8 and 9 are a development of the experience of the apprehending Supermind, here described as the Ateeta Cit Prakasa yoga atiśaya Jnana bhoga (item 9), i.e. the enjoyment of excellent Knowledge in concentration of the Light of Consciousness-Force and this comes only by dissociating oneself or disengaging or weaning away from the earlier poise or concentration of Ateeta Jnana yoga, i.e. the comprehending summit supermind (item 8). This dissociation is characteristically denoted by the term "Vasana nivritti" which should not be misunderstood here in the ordinary sense as the elimination of imbedded impurities of nature. The "Vasana nivritti" here referred to is related to what Sri Aurobindo

would call the transit or passing from one order of self-formulation to another order (cf: SA: Life Divine, p. 288) or "to bring in another status of the supreme spiritual consciousness" (cf: Life Divine, p. 488) and here for example from the comprehending summit supramental poise to the next lower poise, i.e. the apprehending supermind which has a characteristic change in experience and this transit is effected by disengaging from the experience or impression of the former poise. The apprehending supermind is the realm where the soul enjoys the supreme and universal Lord and vice versa in an intimate and inseparable relationship of subject-object, a relationship in which the Spirit regards itself and becomes the Knower and the Known in Itself, *whereas* in the comprehending supermind, soul becomes one with and *as* the universal Lord Himself in a state of Knowledge by identity, i.e. in an oneness which is all-constituting, all-possessing, all-indwelling and all-comprehending, and in which the Spirit or the Self sees Himself, as object, i.e. as the Universe of All-existence within Himself and subjectively *as* Himself; (see Life Divine, Ch. 16-p. 135 and Synthesis of Yoga, Ch. 24 p. 986); when again a withdrawal of regard for or a standing back ("Vasana nivritti") is made from the second poise, i.e., the apprehending supermind, the tertiary poise of Supermind is reached where there is a further objectivity but still held in a form of unity resulting in the greatest bliss of mutual play of the soul and the Universal Lord. This is described in the next items 10 and 11 which again confirm the experience as supramental with the use of the words "Vyapaka Vyapya".

10. "Jnana Yoga Vasana Nivritti Anubhava Jnana Bhogateeta Loka"

11. "JNANA YOGA BHOGĀTEETA Swarupa Sākshātkāra Vyapaka Vyapa Jāgratāteeta Suddha Avasthā Loka"

NOTE: Now the tertiary poise of Supermind is a poise of blissful super-enjoyment of the Divine (Jnana yoga bhogāteeta). It is a further development from the second poise of Divine Knowledge as between the subject-object, the soul-the One Universal Lord (manifesting souls and the world in Himself) and vice versa when the concentration is more objectivised by withdrawal of regard for the said second poise of concentration in Knowledge (Jnana yoga Vasana nivritti-item 10), that is to say, the Self of knowledge puts the object of Consciousness away from the more immediate nearness of the original and eternal unity (cf: Life Divine, p. 218, 488) for the purpose of mutual play and relationship. As a result there is the

tertiary poise of the utmost blissful enjoyment of the essential form or Swarupa of the universal Lord (Jnana yoga bhogateeta) by the soul and this is the field of mutual play in a concentration of Knowledge (Jnana yoga) between the Universal Divine and the soul, but still in a form of unity in the supramental Vastness (Vyapaka Vyapya). This last poise is called Jagratateeta Suddha avastha as against the Suddha Jnana ateeta of the first poise and as against the Atiśaya Jnana bhoga of the second poise. Now beyond the world of Vyapaka Vyapya, i.e., the Supermind of the said triple poise, the Swami experiences by ascent the infinite and eternal worlds of Satcitananda (items 12 to 14 below) as manifested by the supreme Cit-Shakti called Ateeta Cit Poorana, and lastly the One indivisible Satcitananda (item 15) and the Absolute Siva or Sivam (item 16).

12. "Ateeta Cit Poorana Sanmatra SUKHA SWABHAVA Anubhava LOKA"

13. "ATEETA CIT POORANA ANANYA Sat Rupa Sukha Swarupa LOKA"

14. "Ateeta Cit Pooranānanda SAT SWARUPA Sukha Rupa Anubhava LOKA"

NOTE : Item (12) apparently refers to Ananda loka manifested by the supreme Cit-Shakti by operating mainly on the dynamic nature of Ananda (Sukha Swabhava), though implying and drawing on the other principles of Sat (Sanmatra) and Cit-Tapas. Item (13) refers to Cit-tapo Loka manifested by the Supreme Cit-Shakti by operating mainly on her own principle of Ananya Cit or Cit-Tapas, though implying and drawing on the other two principles namely Sat (Satrupa) and the essential principle of Ananda (Sukha Swarupa). Item (14) refers to the Sat Loka manifested by the supreme Cit-Shakti by operating mainly on the principle of Sat (Sat Swarupa), though implying and drawing on the other two principles of Bliss (Sukha rupa) and her own principle of Cit or Cit-tapas. Compare with the three worlds of Satcitananda referred to by Sri Aurobindo in his Isha Upanishad Chapter "The Worlds-Surya". In another way the three worlds experienced by the Swami may be taken as manifestations of Ananda in its Rupa, Swarupa, and Swabhava form, essence and nature. Note the words Sukha Rupa (item14), Sukha Swarupa (item

13) and Sukha Swabhava (item12), indicating the varying modes of manifestations of the infinite and eternal Ananda. Now follow the One and indivisible Satcitananda (item 15) and the Absolute Sivam (item 16).

15. "Satcitananda Akhanda Aikya Siva Sākshātkāra Anubhava Loka"

16. "Siva Aikya Sukhāteeta Loka"

NOTE: Items 15 and 16 are the highest of the experiences; the word loka signifies here only an experience. An experience is usually called a world of experience denoted by the word loka. This word loka has been essentially used in this sense by the Swami throughout the passages relating to the Chapter of the Book of Vyakhyana namely "Karanateeta loka", Super-Causal World. This name "Karanateeta loka" in the singular given by the Swami in the opening line as "Now about Karanateeta loka" suggests that the whole is one integral experience from the bhuta loka upto the absolute Sivam, as distinguished from the varied and separative experiences of the ascending gradations of worlds in the Chapter of that book entitled "Tatva lokas" or the worlds of the tatvas or principles of existence where also we find the same gradations but up to a stage only, i.e. worlds from the lowest world of the Bhutas (Asuddha Maya) up to the high summit overmind world of Parā Sakti and Para Siva with its principles of Parabindu and Paranada (Suddha Maha Maya), ascending through the intermediate worlds of Suddhāsuddha Maya and those of Suddha Maya with its principles of nada and bindu. The experiences beyond Paranada, i.e. in Paranādānta constitute the real starting point for the development of the integral experience of Supermind. The summit supermind gives an integral and commanding poise possessing the pure Spirit and the worlds of Satcitananda above and all the worlds below and so it is declared by the Swami as the goal (item 6 & 7) — lakshya anubhava. It imperatively transforms nature and gives a deathless body. Thus, the above items 1 to 16 relate to the essence of "Karanateeta Loka".

V SUDDHA SIVA VELI (SUPERMIND) LEVELS:

SR: V—Suddha Siva Veli (13th to 16th Levels): Other Names

Arul Veli, the Space of Grace; Arut Perum Joti Veli, the Space of Vast Grace-Light; Satya Jnana Veli, the Space of Truth-Conscious-

ness; Cidambara Veli the Sky or Space of Truth-Consciousness; Ubhaya Veli or Ubhayāmbaram (cf: *உபய நிலம்* TM 1989; *உபய உபயத்துள்* TM 2739), the biune Infinite (i.e. the double Infinite referred to by Sri Aurobindo *in* his Synthesis *of* Yoga, p. 561); "Vyāpaka Vyāpya" the universal self-extension in and of the infinity of the Divine Being (p. 137-138 Book of Vyakhyana); Arivup Peru Veli or even simply as Peru Veli, the Vast Space of Knowledge; Dwādaśānta Peru Veli, the Vast Space beyond the twelfth plane or level or centre of experience; Jnana Natana Veli, the Space of Dance or of dynamic play of Knowledge-Will in world-founding movement; Samarasa Satya Jnana Veli, the world of harmony of Truth-Consciousness, etc.

பராபர வெளியைப் பகர் பெரு வெளியில்
அராவற வகுத்த அருட்பெருஞ் ஜோதி (12-1-284).

(*அராவு அற-மாறுபாடில்லாத, ஒரே தன்மையான*)

"The Vast Grace-Light has self-determined the Parāpara Veli, the overmind gnosis or summit overmind to be contained or held by Peru Veli, the Vast Space of Knowledge above, which Vast Space is homogeneous".

The above are the general names for the world of the Supermind as a whole which generally has triple poises or sessions or sabhas (cf: TM 2445—*ஒரு மூன்று படி மண்டலத்து முதல்வன்* i.e. the Supreme Divine in a triple tiered Heaven) in an ascending order called (1) Samarasa Sanmarga Sabha or Suddha Siva Jagrata (the 13th State or level of experience) corresponding to the tertiary poise of the Supermind or the lower Supermind *அடிநிலை, அடிக்கனக சபை, அடிப்பொன்னம்பலம்* (2) Por Sabha or Ponnambalam, the Golden plane or session of Truth-Knowledge (the 14th and 15th states of experience, Suddha Siva Swapna and Susupti) corresponding to the second poise of Supermind or the Apprehending Supermind or the greater supermind *முடிநிலை, பொன்னம்பலம், ஆணிப்பொன்னம்பலம், பெரிய பொற்சபை* (10-2-13-2), *பொன்பேரம்பலம்* (1-6-3-10) and (3) Cit Sabha or Cit Ambalam or Mei Cit Ambalam (The world of Truth-Consciousness or *திருச் சிற்றம்பலம்* Tiru Cit Ambalam) i.e. the 16th state called Suddha Siva Turya corresponding to the first poise, the Comprehending supermind. This is also called Suddha Cit Sabha or Suddha Jnana Sabha. The summit supermind as opening into Ananda Loka above is the source of all the triple poises and it is itself considered a poise. i.e. Suddha Siva Turyāteeta. It is the highest of the 16th level but overlapping with Ananda loka (*ஈரெண்...மேல் நிலையில் பூரண சுகமாய்*). It is also called Satya Jnana Sabha, or

Samarasa Sivānanda Sabha or Samarasa Suddha Jnana. Generally the Comprehending and Summit Supermind are regarded as one field as the 16th level as in 12-1-447, though yet distinguishable (See Chart No. 4B and notes on Chart 3).

Swami Ramalingam denotes Ajna, the mind centre (but as possessed by the heart of love and where in its depths the true soul can be realised) as soul centre, as Cit Sabha anga, Cit Sabha dwara and even as Cit Sabha itself, as it is a way to or part of the true Cit Sabha above, i.e. it is derived from its true source, that high-seated divine Cit Sabha, the comprehending Supermind. This is given out here to avoid any possible confusion in terminology for the Tamil readers. To distinguish this true and original Cit Sabha, the word Suddha Cit Sabha is used sometimes according to the requirement of the context.

Suddha Siva Veli the supramental Vastness is described as the pure Vast Space that contains all the spaces and is secretly hidden within them and which the Vedas have been vainly searching for in those spaces, such as Para Veli (the spiritual Mind and lower overmind Space), Nadu Veli (the middle Space or Parampara Veli or global overmind), and Upasanta Veli, i.e. Pāḷ Veli (the Space of intense peace and repose signified also as a void space) with its seven spaces, i.e. the spaces of summit overmind (see 11-36-68).

> பரவெளியே நடுவெளியே உபசாந்த வெளியே
> பாழ்வெளியே முதலாக எழ்வெளிக்கு அப்பாலும்
> மாமறைகள்.........காணுதே.........அவை தேடிய
> அவ்வெளிகளுக்குள் வெளியாய், ஓங்கிய அவ்வெளிகளைத்
> தன் உள் அடக்கும் வெளியாய்க்
> கரையற நின்ருேங்குகின்ற சுத்த சிவ வெளியே......
>
> அருள் விளக்கமாலை 11-36-68

It is the Infinity within the Space that transcends all spaces, i.e. it is the biune Infinite or Ubhayāmbaram, the Infinity within the Vast Universal Space.

> வெளிக்குள் வெளியாம் மருந்து—எல்லா
> வெளியுங் கடந்து விளங்கு மருந்து (1-5-2-30)

SA: V: WORLD OF THE SUPERMIND:

We give below different sets of passages from "SA" on Supermind.

(A) This is "the double infinite" i.e. Ubhaya Veli or (Ubhayāmbaram); behind the infinite of pervasion or expansion is a spaceless inner infinite (cf: Synthesis of Yoga, p. 561).

(B) Three Poises of Supermind: "We find that in the principle of Supermind itself it has THREE SUCH GENERAL POISES OR SESSIONS (i.e. Sabhas) of its world-founding Consciousness. The first founds the inalienable unity of things, the second modifies that unity so as to support the manifestation of the Many-in-One and One-in-Many; the third further modifies it so as to support the evolution of a diversified individuality which, by the action of Ignorance, becomes in us at a lower level the illusion of the separate ego" (Life Divine, p. 135. *Explanations within* bracket are our own.)

(C) SUMMIT, COMPREHENDING, APPREHENDING POISES: "Moreover such a divine soul would live simultaneously in the two terms of the eternal existence of Sachchidananda, the two inseparable poles of the self-unfolding of the Absolute which we call the One and the Many......It would be aware in itself at once of the infinite self-concentration, infinite self-extension and diffusion. It would be aware simultaneously of the One in its unitarian consciousness holding the innumerable multiplicity in itself as if potential (i.e. Summit Supermind as opening into the Ananda Loka)...and of the One in its extended consciousness holding the multiplicity "thrown out and active as the play of its own conscious being, will and delight (i.e. the experience of the Comprehending Supermind or Cit Sabha, the 16th state). It would equally be aware of the Many ever drawing down to themselves the One that is the eternal source and reality of their existence (நானாகித் தானாகி; நான் அவன் ஆனேன்; நான் கனிந்தேன் அ-து (நான்) தான் ஆகி கனிந்தேன் the 15th state in Por Sabha, the apprehending Supermind) and of the Many ever mounting up attracted to the One (14th state in Por Sabha நானாகி; தானே நான் ஆனேன்; நான் சார்ந்தேன்) that is the eternal culmination and blissful justification of all their play of difference......This vast view of things is the mould of the Truth-Consciousness, (i.e., Samarasa Satya Jnana)......this unity of all these terms of opposition is the real Adwaita, the supreme comprehending world of the Knowledge of the unknowable" (Life Divine, p. 142-143 Explanations within brackets are our own).

NOTE: The above passage is the experience of the integral Truth-Consciousnsss possessing all the planes or poises of Supermind including its tertiary poise which is not elaborated here.

(D) THREE POISES OR SESSIONS OF SUPERMIND: "The divine soul (i.e. individual soul poised in the divine Supermind)...... will itself always be concentrated in oneness in the essence of its

being, always manifested in variation in the extension of its being" ......"In the extension (i.e., the universal self-extension of the Infinite) the divine soul will be aware of the three grades of the supremental existence,......as a triune fact of self-manifestation of Sachchidananda......a vast comprehensiveness is the foundation of the truth-conscious Supermind. It will be able divinely to conceive, perceive and sense all things (1) as the Self, its own Self, one Self of all, one Self-being and Self-becoming... ..(2) all existences as soul-forms of the One which have each its own being in the One, its own stand-point in the One, its own relations with all the other existences that people the infinite unity, but all dependent on the One, conscious form of Him in His own infinity ..(3) all these existences in their individuality, in their separate standoint living as the individual Divine, each with the One and Supreme dwelling in it and each therefore......a whole in the whole, a truth that repeats the infinite Truth, a wave that is all the sea, a relative that proves to be the Absolute itself when we look behind form and see it in its completeness" (Life Divine, p. 143-144).

(E) Three Poises or Sessions of Supermind: "For these three are aspects of the One Existence. The first is based upon that Self-Knowledge which, in our human realisation of the Divine, the Upanishad describes as the Self in us becoming all existences; the second on that which is described as seeing all existences in the Self; the third on that which is described as seeing the Self in all existences. The self becoming all existences is the basis of our oneness with all, the Self containing all existences is the basis of our oneness in difference; the Self inhabiting all is the basis of our individuality in the universal." (Sri Aurobindo's Life Divine: p. 143-144).

(F) TRIPLE STATUS OF SUPERMIND: FIRST AND PRIMARY POISE OR COMPREHENDING SUPERMIND: "we have seen what is the nature of this first and primary poise of the Supermind which founds the inalienable unity of the things. It is not the pure unitarian consciousness; for that is a timeless and spaceless concentration of Sachchidananda in itself, in which Conscious Force does not cast itself out into any kind of extension and, if it contains the universe at all, contains it in eternal potentiality and not in temporal actuality. This, on the contrary, is an equal self-extension of Sachchidananda, all-comprehending, all-possessing, all-constituting. But this all is one, not many; there no individualisation—it is when the reflection of this Supermind falls upon our stilled and purified self (i.e., in spiritual mind) that we lose

all sense of individuality; for there is no concentration of consciousness there to support an individual development—All is developed in unity and as one; all is held by this Divine Consciousness as forms of its existence, not as in any degree separate existences. Somewhat as the thoughts and images that occur in our mind are not separate existences to us, but forms taken by our consciousness, so are all names and forms to this primary Supermind. It is the pure divine ideation and formation in the Infinite, only an ideation and formation that is organised not as an unreal play of mental thought, but as a real play of conscious being. The divine soul in this poise, would make no difference between Conscious-soul and Force-soul, for all forces would be action of consciousness, nor between Matter and Spirit since all mould would be simply form of Spirit."

(G) *Second Poise or Apprehending Supermind*: In the second poise of the supermind the Divine Consciousness stands back in the idea from the movement which it contains, realising it by a sort of apprehending consciousness, following it, occupying and inhabiting its works, seeming to distribute itself in its forms. In each name and form it would realise itself as the stable Conscious-Self (தான், தானாகி i.e. as the Divine Himself), the same in all; but also it would realise itself as a concentration of Conscious-Self (ஒரு நான், அல்லது "நானாகி" cf: SR: "becoming Myself, or a Myself" i.e. as one soul-form among the many soul-forms) following and supporting the individual play of movement and upholding its differentiation from other play of movement, the same everywhere in soul-essence but varying in soul-form. This concentration supporting the soul-form would be the individual Divine or Jivatman (நானாகி cf: SR: i.e. 'becoming Myself') as distinguished from the universal Divine or one all-constituting Self (தானாகி cf: SR 'the Divine becoming a Myself becomes Himself'). There would be no essential difference, but only a practical differentiation for the play which would not abrogate the real unity. The universal Divine would know all soul-forms as itself and yet establish a different relation with each separately and in each with all the others. The individual Divine would envisage its existence as a soul-form and soul-movemet of the One, and while by the comprehending action of consciousness it would enjoy its unity with the One and with all soul-forms, it would also by a forward or frontal apprehending action support and enjoy its individual movement and its relations of a free difference in unity both with the One and with all its forms. If our purified mind were to reflect this secondary poise of Supermind, our soul could support

and occupy its individual existence and yet even there realise itself as the One that has become all, inhabits all, contains all, enjoying even in its particular modification its unity with God and its fellows. In no other circumstances of the supramental existence would there be any characteristic change; the only change would be this play of the One that has manifested its multiplicity (ஏக அநேக eka aneka; நானாகி The Universal Divine becoming soul-forms such as myself) and of the Many that are still one (தானாகி becomes Himself; ஒன்றும் ஒன்றும் ஒன்றும் ஒன்றும் ஒன்று அது. "One plus one plus one plus one is still the One"-cf: SR) with all that is necessary to maintain and conduct the play (Life Divine, p. 136-137).

(H) *Tertiary Poise of Supermind*: "A third poise of the Supermind would be attained if the supporting concentration (in Knowledge in the apprehending poise of the Supermind) were no longer to stand back, as it were, of the movement, inhabiting it with a certain superiority to it and so following and enjoying, but were to project itself into the movement and to be in a way involved in it. Here, the character of the play would be altered, but only in so far as the individual Divine would so predominantly make the play of relations with the universal and with its other forms the practical field of its conscious experience that the realisation of utter unity with them would be only a supreme accompaniment and constant culmination of all experience; but in the higer poise unity would be the dominant and fundamental experience and variation would be only a play of the unity. This tertiary poise would be therefore that of a sort of fundamental blissful dualism in unity — no longer unity qualified by a subordinate dualism— between the individual Divine and its universal source, with all the consequences that would accrue from the maintenance and operation of such a dualism" ... "the individual Divine would still be conscious of itself as the result of the One and of its power of conscious self-creation, that is to say, of its multiple self-concentration conceived so as to govern and enjoy manifoldly its manifold existence in the extension of Time and Space; this true spiritual individual would not arrogate to itself an independent or separate existence. It would only affirm the truth of the differentiating movement along with the truth of the stable unity, regarding them as the upper and lower poles of the same truth... and it would insist on the joy of the differentiation as necessary to the fulness of the joy of the unity". (Life Divine, p. 137).

(I) SUMMIT SUPERMIND: "Then too, on the supramental plane, its primary awareness still remains of a kind native to and

entirely characteristic of the self-awareness of the Spirit, the self-knowledge of the One and infinite; it is a knowledge that knows all its objects, forms and activities comprehensively by being aware of them in its own infinite self, intimately by being aware in them as their self, absolutely by being aware of them as one in self with its own being. All its other ways of knowledge are projected from this knowledge by identity, are parts or movements of it ....." (Synthesis of Yoga, p. 985).

(J) COMPREHENDING SUPERMIND OR VIJNĀNA:

"The activity which is nearest to this essential knowledge by identity is the large embracing consciousness, especially characteristic of the supramental energy, which takes into itself all truth and idea and object of knowledge and sees them at once in their essence, totality and parts or aspects—Vijnāna. Its movement is a total seeing and seizing; it is a comprehension and possession in the self of knowledge; and it holds the object of consciousness as a part of the self or one with it, the unity being spontaneously and directly realised in the act of knowledge" (Synthesis of Yoga, p. 986).

(K) APPREHENDING SUPERMIND OR PRAJNĀNA:

"Another supramental activity puts the knowledge by identity more into the background and stresses more the objectivity of the thing known. Its characteristic movement, descending into the mind, becomes the source of the peculiar nature of our mental knowledge, intelligence, Prajnāna......But in the supermind its movement still takes place in the infinite identity or at least in the cosmic oneness. Only, the self of Knowledge indulges the delight of putting the object of consciousness away from the more immediate nearness of the original and eternal unity, but always in itself, and of knowing it again in another way so as to establish with it a variety of relations of interaction which are so many minor chords in the harmony of the play of the consciousness. The movement of this supramental intelligence, prajnāna becomes a subordinate, a tertiary action of the supramental for the fullness of which thought and word are needed. The primary action (of the Summit Supermind), because it is of the nature of knowledge by identity, or of a comprehensive seizing in the consciousness (of the comprehensive supermind) is complete in itself and has no need of these means of formulation. The Supramental intelligence is of the nature of a truth seeing, truth hearing and truth remembering, and, though capable of being sufficient to itself in a certain way, still feels itself more richly fulfilled by the thought

and word that give it a body". (Synthesis of Yoga, p. 986-987).

(L) TERTIARY SUPERMIND OR SANJNĀNA:

"Finally a fourth action of the Supramental Consciousnes, completes the various possibilities of the supramental knowledge. This still further accentuates the objectivity of the thing knowns puts it away from the station of experiencing consciousness and again brings it to nearness by an uniting contact effected either in a direct nearness, touch, union or less closely across the bridge or through the connecting stream of consciousness of which there has already been mention. It is a contacting of existence, presences, things, forms, forces, activities, but a contacting of them in the stuff of the supramental being and energy, not in the divisions of matter and through the physical instruments, that creates the supramental sense, Sanjnāna." (Synthesis of Yoga, p. 987).

(M) The integral and estential principles of the three poises are indicated shortly by the triple upanishadic formula, "The Self as All, all in the Self, and the Self in all" or as "all-constituting, all-containing and all-indwelling". In summit supermind these three poises are experienced together or integrally.

(N) COMPREHENDING AND APPREHENDING SUPERMIND:
" For the awareness by identity is always the very stuff of all the Spirit's selk-knowledge, but it admits within itself, without changing or modifying its own eternal nature, a subordinate and simultaneous awareness by inclusion and by indwelling. The Being, the Self-existent sees all existences in its one existence; it contains them all and knows them as being of its being, consciousness of its consciousness, power of its power, bliss of its bliss; it is at the same time, necessarily, the Self in them and knows all in them by its pervadingly indwelling selfness: but still all this awareness exists intrinsically, self-evidently, automatically, without the need of any act, regard or operation of knowledge; for knowledge here is not an act, but a state pure, perpetual and inherent. At the base of all spiritual knowledge is this consciousness of identity and by identity, which knows or is simply aware of all as itself. Translated into our way of consciousness this becomes the triple knowledge thus formulated in the Upanishad, "He who sees all existences in the Self", " He who sees the Self in all existences", "He in whom the Self has become all existences" — inclusion, indwelling and identity: but in the fundamental consciousness (i.e., Comprehending Supermind) this seeing is a spiritual self-sense, a seeing that is self-light of being, not a

separative regard or a regard upon self turning that self into object. But in this fundamental self-experience a regard of consciousness can manifest which, though inherently possible, an inevitably self-contained power of spirit, is not a first active element of the absorbed intrinsic self-luminousness and self-evidence of the supreme consciousness. This regard belongs to or brings in another status of the supreme spiritual consciousness (i.e., Apprehending Supermind), a status in which knowledge as we know it begins; there is a state of consciousness and in it, intimate to it there is an act of knowing: the Spirit regards itself, it becomes the knower and the known, in a way the subject and object, or rather the subject-object in one, of its own self-knowledge. But this regard, this knowledge is still intrinsic, still self-evident, an act of identity, there is no beginning of what we experience as separative knowledge". (Life Divine, p. 487-488).

(O) TERTIARY SUPERMIND:

" But when the subject draws a little back from itself as object, then certain tertiary powers of spiritual knowledge, of knowledge by identity, take their first origin. There is a spiritual intimate vision, a spiritual pervasive entry and penetration, a spiritual feeling in which one sees all as oneself, feels all as oneself, contacts all as oneself. There is a power of spiritual perception of the object and all that it contains or is, perceived in an enveloping and pervading identity, the identity itself constituting the perception. There is a spiritual conception that is the original substance of thought, not the thought that discovers the unknown, but that which brings out the intrinsically known from oneself, and places it in self-space, in an extended being of self - awareness, as an object of conceptual self-knowledge. There is a spiritual emotion, a spiritual sense, there is an intermingling of oneness with oneness, of being with being, of consciousness with consciousness, of delight of being with delight of being. There is a joy of intimate separateness in identity, of relations of love joined with love in a supreme unity, a delight of the many powers, truths, beings of the eternal oneness, of the forms of the Formless; all the play of the becoming in the being founds its self-expression upon these powers of the consciousness of the Spirit. But in their spiritual origin all these powers are essential not instrumental, not organised, devised or created; they are the luminous self-aware substance of the spiritual Identical made active on itself, and in itself, spirit made sight, spirit vibrant as feeling, spirit self-luminous as perception and conception. All is in fact the knowledge by identity, self-powered. self-moving in its multitu-

dinous selfhood of one-awareness. The Spirit's infinite self-experience moves between sheer identity and a multiple identity, a delight of intimately differentiated oneness and an absorbed self-rapture." (Life Divine, p. 488-489).

SR: (*13*) *Suddha Siva Jagrata*

Other Names and References:

(a) Tiru(ch) Sabha; (b) Tiru Ambalam; (c) "Jnana Yoga Bhogāteeta"; (d) Samarasa Sanmarga Sabha; (e) Param; (f) Adi Nilai அடி நிலை (the lower state of Truth-Knowledge); (g) Varam, i.e., boon or boon-receiving realm; (h) Tirumeni (திருமேனி) the divine body of the Universal Lord, or the divine body for outer embrace (Purap Punarchi) புறப்புணர்ச்சி (i) Adip Ponnambalam or Adik Kanaka Sabha, the lower Golden world of Truth-Knowledge; (j) Nānum Thānum Āki (becoming Myself *and* Himself—a state in which the Universal Divine becomes Myself *and* Himself).

"O Supreme Divine! The thirteenth state or plane is a plane of the life of indescribable unlimited Bliss in the Space of Knowledge.

திரையோதச நிலை சிவவெளி நடுவே
வரைஓத அருசுக வாழ்க்கை மெய்ப்பொருளே"
—(12-1-446)

"O, the One who has given the two or the dualism in the oneness) Come; Come here (on the earth).

ஒருமை நிலையில் இருமையும் தந்த
ஒருமையினீர் இங்கு வாரீர்" — (1-4-2-90)

"The Light that has brought into union Himself *and* a myself (i.e. myself as one centre of being among the many in Him)

ஒரு நானும் தானும் ஒன்றாய் நண்ணிய ஜோதி" (1-5-3-24)

"Thy Feet, the Refuge that holds and keeps Thyself and myself in a mode of uniting unity (i.e. uniting contact)

நினையும் எனையும் ஒருமை புரியுநெறியில் நிறுவு சரணமே"
— (1-1-14-6)

"He became myself and Himself நானும் தானும் ஆனான்"
— (12-44-28)

"The Lord kept me apart (from Himself) in the Sanmarga Sabha
சன்மார்க்க சபையில் எனைத் தனிக்க வைத்த தெய்வம்" — (11-20-7)

"I entered into the divine Samarasa Sanmarga Sabha along with my divine Lord *சமரச சன்மார்க்கத் திருச்சபைக்கண் உற்றேன் என் திருக் கணவர் உடனே*"—(12-42-97)

"I became uniquely separate from Him in the auspicious state of Suddha Siva Jagrata (i.e. the tertiary poise of Supermind) *தனிப்படும் ஓர் சுத்த சிவ சாக்கிர நல்நிலையில் தனித்திருந்தேன்*" — (12-42-96)

"The Lord and myself became of one mould of body and He drew apart giving me (by impressing on me) His blissful body *நானும் தானும் ஒரு வடிவாகித் தனித்து ஓங்கப் புரிந்தே சுக வடிவம் தனை அளித்த துரையே*" — (12-16-5)

"In the objective embracing of the Divine, I attained a deathless body by receiving the pure Light

புறப்புணர்ச்சித் தருணம் தூய ஒளி பெற்று அழியாது ஓங்கு வடிவானேன்". — (12-42-99)

"After realising Guru Turya State (or Siva Turya, a State of Grace, 'Arul Nilai' — a state of transition into the Truth-World) I have attained the state of Samarasa Sanmarga (i.e. Samarasa Sanmarga Sabha or tertiary supermind). In an embracing union with my Lord of Play of Grace in Podu, the world of equal self-extension (Truth-World), I got blissfully His mould of body".

குரு துரியம் காண்கின்றேன் சமரச சன்மார்க்கம்
கூடினேன் பொதுவில் அருட்கூத்தாடும் கணவர்
மருவிடப் பெற்று அவர் வடிவம் நான் ஆனேன் களித்து

— 12-42-95

..."When the Dancer of the Cit Sabha, My Beloved Lord, embraced me outwardly (i.e. in the physical) I got the golden body which He had impressed on me and I became blissful. *சிற்சபையில் நடிக்கும் மணவாளர் எனைப் புணர்ந்த புறப்புணர்ச்சி தருணம் தான் பதித்த பொன் வடிவம் தனை அடைந்து களித்தேன்*". — 12-42-94

NOTE :

It is one and the same Universal Divine having His source in the first poise or Cit Sabha that plays in the second and third sessions as well. The character of the play changes with each of the poises or sessions. Here the experience in the third sabha is described.

"When I embraced the beautiful and golden body of the God of Grace-Light who is my Lord-Husband, there pervaded everywhere the

infinite Light ; when He embraced me there, I became the infinite Bliss of the eternal Satcitananda. I have entered into that high and divine session of Samarasa Sanmarga Sabha, the (tertiary) session of Truth and Harmony of Knowledge, and remained with my divine Lord-Husband in close union ".

அருட் சோதித் தலைவர் எனக்கு அன்புடைய கணவர்
அழகிய பொன்மேனியை நான் தழுவி நின்ற தருணம்
... எங்கணும் பேர் ஒளிமயமாய் இருந்தன ஆங்கு அவர் தாம்
எனைப் புணர்ந்த ஒரு தருணம்
மன்னு சிவானந்த மயம் ஆகி நிறைவுற்றேன்
தெருட் சார்பின் இருந்து ஓங்கு சமரச சன்மார்க்கத்
திருச்சபைக் கண் உற்றேன் என திருக்கணவர் உடனே

(12-42–97)

" He embraced me in the inner and in the outer...In the embracing union in the outer, I attained an indestructible body by receiving pure Light. How to describe the bliss of the union in the inner? It is not a phenomenal experience of sense-object. Pure, divine and infinite Delight of enjoyment, Suddha Sivānanda Perum Bhoga, flooded everywhere, when in a consciousness ever - awake without forgetfulness, I became It, It became Myself, It was a state of Self-being and Self-becoming in Knowledge (Cinmaya Tanmaya) "

" என்னை அகம் புணர்ந்தார் புறம் புணர்ந்தார் புறப்புணர்ச்சித் தருணம் தூய ஒளிபெற்று அழியாது ஓங்கு வடிவானேன். சுகமயமாம் அகப்புணர்ச்சி சொல்வது எப்படியோ " "அகப்புணர்ச்சி அவர்தாம் செய்த தருணச்சுகத்தைச் செப்புவது எப்படியோ. பிறப்புணர்ச்சி விடயமிலை சுத்த சிவானந்தப் பெரும் போகப் பெருஞ் சுகம் தான் பெருகி எங்கும் நிறைந்தே மறப்புணர்ச்சி இல்லாதே நான் அதுவாய் அது என் மயமாய் சின்மயமாய்த் தன்மயமான நிலையே "

(—அனுபவ மாலை 12-42-99, 98)

NOTE :

The embracing union in the outer is an experience in the third poise or Sabha ; the union in the inner is that of the second, the apprehending Truth-Knowledge but leading into the comprehending Summit Supermind. From the above stanza, it is seen that the experience of the outer union leads too to that of the inner union which again leads into the knowledge of identity in comprehending Supermind. Compare with Sri Aurobindo's words.

" This (Supramental) sense (sanjnana of the tertiary Supermind) even at its lowest power is luminous with a revealing light that carries in it the secret of the thing it experiences and can therefore be a

starting-point and basis of all the rest of the Supramental Knowledge—the Supramental thought, spiritual intelligence (Prajnana of the second poise of Truth-Knowledge, i.e., of Ponnambalam), and comprehension (Vijnana, the first poise, Cit Ambalam), conscious identity — and on its highest plane or its fullest intensity of action it opens into or contains and at once liberates these things. It is strong with a luminous power that carries in it the force of Self-realisation...... and this sense experience can be the starting point of impulsion for a creative or fulfilling action of the spiritual and supramental Will of Knowledge. (Synthesis of Yoga, p. 990).

"When I embraced the unique Form of my Lord in the plane of Suddha Siva Jagrata (i.e., the tertiary poise of Supermind or Samarasa Sanmarga Sabha) I experienced the unmodified true nature of Bliss of the Divine in the uniting contact and oneness of Truth-form and Truth-taste or Truth-sense (*உருச்சுவை கலந்தே அதுவாய்*). This Bliss has the sense of sweetness as of honey and the form of luminosity as that of the light of precious gem.

> *நாயகனர் தனி உருவம் நான் தழுவும் தருணம்...*
> *சுத்த சிவ சாக்கிர...நிலை ஆகும். உருச்சுவை கலந்தே அது*
> *வாய்த் தேன்கலந்த சுவையொடு நன்மணி கலந்த ஒளியாய்த்*
> *திரிபின்றி இயற்கை இன்பச் சிவம் கலந்த நிலையே"*
>
> —(*அனுபவமாலை* 12-42-75)

Here in the above stanza the supramental sense which is a thing of "a form consciousness and a contact consciousness" according to Sri Aurobindo is described in the words "*உருச்சுவை கலந்தே அது வாய்*" an intermingling oneness of form and taste (i.e. sense-contact). The following lines from "Savitri" explain the same:

> ...."a spirtual sense
> Feels all the Infinite lodged in finite form
> And seen through a quivering ecstasy of light
> Discovers the bright face of the Bodiless,......
> Can sip the honey-wine of Eternity". (Savitri—p. 743)

In the book of "Vyakhyana" under the Chapter "Karanateeta loka" the experience of the tertiary poise of the world of Truth-Knowledge is described as

> "Jnana Yoga Bhogāteeta Swarupa Sākshātkāra Vyāpaka
> Vpāpya Anubhava Jāgratāteeta Suddha Avasthā"

that is, "the essential form of the Divine in the universal self-extension in and of the infinity of His Being (i.e. as the Universal Lord in

His Transcendence) is directly enjoyed by the soul as a supreme or excellent enjoyment in Knowledge-Concentration." This state is called "Jāgratāteeta Suddha Avasthā, the pure state of super-wakeful consciousness. The still higher poise of apprehending Knowledge is distinguished by the term "Ateeta Cit Prakasha Yoga Atishaya Jnana Bhoga" and the first poise of comprehending knowledge and its summit as the states of Pooranateeta Cit Prakasa and Ateeta Jnana Prakasa which come under "Suddha Jnana Ateeta".

SA: (13) TERTIARY SUPERMIND

It is the plane of Sanjnāna.

........" the poise where Oneness draws apart
To feel the rapture of its separate selves." (Savitri, p. 369)

" I have sailed the golden ocean
And crossed the silver bar "
I have reached the Sun of Knowledge
The earth-self's midnight star.
Its fields of flaming vision,
Its mountains of bare might,
Its peaks of fiery rapture,
Its air of absolute light,
Its seas of self-oblivion,
Its vales of Titan rest,
Became my soul's dominion,
Its Island of the Blest
Alone with God and silence,
Timeless it lived in Time,...

(The Island Sun, Last poems, p. 33)

NOTE:

The Poem 'Island Sun' describes the experience of the lower Supermind. i.e. its tertiary poise.

"It is the plane of Sanjnāna, the supramental sense which is a thing of "a form consciousness and contact consciousness". (Synthesis of Yoga, p. 977)

In this poise the One, the transcendent and universal Divine projects Himself more objectively into the knowledge-play of relationship between the universal Divine and individual Divine (Jivatman), accompanies it as it were and gets in a way involved in it.

"Here the character of the play would be altered but only in so far as the individual Divine (i.e. the Jivatman) would so predominantly make the play of relations with the universal and with its other forms the practical field of its conscious experience that the realisation of the utter unity with them would be only a supreme accompaniment and culmination of all experience; but in the higher (i.e. in the second poise of Supermind (i.e. Por Sabha) of the 14th and 15th states hereafter referred to) unity would be the dominant and fundamental experience and variation would be only a play of the unity. This tertiary poise would be therefore that of a sort of fundamental blissful dualism in unity—no longer unity qualified by a subordinate dualism—between the individual divine and its universal source" (Life Divine: p. 137; For a detailed quotation, refer items H, L and O in the foregoing pages under the sub-heading "Tertiary Supermind")

"For the individual Divine...this true spiritual individual would not arrogate to itself an independent or separate existence. It would only affirm the truth of the differentiating movement along with the truth of the stable unity, regarding them as upper and lower poles of the same truth, the foundation and culmination of the same divine play; and it would insist on the joy of the differentiation as necessary to the fullness of the joy of the unity (Life Divine, p. 137).

"This (the last action of the supramental consciousness and knowledge) still farther accentuates the objectivity of the thing known, puts it away from the station of experiencing consciousness (i.e. Jivatman or the individual Divine) and again brings it to nearness by an uniting contact effected either in a direct nearness, touch, union or less closely across the bridge or through the connecting stream of consciousness". It is a contacting of existences, presences, things forms, forces, activities, but a contacting of them in the stuff of the supramental being and energy (not in the division of matter and through the physical instruments) that creates the supramental sense Sanjnana (Synthesis of Yoga, p. 987).

"The Supermind acting through the sense feels all as God and in God, all as the manifest touch, sight, hearing, taste, perfume, all as the felt, seen, directly experienced substance and power and energy and movement, play, penetration, vibration, form, nearness, pressure, substantial interchange of the Infinite" (Synthesis of yoga, p. 989).

"This supramental sense has the direct feeling and experience, not only of forms, but of forces and of the energy and the quality in things and of a divine substance and presence which is within them

and round them and into which they open and expand themselves in their secret subtle self and elements, extending themselves in oneness into the illimitable" (Synthesis of Yoga, p. 989).

"Thus, the Supermind uses a certain sense action, employing but not limited by the physical organs, a thing which is in its nature a form consciousness and a contact consciousness" (Ibid, p. 977).

"This (supramental) sense even at its lowest power is luminous with a revealing light...It is rapturous with a powerful and luminous delight that makes of it, makes of all sense and sensation a key to or a vessal of the Divine and infinite Ananda" (cf: SR. song 12-42-75 above) (Synthesis of Yoga, p. 990).

SR. 14th & 15th STATES IN POR SABHA (APPREHENDING SUPERMIND)

14. SUDDHA SIVA SWAPNA AND 15. SUDDHA SIVA SUSUPTI

In the ascent, "the soul, having realised itself as a centre or soul-form and soul-movement of the One transcendent and universal Divine, reaches and joins Him (14th state) and gets blissfully fused and ripened in Him i.e. becomes Himself (15th state)". நான் சார்ந்தேன் கனிந்தேன் (கனிப்பட ..களித்தேன்)—12-42-96; நானே நானாகும் பதமாகி நான் தான் கண்ட தானாகி —7-5-19; "நான் அவன் ஆனேன்— 1-1-42-6. I became Himself". I realised myself as a soul-centre of the Divine and became Himself enjoying the state of biune oneness with Him, a state of I-He in Him, நான் தான் கண்ட தானாகி; 'ஆடக நீடு ஒளியே...நான் அவன் ஆனவனே. O Lord of Knowledge-play and Vast Golden Light whom I have become" (1-1-46-6). In the descent of manifestation too there is a simultaneous two-fold movement of consciousness by which the transcendent and universal Divine becomes myself as a soul-form (among others) and vice-verse, i.e. self-issuing as a myself (ஒரு நானாகி) and self-returning as Himself (தானாகி). "In Ponnambalam He became Myself (15th state) I became Himself (14th state)" i.e. "becoming myself, He becomes Himself as my Lord"— பொன்னம்பலத்தே ..நானாகித் தானாகி நண்ணுகின்ற தெய்வம். தான் நான் ஆனான் என்னுடைய நாயகன் ஆனான். என்னுள் நானாகித் தானாகி; தானே நானாகி, நானே தானாகி (சிவசிவ ஜோதி பா 30, 27, 32). The Divine enjoys a state of biune oneness with the soul, a state of He-I in Him. The 14th and 15th states have to be considered together both in the ascent and descent and may be expressed simultaneously as I-He and He-I i.e. as I becoming Himself and He becoming Myself, both states being fluid and interchangeable, each implying the other.

Both the 14th and 15th states put together would mean thus :

I realised myself as a soul-form of the universal Divine who or which is the stable Conscious Self or Soul-essence உயிருக்கு உயிராய் and as such also the relation of a free difference in unity with Him, i.e. as I - He in ascent or return ; as He - I in descent.

Other Names and References ;

(a) Poṟ Sabha or Ponnambalam proper, i.e. its source called Ānip Ponnambalam ஆணிப் பொன்னம்பலம் the Golden World of Truth-Knowledge at its source ; (b) Parā Param, (c) Poṟ Param or Poṟ Podu, (d) Tiruvadi, the State of the Biune Feet of the Divine, (e) Mudi Nilai, the higher or greater Supermind, (f) Suddha Siddhanta or Suddha Siddhanta Natanam or play, (g) Two-in-One (biune oneness) ; (h) Atteeta Cit Prakasa Yogātiśaya Jnana bhoga ; (i) Mani Manṟu, or Manip Podu, (j) Agap Punarchi, the state of inner fusion into the Universal Divine ; (k) Taram (தாரம்), the state of differentiation, etc.

In the highest poise of the world of Truth-Consciousness, i.e. the 16th level of ascent called சிற்சபை Cit Sabha the Comprehending Supermind, or rather at its summit, the Supreme Divine, the One which is the state of Tat Param தற்பரம் the self-aware self-existence of Satcitananda, extends Himself equally in Himself (i.e. as universal self-extension in the Infinity of His Being) by an equal self-concentration of His Consciousness-Force or Cit Shakti and thus becomes the universal All-existence which is the state of Cit Param சிற்பரம், the self-aware self-knowledge of the Being and Becoming of the One in Himself as the All or as the One-in-One i e. as the infinite One within an universal self-extension of and as Himself (தானே தான் ஆனான் 'He became Himself'—SR) without any individualisation as yet, i.e. without anything else to confront the universal All or the Universal Divine as an object before it ஒரு முன்னிலை இல்லாதே சகவடிவில் தானாகி (12-16-5)

In the next poise or plane called the Golden session of Truth-Knowledge, பொற்சபை the transcendent and universal Divine, the One or rather the One-in-One of the Cit Sabha becomes the Individual Divine or Jivatman for the purpose of manifold manifestation (i.e. He becomes all soul-forms including myself as a soul-form "ஒரு நானாகி ") and simultaneously returns or refers back to Himself தானாகி or in other words I as a soul-form of the One return to Him, the Soul-essence, i.e. Conscious Self. Thus, I as an individual being enjoy my ripe relation (நான் கனிந்தேன் அ—து தானாகிக் கனிந்தேன்) with the

One Universal Divine, the relationship of a free difference in unity. So this Por Sabha, the Apprehending Supermind is the poise or plane of a two-fold movement நானுகித் தானுகி in which the universal Divine by a differentiating or unequal concentration (ஏகாக்கரப் பொற்பீடம்" 1-5-10-98; "தரம்கொள் பொற்புரம்" 12-1-464 — the Golden Heaven of Concentration for the purpose differentiation) becomes in Himself as Subject-object, as He-I or Himself-Myself, as Universal Divine—individual Divine or Jivatman, in fact as the Two-in-One, the Two-in-Himself, and thus by differentiation multiplies Himself in the descent as the Many-in-One. The universal Divine having become myself, a jivatman in manifestation, returns to Himself simultaneously. This is expressed as நானுகித் தானுகி Becoming myself, He becomes Himself. It may be expressed in a formula as He-I நான்-தான்; நானுகித் தானுகி; நான் - அவன்.

So this Por Sabha is the session of an original differentiating objectification and individualisation in the oneness of His own universal Being and Becoming. This two-fold movement is indicated by Tirumoolar thus: "I became Himself, He became myself and in both these states (in ascent or return and in descent) the Knower is the One Supreme Divine

தான் அவனாக அவனே தான் ஆயிட
ஆன இரண்டில் அறிவன் சிவமாக"

திருமந்திரம் 1011

(இப்பாட்டில் தான் என்பது நான் எனப்பொருள் கொள்க)

The two-fold movement in ascent is expressed in a more personal language by the Swami when he says "I reached and joined Him நான் சார்ந்தேன்—the 14th state i.e. I realised myself as a soul-form of the universal Divine and joined Him (நான் சார்ந்தேன்). I became ripened in Him நான் கனிந்தேன் i.e. the 15th State, i.e. I realised myself as the Universal Divine, or I became Himself or I became ripened in my intimate unity of relation with the One Universal Divine, i.e. in a state of what Sri Aurobindo calls a "free difference in unity" or a biune oneness (I-He) in Him.

"......சுத்த சிவ சொரூபனைத்தே சார்ந்தேன்
கனிப்படு மெய்ச் சுத்த சிவ சுழுத்தியிலே கனித்தேன்"

—அனுபவமாலை 12-42-96

(கனிப்படு.... கனித்தேன்—கனிந்தேன்)

"I reached and joined Him in Suddha Siva Swapna state (i.e. the 14th state). I bore the rapture of the ripened state of Suddha Siva Susupti (i.e. 15th state)."

The above passage may be also read with the poem 11-28 with the refrain "கண்ணால் கண்டுகொண்டேன், கனிந்தேன், கலந்தேன்"

"I saw Him with my eyes (13th State), I ripened in Him (15th state) and became one with Him in self-identity (16th state)". The 14th state is also implied in the 15th state. However, the said poem 11-28 may also be interpreted as indicating the triple experience of a oneness, a difference and mutuality—a triple experience in Por Sabha, as I-He or He-I in Himself (the supreme Self) as the unity.

"It is one and the same Lord of Cit Sabha, (the Comprehending Supermind) who in Ponnambalam, the Golden Sabha of Truth-Knowledge plays His will by which becoming Myself, the Lord becomes Himself in unity", i.e. He becomes Myself-Himself, i.e. a soul-form—soul-essence or, a soul-form—conscious Self or in other words He becomes Myself, I become Himself (here Myself denotes the beeoming of many jeevatman like me in manifestation in the descent).

நண்ணிய பொன்னம்பலத்தே நடம்புரியும் தெய்வம்
நானாகித் தானாகி நண்ணுகின்ற தெய்வம்...
சிற்சபையில் விளங்குகின்ற தெய்வம் அதே தெய்வம்

—பரசிவ நிலை 11-20-5

"The Light which has become myself, becomes Himself (i.e. in descent becomes Myself-Himself) within me in unity

என்னுள் நானாகித் தானாகி நண்ணிய ஜோதி" (1-5-3-30)

"He became Myself, (then) became Himself, i.e. in descent He became Myself-Himself நான் ஆனேன் தான் ஆனேன்" (12-44-28)

"O My Lord who makes the play of Grace in the harmonious and excellent Golden world of Knowledge becoming the Soul of beings and bestowing boundless Bliss...O Lord who makes the play of Grace in the harmonious (அணி) and high seated Golden world of knowledge giving to all the beings the Nature of Light and uniting them with It...O Lord who makes the play of Grace in the harmonious Golden world of knowledge (பொன் அணி அம்பலம்) in and by concentration and shows compassion to the multitudes of beings bestowing Bliss on them...By Thy Grace make this body of affliction grow into the prosperity of deathlessness here and now on the earth."

விஞ்சு பொன் அணி அம்பலத்து அருள் நடம் விளைத்து உயிர்க்கு உயிராகி எஞ்சுறாத பேர் இன்பருள்கின்ற என் இறைவ...

ஓங்கு பொன் அணி அம்பலத்தருள் நடம் உயிர்க்கெலாம் ஒளி வண்ணப் பாங்கு மேவ நின்றாடல் செய் இறைவ...

தீட்டு பொன் அணி அம்பலத்தருள் நடம் செய்து உயிர்த்திரட் கின்பம் காட்டுகின்றதோர் கருணையங் கடவுள்...அருள் செயல் வேண்டும் வாட்டும் இவ்வுடல் இம்மையே அழிவுறா வளமடைந்திடும் ஆறே.

—திருமுன் விண்ணப்பம் (11-4-3, 4, 10)

Here is a song of the Swami which explains in fuller detail and where the Lord is addressed as the Ambrosia of Medicine. " That Ambrosia of One-in-One (i.e. of the Cit Sabha) has become the Two-in-One and in fact three, four, five-in-one (and so on).

ஒன்றில் ஒன்றான மருந்து—அந்த
ஒன்றில் இரண்டாகி ஓங்கு மருந்து
அன்றி மூன்றான மருந்து—நான்
காகி ஐந்தாகி அமர்ந்த மருந்து

—ஞானமருந்து (1-5-2-29)

Thus, the process of manifold becoming of the One-in-One is ndicated.

" The One-in-One has become the infinitely manifold crores of existences *ஒன்றின் ஒன்று அனந்த கோடிகளா உற்றன* "

—திருவடிநிலை (11-22-8)

" The Lord, the Father has made Himself, His Grace-Shakti and Myself as one *தன்னையும் தன் அருட்சக்தியின் வடிவையும் என்னையும் ஒன்று என இயற்றிய தந்தையே* "

—ஜோதி அகவல் (12-1-573)

NOTE

However, *பொற்சபை* this Golden session or Por Sabha of the Truth-Knowledge (i.e. Apprehending Supermind) has to be distinguished from the golden gnostic overmind *பொற் புவி சாந்தன் நிலை* (Tirumantiram 2537) which is the twelfth plane, a realm where a dividing line at once connects and divides between the World of Truth-Knowlege and the World of Ignorance which is as yet transparent at this border line. This is Parāpara Veli. Thus, this realm becomes the first stage of the separative Knowledge-Ignorance. In other

words, it is at once an obstruction and a passage for the Supramental truths and powers to descend into the lower world of Knowledge-Ignorance. This dual role of obstruction and passage, separation and connection, or Ignorance and Knowledge is indicated possibly in the Tantra and Saiva Siddhanta systems of philosophy by positing a "Suddha Maya or Kutilā" குடிலை a purer Shakti who has at once both the powers of veiling, i.e. Tirodhana or Nirodhana and of unveiling which is an act of Her Grace, i.e. Anugraha or Shakti Nipata (Grace of Shakti or descent of Śhakti).

The mystic oneness or unity in the many is explained by the Swami in the following song:

"The Lord plays well in the world of Knowledge by harmonising the Time eternal and the Timeless eternal. He is the luminous Lord of Light who remains still the One Being in spite of His becoming the ever increasing manifold existences, as is answered in His mystic mathematics in which 1 + 1 + 1 + 1 + ... = 1

என்றும் என்றின் ஒன்றி மன்று
    நன்று நின்ற ஈசனே
ஒன்றும் ஒன்றும் ஒன்றும் ஒன்றும்
    ஒன்று அது என்ற தேசனே —நாமாவளி (1-1-11-59)

The biune Feet of the dancing Lord (i.e. Two-in-One) represent this Golden session, the second poise of Supermind. The two-fold movements நாளுகித் தாளுகி of becoming the Many-in-One and the return movement of One-in-Many are symbolised by the raising up and implanting down of the Feet of the Dancer, Nataraja. The Swami identifies symbolically the body of the Dancer திருமேனி with the third poise of Supermind, His biune Feet திருவடி with the second poise of Supermind, and His Swarupa of Grace and Truth-Nature of Being, i.e. the dynamic essence of Truth-Consciousness இயற்கைத் திரு வண்ணம் இயற்கை திருவருட் சமுக வண்ணம் with the first poise of Supermind. Unlike in lower levels of Knowledge-Ignorance, a symbol and the truth behind it become identified in Supermind of Truth-Knowledge.

"I have surrendered my triple body, i.e. the physical, subtle and causal at the golden biune Feet of the Dancing Lord who dances in the Golden Session of Truth-Knowledge, so that these bodies of mine shall get united with the golden Divine Feet.

மூவகையாம் உடல் நுமது
பொன் செய்து கொண்ட பொதுவினில் ஆடும்
    பொன்னடி காணப் பொருந்திக் கொடுத்தேன்...
        —மெய் இன்பப் பேறு (12-12-10)

In the book of "Vyakhyana", under the Chapter "Karanateeta loka", the experience of apprehending, poise of Truth-Knowledge is shown as "Ateeta Cit Prakasa yoga atiśaya Jnana bhoga anubhava", i.e. the enjoyment of the excellent Knowledge by concentration of the Light of the Supreme Conscious Force. This experience develops by the withdrawing or disengaging from the impression or experience of the first (i.e. the comprehending poise of pure and supreme Knowledge-Concentration) — "Ateeta Jnana Yoga Vāsanā Nivritti". This ateeta Jnana is the ateeta Suddha Jnana of the first poise of Truth-Knowledge, at its highest source (See Vol. II-Text Karanateeta Loka-items 8 and 9 at the close).

SA: 14th and 15th STATES: APPREHENDING SUPERMIND (Other Names and References):

Apprehending Supermind, the second poise of Supermind, Prajnana, "gold Infinite" ("Savitri" Bk 2-cto 12, p. 318) - "a golden supernal Sun of Timeless Truth ("Savitri Bk 2, cto 11 p. 300) - "a golden country" (Savitri Bk 10-cto 4, p. 741-742).

In this session of Truth-Knowledge (i.e. second session) the One Transcendental and Universal Divine, the All-existence, by a process of differentiating concentration of Himself in Himself brings forth Himself as Subject-Object, He-She, Siva-Shakti (அம்மை அப்பன்) or Purusha-Prakriti, Infinite-finite, Impersonal-personal, Formless-Form, Timeless-Time, Spaceless-Space, He - I (i.e. Himself-Myself) i.e. Universal Divine-Individual Divine or jivatman, in short as the Two-in-One as the basis for manifesting the oneness of His Universal Being and Becoming into the manifold beings and becomings, i.e. into the Many in Himself or the Many-in-One, thus multiplying Himself into the multitudes of existences, beings, worlds, things, forces and powers, aspects and qualities, laws and workings and results, etc. without losing the infinity, eternity and unity of His being whatsoever. This Many-in-One (நானே அதாவது ஒரு நானே "becoming of souls or jeevatman like myself or a myself in Him") attracted by the One again simultaneously return back or refer back themselves in their being and becomings to the One when it is called the One-in-Many (becoming of Myself-Himself (நானேத் தானே). Sri Aurobindo summarises it by observing thus: "In the second poise of the Supermind, the Divine Consciousness stands back in the idea (i.e. the Real-Idea of the world-founding Truth-Consciousness) from the movement which it contains...... seeming to distribute itself in its forms. In each name and form it would realise itself as the stable Conscious-Self (தானே the Divine becoming Himself), the same in all; but also it would realise itself

as a concentration of Conscious-Self (நானாகி அல்லது ஒரு நானாகி becoming Myself or a Myself) following and supporting the individual play of movement......This concentration supporting the soul-form would be the individual Divine or Jivatman (நானாகி becoming Myself) as distinguished from the Universal Divine or one all-constituting Self (தானாகி becoming Himself). The Universal Divine would know all soul-forms as itself and yet establish a different relation with each separately and in each with all the others. The individual Divine would envisage its existence as a soul-form and soul-movement of the One and while by the comprehending action of Consciousness it would enjoy its unity with the One (நான் கலந்தேன் "I became one with Him") and with all soul-forms, it would also by a forward or frontal apprehending action support and enjoy its individual movement (cf: SR: நான் சார்ந்தேன். "I moved unto Him") and its relations of a free difference in unity both with the One and with all its forms (cf SR: நான் கனிந்தேன் I became ripened in Him, i.e. as He-I or I-He நானாகித் தானாகி, நான்-தான், "நான்-தான்" ஆகிக்கனிந்தேன் எ-று). If our purified mind were to reflect this secondary poise of Supermind, our soul could support and occupy its individual existence and yet even there realise itself as the One that has become all, inhabits all, contains all (cf: SR நான் கலந்தேன்—a reflection of what the Swami realised in the Truth-World, "I became one with Him in identity") enjoying in its modification unity with God and its fellows (cf: SR: நான் கனிந்தேன் a reflection of what the Swami realised in the Truth-World, "I became ripened in Him")—In no outer circumstances of the supramental existence there would be any characteristic change; the only change would be this play of the One that has manifested its multiplicity (ஏக அநேக eka aneka; நானாகி the Universal Divine becoming soul-forms such as myself) and of the Many that are still one (தானாகி "becomes Himself" "ஒன்றும் ஒன்றும் ஒன்றும் ஒன்றும் ஒன்று அது "One plus one plus one plus one is still the one"—cf: SR), with all that is necessary to maintain and conduct the play"

(Life Divine: p. 136-137)

NOTE

Thus there arises in Por Sabha a triple experience of union of soul with the supreme and universal Divine which is at once an oneness (கலந்தேன்) a fusion (கனிந்தேன்) and an embrace (சார்ந்தேன், தழுவினேன், அணைந்தேன்) (cf: Life Divine: "The Eternal and the Individual", p. 336). The triple experience of the Divine Lord in Por Sabha is characteristically spoken of by the Swami in the poem (11-28) கண்டேன் கனிந்தேன் கலந்தேன் "I saw the Divine, fused into Him and became one with Him." This triple experience becomes the

characteristic goal of Saiva Siddhanta of the middle ages (ஒன்றாய் வேறாய் உடனாய்—a oneness, a difference and a mutuality) which has zealously guarded its truth from the other schools of spiritual discipline such as adwaita, vishishtadwaita and dwaita and even from the general Tantra system of which it is a special branch. However, Saiva Siddhanta does not refer it as an experience occurring in the Golden World of Knowledge, Por Sabha. The nature of this triple experience of Saiva Siddhanta is on a par with the experience of Purushottama of the Gita in the status of His Being and it can lead to or develop into the Truth-Consciousness of the Golden World of Knowledge in which both the Supreme Being and the Supreme Shakti are held integrally in experience resulting in transformation of one's nature and physical body. Thus the triple experience of Saiva Siddhanta of the middle ages and that of Swami Ramalingam and Tirumoolar though seemingly identical are yet distinguishable. The distinctions of both are dealt with under Chapter XIII as also under this Chapter—Part 2 under the sub-head "Saiva Siddhanta and Its true Source".

Tirumoolar in TM: 2742 and 2958 refers to this actual triple experience as a triple play of Sevaka (mutuality as of servant and master), Sambandha (a fusion of relationship) and Tatpara (unity) in the excellent golden world of knowledge.

செம்பொற் றிருமன்றுட் சேவகக் கூத்தனை
சம்பந்தக் கூத்தனை தற்பரக் கூத்தனை
இன்புற நாடி என் அன்பில் வைத்தேனே

—திருமந்திரம் 2742

......கடவுளும் நானும் ஒன்றானேன்...
செழுஞ் சார்புடைய சிவனைக் கண்டேனே

—திருமந்திரம் 2958

The soul's triple experience of unity, fusion and embrace in the second poise of supermind is expressed by Sri Aurobindo in Savitri lines and in the poem "Bliss of Identity".

"A virgin unity, a luminous spouse,
Housing a multitudinous embrace"

(Savitri, Bk 11-cto 1-p. 780)

This poise is a state of free difference in unity (Life Divine, p. 136).

"All Nature is taught in radiant waves to move,
All beings are in myself embraced.

O fiery boundless Heart of joy and love....

I am a centre of Thy golden light
And I its vast and vague circumference,
Thou art my soul great, luminous and white
And Thine my mind and will and glowing sense.

Thy spirit's infinite breath I feel in me ;
My life is a throb of The eternity."

(Last Poems-Bliss of Identity, p. 28)

" On the other side of the eternal stairs
The mighty kingdoms of the deathless Flame
Aspired to reach the Being's absolutes...
And call our souls into a vaster air.

On their summits they bear up the sleepless Flame...
They point above themselves with index peaks
Through a pale-saphire ether of God-mind
Towards some *gold Infinite's apocalypse*
Happy the worlds that have not felt our fall
Where Will is one with Truth and Good with Power "

(Savitri, Bk 2 - cto 12, p. 317-318)

"The chainless and omnipotent Spirit of Mind
Brooded on the blue lotus of the Idea
A *gold supernal sun of timeless Truth*
Poured down the mystery of the eternal Ray
Through a silence quivering with the word of Light
On an endless ocean of discovery.

Far-off he saw the joining hemispheres ".

(Savitri, Bk 2 - cto 11, p. 300)

"In her glorious kingdom of eternal Light
All-ruler, ruled by none, the Truth Supreme,
Omnipotent, omniscient and alone,
In a golden country keeps her measureless house...
Formless creator of immortal forms...
The Mighty Mother sits in her lucent calm
And holds the eternal Child upon her knees "

(Savitri, Bk 10 - cto 4, p. 741-742)

Here in the above stanza, the nature of the jivatman as contained by the universal Divine is indicated as the eternal child held by the Mighty Mother in the golden country, the gold Infinite where a gold supernal sun of timeless Truth shines - i.e. Golden Sabha of Truth-Knowledge, Ponnamblam or Por Sabha. This is supported by the following passages :

> " The Jiva is then the meeting place of the play of oneness of the Supreme Soul and Nature "

(Synthesis of Yoga, p. 869-870)

" In order to provide the spiritual basis for this manifold becoming in the cosmos, the Supreme Nature (i.e. Parā Prakṟiti) formulates itself as the Jiva. To put it otherwise, the eternal multiple Soul of the Purushottama appears as individual existences in all the forms of the cosmos. All existences are instinct with the life of the one indivisible Spirit ; all are supported in their personality, actions and forms by the eternal multiplicity of the one Purusha. ".

(SA : Essays on the Gita, p. 360)

" But in the manifestation which is put forth in the Spirit, upheld in its action, withdrawn in its periodical rest from action, the Jiva is the basis of the multiple existence "

(SA : Essays on the Gita, p. 361)

The following words from the Life Divine touch upon the nature of the experience in the first and second poises of Supermind.

" Moreover such a divine soul would live simultaneously in the two terms of the eternal existence of Sachchidananda, the two inseparable poles of the self-unfolding of the Absolute which we call the One and the Many...It would be aware in itself at once of the infinite self-concentration (i.e. Tat Param) and the infinite self-extension and diffusion (i.e. Cit Param). It would be aware simultaneously of the One in its unitarian consciousness holding the innumerable multiplicity in itself as if potential (i.e. 17th State the Summit Super Mind as opening into Ananda Loka above)...and of the One in its extended consciousness holding the multiplicity thrown out and active as the play of its own conscious being, will and delight (i.e. the experience of the Comprehending Supermind or Cit Sabha, the 16th State). It would equally be aware of the Many ever drawing down to themselves the One that is the eternal source and reality of their existence (i.e. the 15th state in Por Sabha, the apprehending Supermind நான் கனிந்தேன் " I became ripened or fused in Him "

அ—து நான் தானாகி அல்லது நானாகித் தானாகிக் கனிந்தேன் எ—று) and of the Many ever mounting up attracted to the One (i.e. the 14th state in Por Sabha நானாகி, நான் சார்ந்தேன் I moved unto Him) that is the eternal culmination and blissful justification of all their play of difference...This vast view of things is the mould of the Truth-Consciousness (cf: SR: " Samarasa Satya Jnana ")...This unity of all these terms of opposition is the real Adwaita, the supreme comprehending word of the Knowledge of the unknowable ".

(Life Divine: p. 142-143)

NOTE :

The above passage is the experience of the integral Truth-Consciousness possessing all the planes or poises of Supermind.

(a) " This faculty (i.e. origin of Mind) we find in a secondary power of the creative knowledge, its power of the projecting, confronting and apprehending consciousness in which knowledge centralises itself (i.e. in an unequal concentration in which there is the beginning of self-division) and stands back from its works to observe them ".

(b) " First of all the Knower holds himself concentrated in knowledge as subject and regards his Force of Consciousness (i.e. His Shakti) as if continually proceeding from him into the form of himself, continually working in it, continually drawing back into Himself, continually issuing forth again...A practical distinction has been created between the Knower, Knowledge and the Known, between the Lord, His Force (i.e-Shakti) and the children and works of the Force, between the Enjoyer, the Enjoyment and the Enjoyed, between the Self, Maya and becomings of the Self."

(c) " Secondly this conscious Soul concentrated in knowledge, this Purusha observing and governing the Force that has gone forth from him, his Shakti or Prakriti repeats himself in every form of himself" (Life Divine: p. 131)

NOTE :

The above passages particularly (a) and (b) relate to the second poise, the apprehending Supermind சிற்பதமும் தற்பதமும் பொற் பதத்தே காட்டிடும் சிவபதமே 11-36-93. O Supreme Divine who shows the self-aware Conscious Being (தற்பதம் Tat Padam) and His Shakti or Consciousness-Force (சிற்பதம் Cit Padam) in the Golden session of Truth-Knowledge (பொற்பதம் Por Padam) ! Here in this

session, the self and soul of the individual join; the self is the aspect of Sat the Being, and soul that of Cit Shakti; or in other words the Universal Divine which is the stable Conscious Self or Soul-essence (Tat Padam), and the soul-form (Cit Padam) of the individual Divine (i.e. of jivatman) become differentiated here in this Golden Sesssion (Por Padam) of knowledge but held united in an intimate relationship of "a free difference in unity". This is the nature of the said second poise, the apprehending Supermind.

(Life Divine, p. 136)

(d) "He accompanies, as it were, his Force of Consciousness into its works and reproduces there the act of self-division from which this apprehending Consciousness is born. In each form this Soul dwells with his Nature and observes himself in other forms from that artificial and practical centre of consciousness. In all it is the same Soul, the same divine Being, the multiplication of centres is only a practical act of consciousness intended to institute a play of difference, of mutuality, mutual knowledge, mutual shock of force, mutual enjoyment, a difference based upon essential unity, a unity realised on a practical basis of difference (Life Divine, p. 131) Passages (c) and (d) more particularly refer to the tertiary poise of Supermind.

"The one real change has been an unequal concentration of consciousness and a multiple distribution of force" (Ibid, p. 131).

SR: 16TH STATE: SUDDHA SIVA TURYA (COMPREHENDING SUPERMIND)

Other Names and References:

Cit Sabha; Suddha Cit Sabha; Cit Podu; Cit Param; Cit Ambalam; Thiru Cit Ambalam (திருச்சிற்றம்பலம் Tiruchchit-trambalam); Suddha Jnana Sabha; One-in-One (ஒன்றில் ஒன்று); Paramparam; Suddha Jnana or Suddha Jnana Ateeta; Thānē Thānāki தானே தானாகி (He became Himself); Suddha Vedanta; Suddha Vedanta Natanam, etc.

"O Supreme Divine! the high-seated sixteenth level of experience is that of the integral and perfect blissful existence

ஈரெண் நிலை என இயம்பு மேல் நிலையில்
பூரண சுகமாய்ப் பொருந்து மெய்ப்பொருளே"

—ஜோதி அகவல் (12-1-447)

"He has become Himself the universal All-existence without anything else to confront (as an object) ஒரு முன்னிலை இல்லாதே சக வடிவில் தானாகி"
—திருநடப்புகழ்ச்சி (12-16-5)

"He is the Supreme Divine of the divine world of Truth-Consciousness, Tiru Cit Ambalam, where by His unique dynamism of play or dance He has become His own Form தன் வடிவம் தான் ஆகும் திருச்சிற்றம்பலத்தே தனி நடஞ் செய் பெருந்தலைவர்"

—அனுபவமாலை (12-42-32)

"He is the Lord of Cit Sabha and He has become Himself சிற்றம்பலத்தான் தானே தான் ஆனான்"

"That becomes Myself; I become That in self-identity of adwaita. It is That Blissful Truth which has become the equal self-extension of universal Vastness (பொதுவாகி Podu) and plays therein.

பொதுவாகிப் பொதுவில் நடம் புரிகின்ற
பேரின்பப் பொருள் தான் யாதோ
அது நானாய் நான் அதுவாய் அத்துவிதம்
ஆகின்றேன் அந்தோ அந்தோ."

—ஆனந்தப் பரிவு (1-5-9-9)

"O Supreme Truth! O Supreme Divine who has become Himself (i.e. as the Universal Divine); who has become one of (and in) Himself தான் ஒரு தானாய் (i.e. One-in-One) manifesting soul and body of flesh

தானொரு தானாய் தானே தானாய்
ஊன் உயிர் விளக்கும் ஒரு தனிப்பொருளே"

—ஜோதி அகவல் (12-1-450)

"O Supreme Integral Truth that has become Itself within Itself (i.e. self-indwelling and self-containing) and as Itself (i.e. self-constituting or all-constituting) playing in the Vastness of equal self-extension (Podu) of Universal Space

அதுவினுள் அதுவாய் அதுவே அதுவாய்
பொதுவினுள் நடிக்கும் பூரணப் பொருளே

—ஜோதி அகவல் (12-1-451)

"O Supreme Truth that has become the Nature within Nature and as the very Nature of manifestation

NOTE: Nature is Consciousness-Force of the Divine.

இயல்பினுள் இயல்பாய் இயல்பே இயல்பாய்
உயலுற விளங்கும் ஒரு தனிப்பொருளே"

—(ஜோதி அகவல் 12-1-452)

(உயல்-உய்யல் living or life or manifestation)

" O Supreme Reality that has become in the unity of the One, Sat within Sat and as Sat (or Substance within Substance and as the very Substance, i.e. Truth within Truth and as the very Truth)

பொருளினுட் பொருளாய் பொருளது பொருளாய்
ஒருமையின் விளங்கும் ஒரு தனிப்பொருளே"

—ஜோதி அகவல் (12-1-455)

" O Supreme Truth that has become the infinite Consciousness-Force, and in self-identity with it, i.e. as the Consciousness-Force is manifest in all the worlds

அலகிலாச் சித்தாய் அது நிலை அதுவாய்
உலகெலாம் விளங்கும் ஒரு தனிப் பொருளே"

—ஜோதி அகவல் (12-1-454)

"He is the omnipotent all-achieving Will; the God good to all; He is the all-possessing and all-constituting or all-becoming Lord. Sing and blow the conch in Hispraise. Verily He is the God. Sing and blow the conch in His praise

எல்லாஞ் செய்வல்லான்...எல்லார்க்கும் நல்லான்...
எல்லாம் உடையான்...எல்லாமும் ஆனன் என்று
ஊது ஊது சங்கே"

(ஊது சங்கே 1-1-42-2)

"He has become Himself, He has become the All and is beyond it

"தானே தானகி எல்லாம் தானகி அல்லனுய்"

—மரணம் இலாப் பெருவாழ்வு (12-34-14)

"The Swami refers to his experience of this poise or session more clearly thus: "That Light without which nothing can exist. It is the Truth-Light (Satya Joti) that has made me become as Itself (i.e. in self-identity)

தான் அன்றி ஒன்றிலா ஜோதி
என்னைத் தன்மயம் ஆக்கிய சத்திய ஜோதி"

—சிவசிவ ஜோதி (1-5-3-27)

"I have become one with Him in the state of Suddha Siva Turya

கலந்து கொண்டேன் சுத்த சிவ துரிய நிலை"

—அனுபவமாலை (12-42-96)

"O Lord Thou made me a Truth-Conscious being (Satyan) in the country of the eternal Bliss of self-aware self-knowledge of the One, the Infinite (Tat Paramām Sadānanda Nādu) தற்பரமாம் ஓர் சதானந்த நாட்டில் சத்தியன் ஆக்கி"

சிவானந்தத்து அழுந்தல் (12-5-4)

This apparently refers to the experience in the summit of Cit Sabha, i.e. Summit of Supermind which opens into the worlds of Satcitananda above, and draws therefrom the triune principles of Satcitananda for manifestation as universal self-extension, i.e., the Vastness of Heaven (ஞானவான்), the Heaven of Knowledge.

"In the divine Cit Sabha the One, the Supreme Divine, has become Himself in unity the All and as One,

......யாவும் ஒன்றுறு தாம் ஆகி நின்றார் திருச்சிற்றம்பலத்தே
ஓங்குகின்ற தனிக்கடவுள் ஒருவர்......"

திருச்சிற்றம்பலத் தெய்வமணிமாலை (10-2-2-13)

"The Light of the real tatva (the Real-Idea) of the supreme Reality. The Light of the treasure of Compassion that has made me become Himself

"தற்பர தத்துவ ஜோதி—என்னைத்
தானாக்கிக் கொண்ட தயாநிதி ஜோதி"

சிவசிவ ஜோதி (1-5-3-1)

We have already seen that in the Book of "Vyakhyana" under the Chapter "Karanateeta Loka" the experience of Comprehending Supermind is described to have developed with the emergence of the true Individual Self (Pratyeka rūpa Pratyaksha Jnana Atma Anubhava) from the true Void of Absolute Silence (Sahaja Kēvala Pratyaksha Anubhava). The concerned passages numbered 3 to 5 as in the Text p. 137-138 are given below and they describe the nature of this poise of the Truth-Knowledge.

(3) " *Poorana bodha* Vyāpaka Vyāpya
Samveda Samavāya *Yathārtha*
Suddha Atma rūpa Pratyaksha Jnana Anubhava loka"

(4) "Tatva Tātvika layōdaya *Suddha Jnana* pratyaksha
Anubhava loka"

(5) "Tatva Tātvika layōdaya vyāpaka vyāpya *Suddha
Jnanāteeta* Anubhava loka"

(Bk 3.—p. 137-138 - items 3 to 5)

Items 3 and 4 refer to a developing integral knowledge of the soul and self and the world and the Divine, leading to the realm of comprehending Supermind (Suddha Jnanateeta - item 5). This further leads to the Summit Supermind (item 6) resulting in the possession of the Light of Supreme Being beyond Knowledge (item 6) and the Light of Consciousness-Force as manifest in the highest comprehending poise (item 7) but in a close connection with the Summit Supermind and manifesting the integral knowledge. The possession of both the Lights simultaneously gives an absolute integration of Truth-Consciousness, Samarasa Satya Jnana or Samarasa Suddha Jnana which is denoted by the Swami as Light within Light "Joti yut Joti".

SA: 16th LEVEL: COMPREHENDING SUPERMIND (Vijnana):

This is the first poise of Supermind described by Sri Aurobindo as one-in-one. The same identical term is used by the Swami also in Tamil to denote this session. This is "an equal self-extension of Sachchidananda, all-comprehending, all-possessing, all-constituting. But this all is one, not many, there is no individualisation...All is developed in unity and as one; all is held by this Divine consciousness as forms of its existence" (Life Divine, p. 136).

"In this comprehensive knowledge there is no independent centre of existence...; the whole of existence is to its self-awareness an equable extension, one-in-oneness, one in multiplicity, one in all conditions and everywhere. Here the All and the One are the same existence. The individual being (i.e. the experiencing soul) does not and cannot lose the consciousness of its identity with all beings and with the One Being; for that identity is inherent in supramental cognition..." (Life Divine, p. 129).

"In that spacious equality of oneness the Being is not divided and distributed; equably self-extended, pervading its extension as One,

inhabiting as One the multiplicity of forms it is everywhere at once the single and equal Brahman. For this extension of the Being in Time and Space and this pervasion and indwelling is in intimate relation with the absolute unity from which it has proceeded, with that absolute Indivisible in which there is no centre or circumference but only the timeless and spaceless One. That high Concentration of unity in the unextended Brahman must necessarily translate itself in the extension by this equal pervasive concentration, this indivisible comprehension of all things, this universal undistributed immanence, this unity which no play of multiplicity can abrogate or diminish. "Brahman is in all things, all things are in Brahman, all things are Brahman" is the triple formula of the comprehending Supermind, a single truth of self-manifestation in three aspects (i.e. all-constituting, all-containing and all-indwelling) which it holds together and inseparably in its self-view as the fundamental knowledge from which it proceeds to the play of the cosmos" (i.e. to its further play in the second and third poises of Supermind, the poises of manifold and diversified manifestation of the true and original cosmos, as yet in the transcendence) (Life Divine, p. 129-130).

"For, the Self still regards itself as one in all and all things as becomings in itself and of itself; the Lord still knows his Force as himself in act and every being as himself in soul and himself in form; it is still his own being that the Enjoyer enjoys, even though in a multiplicity (Life Divine, p. 131) (Compare with the Swami's passages 12-1-450 to 455 in the foregoing pages quoted as contra)

CHAPTER III

PART II

INTEGRAL EXPERIENCE OF TRUTH-WORLD (SAMARASA SATYA JNANA)

The combined and simultaneous experiences (i.e., integral experience) of the three poises or sessions of supermind are indicated by the following stanzas of the Swami:

(a) "The Lord of the World of Truth-Knowledge has become Himself the Grace; He has become Himself the substance of His Being; He has become Himself the omnipotent all-achieving Will"

(—1st poise of supermind i.e., 16th State or level)

"He Himself has become Myself. He has become My Lord, the Husband of my soul"

(—2nd poise of supermind i.e., 14th & 15th States together)

"He has become the Space or Heaven of Truth-Consciousness" (i.e. Summit Supermind or general description of Supermind as a whole)

தானே அருள் ஆனான் தானே பொருள் ஆனான்
தானே எல்லாம் வல்ல தான் ஆனான் — தானே தான்
நான் ஆனான் என்னுடைய நாயகன் ஆனான் ஞான
வான் ஆனான் அம்பலத்து எம்மான் "

— அடிமைப்பேறு (12-10-5)

(b) "He became Myself, became Himself". (these two states may be expressed as "He became Myself-Himself").

(—2nd poise i.e., 14th & 15th states together).

"He became Myself and Himself; He stands as the sweetness of honey and as the sweetening clarity of Amrita or Bliss of Knowledge"

(—3rd poise of Supermind i.e., 13th state or level of experience)

"He became Space the Vastness of Heaven (summit or first poise or 16th state). He plays in the excellent Heaven of Knowledge. He became the King, the Lord, abiding and sporting in me (in a play of loving mutual relationship)

நான் ஆனான் தான் ஆனான் நானும் தானும் ஆனான்
தேன் ஆனான் தெள்ளமுதாய்த் தித்தித்து நிற்கின்றான்
வான் ஆனான் ஞான மணிமன்றில் ஆடுகின்றான்
கோன் ஆனான் என்னுட் குலாவுகின்ற கோமானே'

(தனித்திருமாலை 12-44-28)

(c) Here is another song of the Swami's integral experience of the Supermind. "The God of the Vast Grace-Light, the God of Compassion, Him I saw with my very eyes—(3rd poise), in Him I became ripened or matured into ripeness—(2nd poise), I became blissfully one with Him in self-identity—(1st poise).

புகல் அரிதாம் சுத்த சிவபூரண மெய்ச் சுகத்தைக்
கருணை அருட்பெருஞ் சோதிக் கடவுளை என் கண்ணால்
கண்டு கொண்டேன் கனிந்துகொண்டேன் கலந்துகொண்டேன்
களித்தே"

—கண்டேன் கனிந்தேன் கலந்தேன் (11-28-10)

The above is one way of interpretation. The Swami's song may also be compared with TM : 2945 of Tirumoolar. "After embracing the Lord in an union, as salt is held or contained (but not merged) in water (3rd poise, i.e., tertiary supermind), and after reaching and going beyond the Heaven called Parā Param (2nd poise i.e., Por Sabha or Anip Ponnambalam, the apprehending Supermind), I became merged or one with Him (1st poise, i,e., Comprehending Supermind) above and beyond all words and thoughts which are by their very nature differentiating in character. What it is, is It's own experience.

"அப்பினில் உப்பென அத்தன் அணைந்திட்டுச்
செப்பு பராபரம் சேர் பரமும் விட்டுக்
கப்புறு சொற்பதம் மாளக் கலந்தமை
எப்படி யப்படி என்னும் அவ்வாறே" (திருமந்திரம், 2945)

But a better way of interpretation of the Swami's song 11-28-10 above, shall be in keeping with the context and in which case this characteristic triple experience of seeing the Lord, ripening in Him and becoming one with Him occurs in the golden Sabha itself, and the following passage from Sri Aurobindo would support this view: Also the first song of the same poem 11-28-1 clearly refers to the Lord as Kanaka Sabhapati, i.e., the Lord of the golden world of knowledge whom the Swami sees, gets ripened in Him and becomes one with Him.

Vide also the other songs of the same poem 11-28-5 & 4 indicating the Lord of the Por Sabha. However it is one and the same Lord of Cit Sabha (the Comprehending Supermind) who gives this experience in Por Sabha, the apprehending Supermind. Therefore the Lord is also referred to in song 11-28-2 of the same poem as the Lord of the Cit Sabha. Further the refrain of the poem in the last line of all the ten songs is the same, i.e., "I saw, ripened and became one with Him" suggesting that it is at once a single but triple experience.

Now we may compare with the followine passage of Sri Aurobindo in regards to soul's experience in the apprehending supermind. Swami's words are put at the appropriate places within bracket. "The individual Divine would envisage its existence as a soul-form and a soul-movement of the One and while by the comprehending action of consciousness it would enjoy its unity with the One and with all soul-forms (கலந்தேன் I became one with Him) it would also by a forward or frontal apprehending action support and enjoy its individual movement (eg. கண்டேன் I saw him : சார்ந்தேன் I moved unto Him) and its relations of a free difference in unity (கனிந்தேன் I became ripened or fused in Him) both with the One and with all its forms" (Life Divine p. 136).

The above said characteristic triple experience may also be compared with the triple play of the Lord described by Thirumoolar in TM : 2742 as servant (i.e., mutuality), as an intimately close relation (i.e., fusion), and as oneness of Himself—Sevaka, Sambandha and Tatpara—in the beautiful Golden World of Knowledge.

செம்பொற் திருமன்றுட் சேவகக் கூத்தனை
சம்பந்தக் கூத்தனைத் தற்பரக் கூத்தனை
இன்புற நாடி என் அன்பில் வைத்தேனே"

—திருமந்திரம் 2742

Further TM : 2958 may also compared.

"கடவுளும் நானும் ஒன்றானேன்
செழுஞ்சார்புடைய சிவனைக் கண்டேனே

— திருமந்திரம் 2958

I became one with God...verily I saw Him who keeps on a true mutuality of connection or relationship".

SAIVA SIDDHANTA AND ITS TRUE SOURCE :

Further Tirumoolar also speaks of his experience in TM : 2842 thus :

"The supreme and universal Lord of Light (Paramjoti Pati) who is difficult to realise by oneself, first got within me, then I got within Him. Thus He having entered within me, and I within Him, I began to write and speak of Him (by inspiration) — TM: 2842 (see also TM: 2010 & 2308).

"பரஞ்சோதியாகும் பதியினைப் பற்றுப்
பரஞ்சோதி என்னுட் படிந்தது அதற் பின்னைப்
பரஞ்சோதி உள்நான் படியப் படியப்
பரஞ்சோதி தன்னைப் பறையக் கண்டேனே."

(படியப் படியப் - படிய(அ)ப்படி(அ)ப்) —மந். 2842.

Thus in Tirumoolar also, as in the case of Swami Ramalingam, we find the state of "God within him and he within God", a state which is the basis for the true triple experience of a oneness, a fusion and an embrace or mutuality in Anip Ponnambalam, the apprehending supermind. This state necessarily implies transformation of one's nature into the divine Nature and, at its highest completion, the transformation also of the body into a deathless body. In contrast to this truth of things, we have in the Saiva Siddhanta school of the middle ages the triple experience of oneness, differentiation and mutuality but without reference to the said Por Sabha or second poise of supermind (see Ch. XIII - Introduction).

Now we shall quote a passage of Sri Aurobindo wherein he points out the different possibilities of soul's realisations, before it attains the integral realisation of the Supermind. These possibilities cover experiences of adwaita, vishishtadwaita and dwaita in the Spiritual Mind.

"It is on the supramental plane that the individual arrives at his right, integral, luminous and perfect relation with the supreme and universal Purusha and the supreme and universal Parā Prakriti."

"As the mind progresses in purity, capacity of stillness...It becomes aware of and is able to reflect, bring into itself or enter into the conscious presence of the Self, the supreme and universal Spirit and it becomes aware too of grades and powers of the spirit higher than its own highest ranges. It becomes aware of an infinite of the consciousness of being, an infinite ocean of all the power and energy of illimitable consciousness, an infinite ocean of Ananda of the self-moved delight of existence. It may be aware of one or other only of these things, for the mind can separate and feel exclusively as distinct original principles what in a higher experience are inseparable powers of the one or it may feel them in a trinity or fusion which reveals or arrives at their oneness. It may become aware of it on the side of

Purusha or on the side of Prakriti. On the side of Purusha it reveals itself as Self or Spirit, as Being or as the one sole existent Being, the divine Purushottama, and the individual Jiva, soul, can [1]enter into entire oneness with it in its timeless self or in its universality or [2]enjoy nearness, immanence, [3]difference without any gulf of separation, and [4]enjoy too inseparably and at one and the same time oneness of being and delight-giving difference of relation in active experiencing nature (i.e., 4-refers to the triple experience of Saiva Siddhanta i.e., (a) a oneness, and a difference of relation implying (b) fusion and (c) mutuality; 3-experience of *Vishishtadwaita*; 2-experience of dwaita; 1-experience of adwaita). On the side of Prakriti the power and Ananda of the Spirit come into the front to manifest this Infinite in the beings and personalities and ideas and forms and forces of the universe and there is then present to us the divine Maha Shakti, original Power, supreme Nature holding in herself infinite existence and creating the wonders of the cosmos ..as the Jiva in essence of self and spirit is one with the supreme Purusha so on the side of Nature, in power of self and spirit it is one with Shakti, Parā Prakritir Jivabhuta. To realise this double oneness is the condition of this integral self-perfection. The Jiva is then the meeting-place of the plays of oneness of the supreme Soul and Nature...The Shakti will reveal herself as the power of the Purushottama and it is the Ishwara who will manifest himself in his force of supermind and spirit and be the master of being, action, life and yoga "—(Synthesis of yoga, p. 868-870).

We quote other passages from Sri Aurobindo which hold in effect that the experiences of the schools of adwaita, vishishtadwaita and dwaita occur in a calm and quiet mind i.e., in the spiritual Mind.

" It is when the reflection of this Supermind (i.e., the first poise of Comprehending Supermind) falls upon our stilled and purified self that we lose all sense of individuality; for there is no concentration of consciousness there to support an individual development "—Life Divine, p. 135-136).

" It is indeed only when our human mentality lays an exclusive emphasis on the one side of spiritual experience, affirms that to be the sole eternal truth and states it in the terms of our all-dividing mental logic that the necessity for mutually destructive schools of philosophy arises...we see that there is a truth behind all these affirmations, but at the same time an excess which leads to an ill-founded negation ".

" Thus, emphasising the sole truth of the unitarian consciousness, we observe the play of the divine unity, erroneously rendered by our

mentality into the terms of real difference, but not satisfied with correcting this error of the mind by the truth of a higher principle, we assert that the play itself is an illusion" — Life Divine p. 138.

NOTE : The above two passages refer to the experience of the adwaita school.

"If our purified mind were to reflect this secondary poise of Supermind (i.e., the apprehending Supermind or Anip Ponnambalam) our soul could support and occupy its individual existence and yet even there realise itself as the One that has become all, inhabits all, contains all, enjoying even in its particular modification its unity with God and its fellows" — "Life divine" — p. 136.

NOTE : The above passage refers to the Dwaitadwaita liberation (i.e., of Bhedabheda) by which the soul feels its oneness with the Divine and yet as part of the Manyt hat is One, enjoys the Divine by differentiation.

"Or emphasising the play of the One in the Many, we declare a qualified unity and regard the individual soul as a soul-form of the supreme but would assert the eternity of this qualified existence and deny altogether the experience of a pure consciousness in an unqualified oneness" — "Life Divine" p. 138.

NOTE : The above passage refers to the experience of Vishistadwaita i.e., of the qualified unity (as against the unqualified oneness of adwaita). It is a reflection of the apprehending supermind but from the "Many" aspect of the "One that is yet Many".

"Or again, emphasising the play of difference, we asstre that the Supreme and the human soul are eternally different and reject the validity of an experience which exceeds and seems to abolish that difference" — Life Divine p. 138.

NOTE : The above passage refers to the experience of dwaita which is a reflection of the tertiary supermind in the pure mind (i.e. spiritual Mind)

"The soul (psychic being) comes from beyond this nature of mind, life and body. It belongs to the transcendent and because of it we can open to the higher Nature beyond.

The Divine is always One that is Many. The individual spirit is part of the "Many" side of the One, and the psychic being is what

it puts forth to evolve here in the earth-nature. In liberation the individual self realises itself as the One (that is yet Many). It may plunge into the One and merge or hide itself in its bosom — that is the laya of the Adwaita; it may feel its oneness and yet as part of the Many that is One enjoy the Divine, that is the Dwaitadwaita liberation; it may lay stress on its Many aspect and be possessed by the Divine, the Visishtadwaita or go on playing with Krishna in the eternal Vrindavan, the Dwaita liberation. Or it may, even being liberated, remain in the Lila or manifestation or descend into it as often as it likes. The Divine is not bound by human philosophies — it is free in its play and free in its essence". Sri Aurobindo "On yoga" Tome I p. 326.

"There are several forms of Indian philosophy which base themselves upon the One Reality, but they admit also the reality of the world, the reality of the Many, the reality of the differences of the Many as well as the sameness of the One (bhedābheda). But the Many exist in the One and by the One, the differences are variations in manifestation of that which is fundamentally ever the same...as for instance there is one mankind but many kinds of man ... The supreme Reality is an Absolute not limited by either oneness or multiplicity but simultaneously capable of both; for both are its aspects, although the oneness is fundamental and the multiplicity depends upon the oneness" — Sri Aurobindo : "On Yoga" Tome I. p. 44-45.

"It is impossible to equate my conception or experience of the Jivatman with the pure "I" of the Adwaita, by which you mean, I suppose, something which says, "I am He" and by that perception merges itself into the Brahman. According to the Adwaita of the Mayavadins this Jivatman, like the Ishwara himself, is simply an appearance of the Brahman in illusory Maya. There is no Ishwara, Lord of the world, because there is no world except in Maya; so too there is no Jivatman, only the Paramatman illusorily perceived as an individual self by the lower (illusory) consciousness in Maya. Those, on the other hand, who wish to unite with the Ishwara, regard or experience the Jiva either [1]as a separate being dependent on the Ishwara or [2]as something one in essence with him, yet different, but this difference like the essential oneness is eternal—and there are also other ideas of the Jivatman and its relation to the Divine or Supreme. So this pure "I", if that is how it is to be described presents itself differently, in different aspects, one may say, to different people. If you ask why, I refer you to my answer to X. The overmind presents the truth of things in all sorts of aspects and mind, even the spiritual mind, fastens on one or the other as the very truth, the one real truth of the matter". Ibid p. 292.

NOTE: 1—marked in the above passage refers to Dwaita;
2—Vishishtadwaita.

Passages quoted herein below from Sri Aurobindo's "Essays on the Gita" seem to reveal the true nature of such mutual inclusion of "God within oneself and oneself within God", though they (the said passages) fall short of referring the experience as an experience in the Golden apprehending Supermind or Por Sabha attended with transformation of body into its deathlessness.

"The liberation of the Gita is not a self-oblivious abolition of the soul's personal being in the absorption of the One, sāyujya mukti; IT IS ALL KINDS OF UNION AT ONCE. There is an entire unification with the supreme Godhead in essence of being and intimacy of consciousness and identity of bliss, sāyujya—for one object of this Yoga is to become Brahman, brahmabhuta. There is an eternal ecstatic dwelling in the highest existence of the Supreme, sālokya—for it is said, "Thou shalt dwell in me." nivaṣisyasi mayyeva. There is an eternal love and adoration in a uniting nearness, there is an embrace of the liberated spirit by its divine Lover and the enveloping Self of its infinitudes, sāmīpya. There is an identity of soul's liberated nature with the divine nature, sādṛśya mukti—for the perfection of the free spirit is to become even as the Divine, madbhāvam āgataḥ, and to be one with him in the law of its being and the law of its work and nature, sādharmyam āgataḥ. The orthodox Yoga of knowledge aims at a fathomless immergence in the one infinite existence, sāyujya ; it looks upon that alone as the entire liberation. The Yoga of adoration envisages an eternal habitation or nearness as the greater release, sālokya, sāmīpya The yoga of works leads to oneness in power of being and nature, sādṛśya; but the Gita envelops them all in its catholic integrality and fuses them all into one greatest and richest divine freedom and perfection.". "Essays on Gita" p. 539—540.

"The individual spirit exists and ever existed beyond in the Eternal, for it is itself everlasting, sanātana. It is evidently this idea of the eternal individual which leads the Gita to avoid any expression at all suggestive of a complete dissolution, laya, and to speak rather of the highest state of the soul as a dwelling in the Purushottama, nivasiṣyasi mayyeva. If, when speaking of the one Self of all, it seems to use the language of Adwaita, yet this enduring truth of the eternal individual, mamāṁśah sanātanaḥ, adds something which brings in a qualification and appears almost to accept the seeing of the Visishtadwaita—though we must not therefore leap at once to the conclusion that that alone is the Gita's philosophy or that its doctrine is identical with the later doctrine of Ramanuja. Still this much is clear that

there is an eternal, a real and not only an illusive principle of multiplicity in the spiritual being of the one divine Existence.

This eternal individual is not other than or in any way really separate from the Divine Purusha. It is the Lord himself, the Ishwara who by virtue of the eternal multiplicity of his oneness—is not all existence a rendering of that truth of the Infinite?—exists for ever as the immortal soul within us and has taken up this body and goes forth from the transient framework when it is cast away to disappear into the elements of Nature...But the identity of the Lord and the soul in mutable Nature is hidden from us by outward appearance and lost in the crowding mobile deceptions of that Nature"—"Essays on Gita" p. 602-603.

"Thus the Divine is manifest in a double soul of his mystery, a two fold power, dvāv imau puruṣau; he supports at once the spirit of mutable things that is all these existences, kṣaraḥ sarvāṇi bhūtāni, and the immutable spirit that stands above them in his imperturbable immobility of eternal silence and calm...But the Divine is neither wholly the Kshara, nor wholly the Akshara. He is greater than the immutable Self and he is much greater than the Soul of mutable things. If he is capable of being both at once, it is because he is other than they, anyaḥ, the Purushottama above all cosmos and yet extended in the world and extended in the Veda, in self-knowledge and in cosmic experience. And whoever thus knows and sees him as the Purushottama, is no longer bewildered whether by the world-appearance or by the separate attraction of these two apparent contraries...He embraces and escapes them, overcomes their opposition and becomes all-knowing, sarvavid, a whole-knower. He sees the entire sense both of the self and of things; he restores the integral reality of the Divine; he unites the Kshara and the Akshara in the Purushottama" "Essays on the Gita"—p. 605-606.

"Liberation, immortality is to live in this unchangeably conscious eternal being of the Purushottama—(Foot-note) Mark that nowhere in the Gita is there any indication that dissolution of the individual spiritual being into the unmanifest, indefinable or absolute Brahman, avyaktam anirdeśyam, is the true meaning or condition of immortality or the true aim of Yoga. On the contrary it describes immortality later on as an indwelling in the Ishwara in his supreme status, mayi nivasiṣyasi, param dhāma, and here as sādharmya, parām siddhim, a supreme perfection, a becoming of one law of being and nature with the Supreme, persistent still in existence and conscious of the universal movement but above it, as all the sages still exist,

munayaḥ sarve, not bound to birth in the creation, not troubled by the dissolution of the cycles "-" Essays on the Gita " p. 571.

Further this interpretation is also in keeping with another passage of Sri Aurobindo in Life Divine under the ch. " The Eternal and the individual" p. 336 where there is a reference to the triple experience of an embrace, a fusion and a oneness with the Lord in a state where one realises the Divine within his soul, and the soul within the Divine. The following songs of Swami are relevant on this point. " Thou art within me and I am within Thee blissfully; who can get this unity here?

என்புடை நீ இருக்கின்றாய் உன்புடை நான் மகிழ்ந்தே
இருக்கின்றேன் இவ்வொருமை யார் பெறுவார் ஈண்டே"

" I am on Thy right side and in Thy possession joyfully. Thou art within the sky or world of my soul. This is enough for me. My tapas has borne fruit.

—நான் உவந்து
வலத்திலே நினது வசத்திலே நின்றேன்
மகிழ்ந்து நீ என் உளம் எனும் அம்
பலத்திலே நின்றாய் எனக்கிது போதும்
பண்ணிய தவம் பலித்ததுவே "

(சிவ புண்ணியப்பேறு, 12-13-3)

" I am within Thee. Thou art within me. This state Thou hast given me this day dispelling all anxieties. Thou hast bestowed me with the Best, the Good.

எனக்குள் நீயும் உனக்குள் நானும் இருக்குந் தன்மையை
இன்று காட்டிக் கலக்கம் தவிர்த்துக் கொடுத்தாய் நன்மையே"

—மெய்யருள் வியப்பு (1-5-10-25)

" I am in all beings; all beings are in me; Realising this you shall seek the good of all beings — so Thou said unto me, O Truth!

உயிருள் யாம் எம்முள் உயிர் இவை உணர்ந்தே
உயிர் நலம் பரவுக என்றுரைத்த மெய்ச்சிவமே "

—ஜோதி அகவல், (12-1-487)

This integral experience of the Divine may be compared with the following note of Sri Aurobindo. "When the liberated soul comes into union with this Transcendent, it has this self-experience of itself and cosmos which is translated psychologically into a mutual inclusion

(i.e., the mutual inclusion of the cosmos and the individual; the world in me, I in the world; all in me, I in all; all is in each, each is in all, and all is in God, God in all;) and a persistent existence of both in a divine union which is at once a oneness and a fusion and an embrace". "Therefore this mutual inclusion is spiritual and psychological; it is a translation of the two forms of the Many, all and individual, into a unifying spiritual experience,—a translation of the eternal unity of the One and the Many; for the One is the eternal unity of the Many differentiating and undifferentiating itself in the cosmos. This means that cosmos and individual are manifestations of a transcendent Self who is indivisible being although he seems to be divided"—"Life Divine" p. 336.

Here the embrace, fusion and oneness correspond with the Swami's integral and blissful divine triple experience of "seeing Him, ripening in Him and becoming one with Him."

"And then we get to this that not only am I in the world and the world in me, but God is in me and I am in God...Further I am one with God in my being and yet I can have relations with Him in my experience. I, the liberated individual can enjoy the Divine in His transcendence unified with Him, and enjoy at the same time the Divine in other individuals and in His cosmic being. Evidently we have arrived at certain primary relations of the Absolute, that the Transcendent, the individual and the cosmic being are the eternal powers of consciousness—of an absolute existence, a unity yet more than a unity" (Life Divine, p. 336-337-338).

We may also observe here that this triple experience of an embrace, a fusion and an oneness is actually experienced by the Swami in the Supramental Golden Sabha (11-28-1). This triple experience is also spoken of by Saiva Siddhanta School of the middle ages as "ஒன்றாய் வேறாய் உடனாய்" "Oneness—differentiation—mutuality"; "உலகெலாமாகி வேறாய் உடனாய்". "He has become the universal All; He has differentiated; He stands together". (see ch. XIII — Saiva Siddhanta and the Gita).

To distinguish the true experience from that of Saiva Siddhanta founded by Mei Kanda Devar, the Swami calls it as an experience of Suddha Siddhanta. The said Saiva Siddhanta school does not refer to transformation of body into its deathlessness; nor is its experience related to the Golden Sabha of Knowledge. The Swami in the last song of the said poem (11-28-10) refers to transformation of physical body into deathlessness and the God whom he saw, in whom he ripened (i.e., fused) and with whom he became one was the God of Vast

Grace-Light full of compassion, the Supreme Divine Being and Substance of Cit Ambalam, the Bliss of Suddha Siva (i.e., in short the Supramental Ishwara). In the opening song of the same poem, this God is specifically referred to as God of the Golden World of Knowledge.

> *கருணை நடம்புரிகின்ற கனக சபாபதியைக்*
> *கண்டு கொண்டேன் கனிந்து கொண்டேன் கலந்து கொண்*
> *டேன் களித்தே* (11-28-1)
>
> *பொருள் நிறை சிற்றம்பலத்தே விளங்குகின்ற பதியைப்*
> *புகல் அரிதாம் சுத்த சிவ பூரணமெய்ச் சுகத்தைக்*
> *கருணை அருட்பெருஞ்சோதிக் கடவுளை என் கண்ணால்*
> *கண்டு கொண்டேன் கனிந்துகொண்டேன் கலந்து கொண்*
> *டேன் களித்தே*
>
> — *கண்டேன் கனிந்தேன் கலந்தேன்* (11-28-10)

Now we shall revert back to the subject of the Swami's integrality of realisation of the supermind.

(d) Here is a song in poem (11-17) that gives various names of the Light showing its integrality and supramental character. Grace-Light is also referred to in another song of the same poem. "Tat joti", the Light of Reality; Satya Joti or Truth-Light of my being; Cit Joti, the Light of Consciousness - Force of unique mastery; Deepaka Joti, the flame of Light in the apprehending world of Knowledge (Manru); the good Light in my mind; Jnana Nal Nataka Joti, the effective good Light of Knowledge - Play or Knowledge-Will; the benevolent Golden Light (Por Joti); Ananda Poorana Joti, the integral Light of Satcitananda; O My Lord of Purity" (11-17-2).

> " *தற்சோதி என்னுயிர்ச் சத்திய ஜோதி தனித்தலைமைச்*
> *சிற்சோதி மன்று ஒளிர் தீபக ஜோதி என் சித்தத்துள்ளே*
> *நற்சோதி ஞான நல் நாடக ஜோதி நலம் புரிந்த*
> *பொற்சோதி ஆனந்த பூரண ஜோதி எம் புண்ணியனே* "
> " *மெய்ச்சோதி ஈந்து எனை மேனிலைக் கேற்றி விரைந்து உடம்பை*
> *இச்சோதி ஆக்கி அழியா நலம் தந்த விச்சையையே* " (11-17-2, 9)

NOTE :

In this poem in song 9, the Swami refers to the "Truth-Light which is verily blissful Grace" and that the Divine has filled his body with the Light and quickly made it into a deathless body. Incidentally we may point out that the Mother, Sri Aurobindo Ashram, has observed that the Grace-Light is one activity of the Supramental Light. The Swami's above reference to the Grace aspect or nature of the Truth-

Light which is the Supramental Light agrees with the Mother's view point. (இன்னருளாம் மெய்ச்சோதி 11-17-9)

(e) "I possess both Cit Sabha and the Golden Por Sabha in experience

" சிற்சபையும் பொற்சபையும் சொந்தம் எனது ஆச்சு "
— நாமாவளி (1-1-43-1)

In the above stanza though the third session or Samarasa Sanmarga Sabha is not mentioned it has to be treated as included, as it is only a subsidiary poise of the Golden Session or Por Sabha. This integral and simultaneous possession of all poises of Supermind is possible only by realising and possessing the summit supermind (Samarasa Satya Jnana) as opening into Ananda Loka above.

(f) "Thou hast self-determined me to be Thy Son and contained and kept me in Thy heart and art dwelling in me too. Thou hast quickly founded in me the world-founding movements of Thy Dance of both the sessions of Cit Sabha and Por Sabha (i.e., Por Sabha at its source) simultaneously together and by this predetermined act, Thou hast bestowed on me Bliss and deathlessness of body.

விதித்தனை என்னை நின்தன் மகனாக விதித்து உளத்தே
பதித்தனை என்னுட் பதிந்தனை சிற்றம்பல நடமும்
உதித்து ஒளிர் பொன்னம்பல நடமும் ஒருங்கே எனக்கே
கதித்து அழியாமையும் இன்பமும் கைவரக் காட்டினையே "
— அனுபவ சித்தி (12-20-2)

(உதித்து ஒளிர் பொன்னம்பலம்—ஆணிப் பொன்னம்பலம், பொற்சபை உதிக்கும் நிலை)

(g) " Without anything else to confront, He became Himself the Universal All (1st Poise); He became myself (2nd Poise); drawing apart from the one unique formation or union of imself and myself, He gave me His blissful form (3rd Poise).

சக வடிவில் தானாகி நானாகி நானும்
தானும் ஒரு வடிவாகித் தனித்து ஓங்கப் புரிந்தே
சுக வடிவம் தனை அளித்த துரையே என் உளத்தே
சுத்த நடம் புரிகின்ற சித்த சிகா மணியே "
— திருநடப் புகழ்ச்சி (12-16-5)

(h) "O Divine Father who has made Himself, His Grace-Shakti and myslf into one (i.e., one equal) existence

தன்னையும் தன் அருட்சத்தியின் வடிவையும்
என்னையும் ஒன்றுஎன இயற்றிய தந்தையே"
ஜோதி அகவல் (12-1-573)

By the Divine Will and Command the Swami subsequently performs even a symbolic marriage of himself with the Grace-Shakti by a short notice to his disciples. This indicates his equality with the divine Shakti as a power of the Supreme Divine. This incident is the theme of his poem "Peradaivu" (பேறடைவு "the supreme Refuge"). (12-23)

The above state may be compared with the one indicated by Sri Aurobindo. "For the supreme Spirit is one as Purusha or as Prakriti, conscious being or power of consciousness or power of conscious being, and as the jiva in essence of self and spirit is one with the Supreme Purusha, so on the side of Nature in power of Self and Spirit it is one with Shakti, Parā prakritīr jīva bhūta. To realise this double oneness is the condition of the Integral self-perfection. The jiva is the meeting place of the play of oneness of the Supreme Soul and Nature...And as the crown of this process She will bring down the supramental light into the mental levels, change the stuff of mind into the stuff of supermind....raise us into our being of gnosis. The Shakti will reveal herself as the Power of the Purushottama and it is the Ishwara who will manifest himself in his force of supermind and spirit and be the master of our being, action, life and yoga".

(Synthesis of Yoga p. 868-870).

(i) "I became uniquely separate from Him in the unique and good state of Suddha Siva Jagrata"

(3rd poise of Supermind or Samarasa Sanmarga Sabha, the 13th level or state)

"(As a soul-form) I moved unto Him (the support of my being) in Suddha Siva Swapna state"

(2nd poise of supermind or por Sabha, the 14th state or level).

"I became blissfully ripened in Him i.e., I became fused in Him as He-I (Subject-Object) in Suddha Siva Susupti state"

(2nd poise of supermind or Por Sabha the 15th state or level).

"I became one with Him in self-identity in Suddha Siva Turya State"

(1st poise of supermind or Cit sabha, the 16th state or level).

"In the state of Suddha Siva Turyāteeta I became the infinite and eternal Self of Satcitananda (Sivam) which is birthless and has become All and yet is beyond All."

—(the 17th state).

"O maid-friend, I have realised all these states here on the earth because of my realising (at first) the blissful Divine in the ajna", the mind centre (or more properly the soul-centre) in the middle of the eyebrows which according to the Swami is also the soul-centre where psychic being (not the mental-soul) can be realised and this soul-centre is derived from Cit Sabha of the Truth-World. "I live on with all the gifts of the Lord here in this world".

தனிப்படும் ஓர் சுத்த சிவ சாக்கிர நல்நிலையில்
தனித்திருந்தேன் சுத்த சிவ சொப்பனத்தே சார்ந்தேன்
கனிப்படுமெய்ச் சுத்த சிவ சுழுத்தியிலே களித்தேன்
கலந்து கொண்டேன் சுத்த சிவ துரிய நிலை அதுவாய்ச்
செனிப்பிலதாய் எல்லாமாய் அல்லதுவாம் சுத்த
சிவதுரியாதீதத்தே சிவமயமாய் நிறைந்தேன்
இனிப்புறு சிற்சபை இறையைப் பெற்றபரிசதனால்
இத்தனையும் பெற்று இங்கே இருக்கின்றேன் தோழி"

—*அனுபவமாலை* (12-42-96)

In the above stanza, the highest state of the Suddha Siva Turyateeta is also indicated as an experience possessed by the Swami.

NOTE:

It is one and the same Divine, the Transcendent and Universal Divine of "Jnana Cidambaram" the World of Knowledge that the Swami is enjoying in the three poises simultaneously together without pause as it were. In a way, this experience may be indicated by the combined and harmonised experiences of the goals of the three schools of philosophy i.e., Adwaita of Sankara, Vishishtadwaita of Ramanuja and Dwaita of Madhva though each of them denies the truth of the other and each is only a reflected experience of the respective poises of the Truth-World of Knowledge, reflected in what is called the "Spiritual Mind". The same idea is implied when the Swami says that neither the traditional Vedanta nor Siddhanta (i.e., Saiva Siddhanta) had this integral experience of Knowledge. He however indicates that a harmony of Suddha Vedanta and Suddha Siddhanta (as against the traditional Vedanta and Siddhanta) has the

possibility of leading to the integral experience of all the poises of the World of Truth-Knowledge.

As there is perfect freedom in this perfect and integral divine union, one can shift to a particular experience also at will without losing the essential ground of unity in the Divine Being. The following quotation from Sri Aurobindo is apt. "We have the perfect union in His being and can absorb ourselves in it at any time, but we have also this other differentiated unity and can emerge into it and act freely in it at any time without losing oneness; for we have merged the ego and are absolved from the exclusive stressess of our mentality... But that differentiation has its divine purpose; it is a means of a greater unity, not as in the egoistic life a means of divisions, for we enjoy by it our unity with our other selves and with God in all, which we exclude by our rejection of His multiple being. In either experience it is the Divine in the individual possessing and enjoying in one case the Divine in His pure unity or in the other the Divine in that and in the unity of the cosmos". (Life Divine, p. 335).

Now we may summarise the integrality of the triple poises covered under various songs thus :

The transcendental and universal manifestation of the Divine in the three sabhas or sessions which are the fields in and of unity is described by the Swami in characteristic terms, short but precise in conveying their essential nature as தானே தானாகி—நானாகித் தானாகி—நானும் தானும் ஆகி i.e., He (the Supreme Divine) became Himself (i.e., as Universal Divine)—Becoming myself, He became Himself—He became myself and Himself (12-34-14; 12-44-28; 12-10-5; 11-20-3; 12-42-32). The first gives the sixteenth state of Suddha Siva turya. This is the Cit Sabha of the Self-becoming of the Divine. Por Sabha proper gives rise to two states, the fifteenth and fourteenth of Susupti and Swapna i.e., of becoming myself to become Himself i.e., of self-issuing and self-returning poises of the Divine. The Samarasa Sanmarga Sabha is the thirteenth state of Suddha Siva Jagrata wherein the Divine becomes myself and Himself (but still in the field of Unity). These four states in & of the said three poises of supermind are referred to in 12-42-96 as தனித்திருந்தேன், சார்ந்தேன், கனிந்தேன், கலந்தேன் i.e,, I stood apart from Him, I moved unto Him, I became blissfully ripened or fused in Him i.e., I became Himself, the universal Divine, and lastly I became one with Him in self-identity i.e., became as Himself. In a still shorter description the Swami expresses these three poises thus தானாகி—நானாகி—நானும் தானும் ஆகி i.e., He became Himself—He became myself—He became myself and Himself (Vide 12-16-5). The same is further shortened thus தானாகி—நானாகி—

தனியே நின்றவர் (I-V-4-4) i.e., He became Himself — He became myself — He drew or stood apart.

SR : TRUTH-SPACE—TRUTH-FORM—TRUTH-PLAY (BṚHAT — SATYAM — ṚTAM)

Now we may consider the Swami's general descriptions of the Truth-World of Supermind as a whole. This may be treated more properly as the summit Supermind as opening into the Ananda Loka above and drawing Satcitananda into the Manifestation. This summit Supermind as opening into Ananda Loka above is called by the Swami as Samarasa Satya Sabha (12-1-777), Samarasa Ananda or Sivananda Sabha (where Truth becomes Truth மெய்யே மெய்யாகி 10-2-2-10 - & 12), Samarasa Satya Jnana (Prose p. 133) and Satya Jnana Sabha (Prose p. 129). The descriptions given in his prose writings called " Vinnappam " supplication to the Lord, correspond to the Vedic reference of the World of Truth-Knowledge or Truth-Consciousness as Bṛhat, Satyam, Ṛtam — the Vast, Truth and the Right Law (of movement). But here the Truth is realised and held and possessed in experience and It is not merely a case of vision or intuitive knowledge.

In the "Satya Jnana Vinnapam" (i.e., supplication to the Lord of Truth-Consciousness) Brhat, Satyam and Rtam are described as Satya Jnana Sabha, Satya Tiru Uru or Uruvu and Satya Tiru Natam or Natanam—the world of Truth-Consciousness (i.e., Cit Sabha at its source or summit), the Truth Form of Being and the Truth-Play or Truth-Dance respectively, சத்திய ஞானசபை — சத்திய திருவுரு — சத்திய திருநடம்.

" O Supreme Divine who, in Satya Jnana Sabha, the World of Truth-Consciousness (i.e., the summit Supermind), which is the manifestation of Consciousness-Force, has become the Form of Truth-Being which is Sat the principle of existence, and moves into Truth-Dance or Truth-Play which is Ananda the principle of Delight "

இயற்கை விளக்கம் என்கின்ற சத்திய ஞானசபைக்
கண்ணே இயற்கை உண்மை என்கின்ற சத்தியத் திருவுருவினராய்
இயற்கை இன்பமென்கின்ற சத்தியத் திருநடம் செய்தருள்
கின்ற ...... தனித்தலைமைக் கடவுளே ! "

—சத்திய ஞான விண்ணப்பம் (வசனம் ப. 129)

Here is a description from the Synthesis of Yoga of Sri Aurobindo. Words of the Swami are given at the appropriate places within bracket for comparision. " The Veda describes the Vijnana plane

(i.e., Cit Sabha at its source or summit) as ṛtam, satyam, bṛhat—the Right, Truth, Vast......(1) Ṛtam is the action of the divine knowledge, will and joy in the lines of the truth, the play of the truth. consciousness (*சத்திய திருநடம்* the Truth-Dance or Truth-play). (2) Satyam is the truth of being which so acts, the dynamic essence of the truth-consciousness (*சத்திய திருவுரு* - the Truth-form of Being). (3) Bṛhat is the infinity of Satcitananda (*சத்திய ஞான சபை* Satya Jnana Sabha, The World of Truth-Consciousness) out of which the other two proceed and in which they are founded."

(Synthesis of Yoga p. 555)

The Swami in another Vinnappam called "Samarasa Suddha Sanmarga Sanga Satya Vinnappam", addresses the Supreme Divine as the omnipotent all-achieving God of Vast Grace-Light (i.e., the Supramental Divine) in the integrality of the triune manifestation of His infinite Being, Consciousness-Force and Bliss, "manifesting Himself in the Vast World of Truth-Consciousness (Suddha Sivanubhava Jnana Sabha i.e., Bṛhat) which is of the infinitely manifest Cit the Consciousness-Force, as the beautiful Form of the infinitely manifest Sat the Being (i.e., Satyam), and making the dynamism or play of the infinitely manifest Bliss in unity (Sivananda Natam—i. e., Ṛtam) for the happiness and joy of all beings.

......இயற்கை விளக்க நிறைவாகியுள்ள ஓர் சுத்த சிவானுபவ ஞான சபையில் இயற்கை உண்மை நிறைவாகிய திருவுருவைத் தரித்து இயற்கை இன்ப நிறைவாகிய சிவானந்த ஒருமைத் திருநடச் செய்கையை எவ்வுயிரும் இன்பமடைவதற் பொருட்டே செய்தருளு கின்ற எல்லாம் வல்ல தனித்தலைமைக் கடவுளாகிய அருட்பெருஞ் ஜோதி ஆண்டவரே !"

—*சமரச சுத்த சன்மார்க்க சங்க சத்திய விண்ணப்பம்*
(*வசனம் ப* 135)

In another Vinnappam the all-pervading God of Vast Grace-Light is again referred to in the integrality of "the supreme substance of the manifest Sat the Being, the supreme state (Pada) of the manifest Cit the Consciousness-Force, and the supreme Bliss (Sukha) of the manifest Ananda

இயற்கை யுண்மைத் தனிப் பொருளாயும் இயற்கை விளக்கத் தனிப்பெரும் பதமாயும் இயற்கையின்பத் தனிப் பெருஞ் சுகமாயும் பிரிவின்றி நிறைந்த பெருந்தன்மையராய அருட்பெருஞ் ஜோதி ஆண்டவரே !"

—*சத்திய ஞான விண்ணப்பம்* (*வசனம் ப.* 131)

" O Vastness! O Supreme Divine that manifests in and as the infinitely Vast Light in the Vastness

பெருவெளியே பெருவெளியில் பெருஞ்சோதி மயமே
பெருஞ்சோதிமய நடுவே பிறங்கு தனிப் பொருளே"

—*அருள் விளக்கமாலை* (11-36-20)

However we may add that the world of Truth-Consciousness is an integral biune world of Citparam and Tatparam. The Swami calls their Light as Citparam Joti and Tatparam Joti.

" O men! Realise Him. It is one and the same Divine of Tiru Cit Ambalam the beautiful world of Truth-Consciousness, who has become in manifestation the firm and supreme Space of manifested Sat (i. e.,) as the spatial substance of Being *தனி இயற்கை உண்மை வெளி*, as the infinity of Bliss-Grace *அருள் இன்ப வெளியாய்*, as the Vast world of Space (the Vast Supermind or Peru Veli) which is truly a biune Space in manifestation (Iyal Ubhaya Veli—cf the "double infinite" of Sri Aurobindo in Synthesis of Yoga p. 561) constituted in unity of both Tat Para Veli the infinity of the Supreme Being and Cit Para Veli, the universal Vastness of Consciousness-Force in concentration

......இயல் உபய வெளியாய்
அண்ணுறு சிற்பரவெளியாய்த் தற்பரமாம் வெளியாய்
அமர்ந்த பெரு வெளியாகி அருளின்ப வெளியாய்த்
திண்ணமுறும் தனி இயற்கை உண்மை வெளியான
திருச்சிற்றம்பலந்தனிலே தெய்வம் ஒன்றே கண்டீர்"

—*திருச்சிற்றம்பலத் தெய்வமணிமாலை* (10-2-2-2)

We may further add that the World of Truth-Consciousness is an integral world or biune infinity of Cit Param and Tat param—i.e., the Universal Space or Vastness of Consciousness-Force (Cit Param) and the spaceless infinity of the Supreme Reality, Sat (Tat param).

" In the plane of the gnosis the infinite is at once our normal consciousness of being, its first fact, our sensible substance......But this infinite is not only an infinite of pervasion or of extension in which everything forms and happens. Behind that immeasurable extension the gnostic Consciousness is always aware of a spaceless inner infinite. It is through this double infinite that we shall arrive at the essential being of Sachchidananda, the heighest self of our own being and the totality of our cosmic existence."

(Synthesis of Yoga p. 561)

Note the Swami's songs in the book or Keertans or lyrics: "In Tiru Cit Ambalam, the comprehending Supermind, the divine Light manifests. It assumes the essence of Tat Parm, the Heaven of supreme Reality, and becomes an unique form within Cit Param, the Heaven of Consciousness - Force.

தற்பரமே வடிவாகி அது தன்னைக் கடந்து தனியுருவாகிச்
சிற்பரத்துள்ளது பாரீர்—திருச்சிற்றம்பலத்தே திருநடஜோதி

—*ஜோதியுட்ஜோதி* (1-5-4-10)

Thus the supreme divine Light is referred to by the Swami as Tat Para Joti or Tat Joti and Cit Para Joti or Cit Joti manifesting in their integrality in the world of Truth - Consciousness (I -V - 3-1 ; 11 - 17 - 2). In their integrality it is referred to as "Joti yut Joti (ஜோதியுட் ஜோதி) the Light within Light". Compare also with Tirumoolar mantram *நிரவு சொரூபத்துள் நீடுஞ் சொரூபம்.* TM : 2835 "the Infinite Swarupa within the equally self-extended Swarupa", indicating Ubhayāmbaram.

"O Supreme Divine, Thou hast become the Vast self-extension of Space (i.e., the substantial Space of Self), the stable Light in that Vastness, the Supreme Player or Dancer within that Light, and the Sweetness of honey-like clarified Amrita within the heart of the followers of Sanmarga. Thou hast become myself and abide in me.

வானாகி வான் நடுவே மன்னும் ஒளியாகி அதில்
தான் ஆடுவானாகி சன்மார்க்கர் உள்ளினிக்கும்
தேனாகித் தெள்ளமுதாய்த் தித்திக்கும் தேவே நீ
யானாகி என்னுள் இருக்கின்றாய் என்னையோ"

—*தனித்திருத்தொடை* (11-40-7-1)

"O Supreme Divine of infinite Compassion that has become the manifested Sat (i.e., the Truth of Being), manifested Cit (i.e., the Conscious Knowledge-Will) and manifested Ananda the Delight, all-possessing of all the worlds, beings, substances and things, all-achieving effective Will and has manifested as the pure Grace, becoming in the Vastness of Grace (i.e., the Universal Space of Grace or Vastness of Supermind) the Vast Grace-Light which plays the Grace-Dance or Grace-play revealing the Path and Law of Grace. O King! Thou art abiding within me and bestowing on me Grace

எவ்வுலகும் எவ்வுயிரும் எப்பொருளும் உடையதாய்
எல்லாஞ் செய் வல்லதாகி
இயற்கையே உண்மையாய் இயற்கையே அறிவாய்
இயற்கையே இன்பமாகி

அவ்வையின் அஞ்றியே பாசமிலதாய்ச் சுத்த
அருளாகி அருள் வெளியிலே
அருள்நெறி விளங்க அருள் நடம் செய்தருள்
அருட்பெருஞ் சோதி ஆகி...
தனிமுதற் கடவுளாய் ஓங்கும்...கருணை நிறைவே...
என்னுளே வீற்றிருந்து அருளும் அரசே..."

—நடராஜபதி மாலை (11-1-16)

SR: VI: SUDDHA SIVA TURYĀTEETA (SUMMIT SUPERMIND AND BEYOND)

SR: 17th Level: Suddha Siva Turyateeta:

Other Names and References:

Jagratāteeta, Perum Sukha Veli for summit supermind as opening into Ananda Loka; then Ateeta Cit Poorana lokas of Ananda, Ananya Cit and Sat, the infinite and eternal worlds of Satcitananda.

"The Vast Grace-Light has gracefully self-determined the Vast world of Truth-Consciousness to be contained in the infinite and eternal world of Ananda above

பெருவெளி அதனைப் பெருஞ்சுக வெளியில்
அருளுற வகுத்த அருட் பெருஞ் ஜோதி"

—ஜோதி அகவல் (12-1-285)

The integral experience of the world of Truth-Light and Truth-Knowledge with its three sessions or sabhas in the ascending order namely Samarasa Sanmarga Sabha, Por Sabha and Cit Sabha would naturally lead and open itself into the highest infinite and eternal worlds of Satcitananda of which Ananda Loka is the first, opening upward from the summit of the Cit Sabha. Thus the world of Truth-Knowledge stands as the mid Heaven between the three highest worlds of Ananda, Cit-tapas and Sat and the lower three worlds of mind, life and matter. The Swami repeatedly describes the Truth-world as the mid Heaven வான் நடுவாறய்.

The three worlds of Satcitananda are indicated by the Swami in the Book of Vyakhyana (p138 - Karanateeta loka: Chapter V) as "Ateeta Cit Poorana" lokas, the highest worlds manifested by the Supreme Cit Shakti.

12. "Ateeta Cit Poorana Sanmātra SUKHA SWABHĀVA Anubhava LOKA"

13. "ATEETA CIT POORANA ANANYA Sat rupa Sukha Swarupa LOKA"

14. " Ateeta Cit Pooranānanda SAT SWARUPA Sukha Rupa Anubhava LOKA "

(Items 12, 13 & 14, Book 3, Vyakhyana p. 138)

Vide details under SR : Vyapaka Vyapya of this Chapter III - Part I.

These three worlds of experience refer to the infinite and eternal worlds of Satcitananda. We may compare here with the three worlds of Satcitananda referred to by Sri Aurobindo in his book on " Isha Upanishad " under the Chapter " The Worlds - Surya ".

" When Tapas (i.e., Cit - Shakti or Cit - Tapas) or energy of Self-Conscience dwells upon Sat or pure existence as its basis, the result is Satyaloka or world of true existence. The soul in Satya Loka is one with all its manifestations by oneness of esssence and therefore one in self-conscience and in energy of self - conscience and one also in bliss.

When Tapas (i.e., Cit - Shakti or Cit - Tapas) dwells upon active power of Cit as its basis, the result is Tapoloka, World of energy of self-conscience. The soul in Tapoloka is one with all manifestations in the totality of their bliss and possess equally their unity of essence.

When Tapas (i.e., Cit-Shakti or Cit - Tapas) dwells upon active Delight of being as its basis, the result is Janaloka (i.e., Ananda Loka), world of creative Delight. The soul in Janaloka is one in delight of being with all manifestation and through that bliss one also in conscious energy and in essence of being.

The Power by which the Self-Conscience brings out of itself its potential complexities is termed Tapas, Force, or Energy and, being self-conscious, is obviously of the nature of Will, ... but Will inherent in the Being, inherent in the becoming (i.e., manifestation), one with the movement of existence,—Self-Conscious Will that becomes what it sees and knows in itself, Will that is expressed as Force of its own world. By this Will, Tapas or Cit - Shakti, the worlds are created "

(SA : " Isha Upanishad " p. 126-127, 5th Edition).

Here is another quotation from Sri Aurobindo.

" But beyond this plane (i.e., Truth - plane) and attainable through it are others in which the very Chit itself becomes revealed...

There, will and knowledge and sensation and all the rest of our faculties, powers, modes of experience are not merely harmonious, concomitant, unified (as in Truth - plane), but are one being of consciousness and power of consciousness. It is this Chit which modifies itself so as to become on the Truth - plane the Supermind... All is Chit because all is Sat; all is various movement of the original Consciousness, because all is various movement of the original Being ".

" When we find, see or know Chit we find also that its essence is Ananda or delight of self-existence. To possess Self is to possess self-bliss...Chit eternally posseses its self-bliss ".

(Synthesis of Yoga - Chapter XII - p. 445)

Beyond these infinite and eternal worlds of Satcitananda, there is the one indivisible, infinite and eternal Satcitananda.

" Satcitananda Akhanda Aikya Siva Sākshātkāra "

(Item 15 - p. 138 - Karanateeta Loka).

Farther beyond is the experience of the Absolute, the Supreme Reality, and it is indicated as " Siva Aikya Sukhāteeta Anubhava " (Item 16-p. 138 - Karanateeta Loka). The Absolute is also indicated in "Joti Agaval " poem (12-I) as " the so called One " that is one and yet not one. " That so called One is one, two, two - of - one (i.e., 2nd poise of Supermind) and one - in - one (i.e., 1st poise of Supermind). That so called One is neither one, nor two nor two - of - one nor one - in - one.

ஒன்று அது இரண்டு அது ஒன்றின் இரண்டு அது
ஒன்றினுள் ஒன்று அது ஒன்று எனும் ஒன்றே
ஒன்று அல இரண்டு அல ஒன்றின் இரண்டு அல
ஒன்றினுள் ஒன்று அல ஒன்றெனும் ஒன்றே "

—ஜோதி அகவல் (12-1-438, 439)

In fact the experiences of the Supreme or the Absolute (i.e., the so called One), the indivisible Satcitananda and its worlds of Ananda, Cit - tapas and Sat (denoted by the word " One "), the world of Truth - Knowledge with its comprehending poise (i.e., one - in - one) and the apprehending poise (i.e., two - of - one) and the tertiary poise (unifying mutuality of two) and the lower world of separative duality (i.e., two) as held and possessed by the tertiary super-mind are one whole and integral experience. This integrality of the experience without admitting any division whatsoever in it is pointed out by the above stanzas of " Joti Agaval ".

The same idea is also brought out by the Swami's experience under the heading "Karanateeta loka" in the book of Vyakhyana. This we have already dealt with. However, here, the integrality of the experience may be compared with the passages from Sri Aurobindo's Synthesis of Yoga and Life Divine (see contra below).

Thus the above lines indicate the Absolute as it cannot be defined in any way whatsoever, neither as existence nor as non - existence, neither as One nor as Not One. The Swami calls it "The so-called One".

Now as the 17th state is referred to by a general term turyāteeta, (i.e., Suddha Siva turyāteeta) it would indicate generally the three highest and infinite and eternal worlds of Satcitananda and beyond these the One Indivisible Satcitananda and finally the Absolute beyond all manifestation. In particular this 17th state refers to the immediately higher world of Ananda Loka into which the world of Truth-Knowledge opens itself at its summit. The summit poise of supermind as touching or opening into Ananda Loka above may also be denoted by the 17th state.

SA: 17) THE INFINITE AND ETERNAL WORLDS OF SATCIT-ANANDA

They are namely 1. Ananda or Jana loka, 2. Cit-tapo loka and 3. Sat loka.

> "All - causing, all - sustaining and aloof,
> The Witness looks from his unshaken poise,
> An Eye immense regarding all things done...
> A Soul without borders unconvinced of Time,...
> He became the unborn Self that never dies,
> He joined the sessions of Infinity.
>
> ("Savitri" p. 364-365.)

SA: SUPERMIND Vs ANANDA LOKA

To understand the nature of this world of Ananda, the following passages from Sri Aurobindo, distinguishing the experience of the soul in the world of Truth - Knowledge from that of the soul in the Ananda loka would be very helpful.

"for each step of the ascent from Matter to the highest existence there is a reversal of consciousness. The soul no longer looks up to something beyond it but is in it and from it looks down on all that it was before. On all planes indeed the Ananda can be discovered...

The gnosis (i.e., the Supermind) has on the contrary a dense light of essential consciousness, chidghana, in which the intense fullness of the Ananda can be. And when the form of gnosis is dissolved into the Ananda *it is not annulled altogether, but undergoes a change by which* the soul is carried up into its last and absolute freedom; for it casts itself into the absoulte existence of the Spirit and is enlarged into its own entirely self-existent bliss infinitudes".

(Synthesis of Yoga p. 574-575).

" In the Ananda the soul lives. It is not abolished. It is not lost in a featureless Indefinite".

(Synthesis of Yoga p. 576)

" *The Divine on the Ananda plane is not incapable* of a world or self-debarred from any expression of its glories. On the contrary as the upanished insists, the Ananda is the true creative principle...All is pre-existent in it as an absolute truth of existence which the Vijnana (i.e., the Supermind) brings out and subjects to voluntary limitation (i.e., the One Infinite becoming the Infinite - finite of multitudinous existences) by the Idea and the law of the Idea. In the Ananda all law ceases and there is an absolute freedom without binding term or limit...it is free from all gunas and the enjoyer of its own infinite gunas...This unimaginable completeness is what the Spirit is, the spirit transcendent and universal, and to be one in bliss with the transcendent and universal spirit is for the soul to be that and nothing else"

(Synthesis of Yoga p. 576-577).

" Gnosis (i.e., the Supermind) is the divine Knowledge - Will of the divine Consciousness - Force; it is harmonic consciousness and action of Prakriti - Purusha, full of the delight of the divine existence. In the Ananda the knowledge goes back from these willed harmonies into pure self - consciousness, the will dissolves into pure transcendent force and both are taken up into the pure delight of the Infinite. The basis of the gnostic *existence is the self-stuff* and self-form of the Ananda".

"......In the gnosis the soul is aware of its infinity and lives in it, yet it lives also in a working centre for the individual play of the Infinite. It realises its identity with all existences, but it keeps a distinction without difference by which it can have also the contact with them in a certain diverseness. This is that distinction for the joy of contact which in the mind becomes not only difference, but in its self-experience division from our other selves ..In its infinite

consciousness the gnostic soul creates a sort of voluntary limitation for its own wisdom-purposes; it has even its particular luminous aura of being in which it moves, although beyond that it enters into all things *and identifies itself with all being and all existences.* In the Ananda all is reversed, the centre disappears. In the bliss nature there is no centre, nor any voluntary or imposed circumference, but all is, all are one equal being, one identical spirit. The bliss soul finds and feels itself everywhere; it has no mansion, is aniketa, or has the all for its mansion or if it likes it has all things for its many mansions open to each other for ever. All other selves are entirely its own selves, in action as well as in essence. The joy of contact in diverse oneness (i.e., as in Supermind) becomes altogether the joy of absolute identity in innumerable oneness (i.e., in Ananda Loka)...the known and knowledge and the knower are wholly one self here and since all possesses all in an intimate identity beyond the closest closeness, there is no need of what we call knowledge. All the consciousness is of the bliss of the Infinite, all power is power of the bliss of the Infinite, all forms and activities are forms and activitis of the bliss of the Infinite. In this absolute truth of its being the eternal soul of *Ananda lives*".

(Synthesis of Yoga p. 575–576).

(cf : SR : Suka Swabhava, Suka Swarupa and Sukha rupa experiences under Karanateeta Loka - items 12, 13 & 14; Bk 3 p. 138. See contra above indicating Ananda, Cit and Sat lokas).

The Vedic Rishis and Sri Aurobindo considered the Ananda Loka as the highest that is to be attained by man for all practical purposes in relation to our world. The Vedic Rishis had the vision and knowledge of the world of the supermind and of these highest worlds of Satcitananda. But Sri Aurobindo makes a further distinction and insists that one should also ascend into and become one with and possess the world of Truth-Knowledge and through it pass into and possess the Ananda Loka etc. It is seen in "Anubhavamalai (12-42-96)" that the Swami ascends into and realises the triple poises of supermind and ascends beyond into the Ananda Loka *where "he becomes the infinite and eternal Self of Satcitananda* which is birthless and has become all and is yet beyond all.

...அதுவாய்ச்
செனிப்பிலதாய் எல்லாமாய் அல்லதுவாம் சுத்த
சிவதுரியாதீதத்தே சிவமயமாய்நிறைந்தேன்........"

—*அனுபவ மாலை* (12-42-96)

In the said three worlds of Satcitananda, the triune principles would be always implied in each of it, though one would be the

dominant principle of manifestation and the other two resting upon it. Thus for example in Ananda Loka, Cit-tapas or Consciousness-Force and Sat would also be implied.

Sri Aurobindo envisages transformation of one's nature i.e., the mind, life or vital and the physical i.e., subtle - physical by progressive steps, first at the psychic level of realisation (i.e., in the Nirmala jeeva states of the Swami's description from 4th to 6th), then in the spiritual mental and overmental levels of realisation (i.e., in the Para and Siva states of the Swami's description from 7th to 12th) and finally in the supramental levels of realisation when, apart from mind, life and subtle-physical, the gross physical body also would be effectively transformed into the substance, power and values of the descending supramental Truth-Light and made into a deathless and luminous body. The successive ascent to the over-head planes will always bring down the descent of their respective principles and powers into the human nature for transformation.

The Swami indicates transformation at the ninth level i.e., in the Spiritual Intuitive Mind by the word சிவமயமாகி i.e., "becoming into the truer nature of the Divine" which is rather a beginning in transformation. The supramental transformation which the Swami had undergone is referred to in "Joti agaval" and other poems of the sixth volume of Arutpa. We have already referred to this subject in the earlier chapters. Vide also Chapter VIII "Triple Siddhis and Triple bodies."

"In the infinity of being and its infinite awareness, concentration of consciousness, Tapas, is always present as an inherent power of Consciousness-Force; it is a self-held or self-gathered dwelling of the eternal Awareness in itself and on itself or on its object; but the object is always in some way itself, its own being or a manifestation and movement of its being. The concentration may be essential; it may be even a sole indwelling or an entire absorption in the essence of its own being, a luminous or else a self-oblivious self-immersion. Or it may be an integral or else a total multiple or a part-multiple concentration. Or it may be a separative regard on one field of its being or movement, a single pointed concentration in one centre or an absorption in one centre or an absorption in one objective form of its self-existence. The first, the essential is at one end the super-conscient Silence (i.e., luminous self-immersion) and at the other end the Inconscience (i.e., self-oblivious self-immersion); the second, the integral, is the total consciousness of Sachchidananda, the supramental concentration.

The third, the multiple (i,e., total-multiple) is the method of the totalising or global overmental awareness; the fourth, the separative, is the characteristic nature of the Ignorance. The supreme integrality of the Absolute holds all these states or powers of its consciousness together as a single indivisible being looking at all itself in manifestation with a simultaneous self-vision"

(Life Divine p. 519)

(cf: SR: "The so called one is one, two, two-of-one and one-in-one" Joti Agaval 12-1-438. See contra above)

SR: SIDDHI AND GOAL OF LIFE IN SANMARGA:

The swami held the goal of man as the Great Blissful Life to be attained by realising Suddha Siva Turyāteeta (i.e., the seventeenth state).

"இதின் முக்கிய லட்சியம் சுத்த சன்மார்க்க அனுபவ
ஸ்தானமாகிய சுத்த சிவதுரியாதீத நிலைபெறில் விளங்கும்"

(உபதேசப்பகுதி ப 46-47)

"The chief aim of Suddha Samarasa Sanmarga (i.e., of the Swami's movement of Spiritual Brotherhood) is known if one realises the Suddha Siva Turyateeta (i.e., the 17th state)...Samarasa signifies that this path makes the goal of all spiritual disciplines as its beginning and links up with the goal of this highest and integral discipline எல்லா அந்தங்களினது அந்தமும் தனக்குப் பூர்வமாக்கித் தான் உத்தரத்தினின்று மருவியது சமரசம் (உபதேசம் ப 46).

This experience of Samarasa or harmony is reached (at first initially) in the state of Guru turya (i.e., the level or state of transition into supermind, into its Vastness)...Margam means the way or Path... Suddha signifies that it transcends all the states of experiences of religious and spiritual disciplines. Sat mārga (Sanmārga) means the way of the Sat or the Truth of existence..."

NOTE:

The 17th state called Suddha Siva Turyateeta is the Ananda Loka itself or at the least the summit supermind called Samarasa Satya Jnana Sabha or Samarasa Sivananda Sabha as opening into the Ananda Loka above.

"A few of its realisations are explained to a certain extent as follows:

To realise integrally in experience the triple bodies of perfection, namely Suddha deha or pure physical body, Pranava deha or the subtle body of Sound Om, and Jnana deha, Knowledge body or Causal body, free from the limitations of time, place and circumstances and to possess in full freedom the suprème Power of ruling mastery over the universal and individual principles of being and becoming அண்ட பிண்ட தத்துவங்களை சுதந்தரத்தில் நடத்தும் தனிப்பெரும் வல்லமை and as examples of that power, the power of reviving the dead into bodily life, transmutation of the baser substances into silver and gold (hema and raubya siddhi) and realising the identity of Substance of all things (vastu pratyakshānubhava siddhi) etc.".

(Book of Oral teachings p. 46-48).

Further elaborating on the goal of his Sanmarga, the Swami says, "Realisation of Sarva Siddhi the all-perfection or integral perfection is the inseparable goal of Suddha Samarasa Sanmarga, the Path of purity, harmony, the right and truth, even as grace is inseparably one with the Divine Spirit.. There are three steps of the Path. They are the realisations of (1) Cit Sabha (here denoting realisation at the ajna centre the soul or psychic being and the Divine in the soul, ajna being the mind cum soul-centre which is derived from the world of Truth-Knowledge) (2) Por Sabha, the Golden sabha or apprehending session of Truth-Knowledge and (3) Suddha Jnana Sabha, the true and pure Cit Sabha otherwise called Suddha Cit Sabha, or the comprehending Supermind or Vijnana. The experience of the body of perfection is too characteristically special to be mentioned here in detail. All about it will be revealed openly by the Divine when Suddha Sanmarga prevails " (i.e., by general manifestation of the Light.)

(Book of Oral teachings p. 85)

Again the Swami holds the goal of the Great Blissful Life before mankind in his prose works "Jeeva Kāruṇyam" thus: "The great Life of Bliss is to become the Self of all-existence and to possess the integral and perfect Bliss of the Divine who is Sat and Cit and has become all the bodies, instruments, worlds, states of experiences and enjoyments through the Presence and Power of Grace-Shakti, His conscious Force and thus experience for ever the state of bliss without any impediment by time, place and circumstances .. The glory of these who have realised the integral and perfect Bliss of the Divine is as follows : They shall have transformed the impure gross physical substances of their effectual body (asuddha bhūta kāryādi) such as skin, nerves, bones, muscles, blood, semen etc., and their corresponding causal cells of impure nature (asuddha prakriti kāraṇa aṇu) to attain a golden effectual body of immeasurable purity and refinement (Suddha bhūta kārya dēha). They will have also a pure

causal physical body (Suddha bhūta kāraṇa dēha) which will appear as a golden form of body to the sight only but will be unseizable to the touch like ether, and an ether like body of Knowledge (Jnana deha) which will be unseen... "

(Jeevakāruṇyam - Prose p. 95-96 - for more details see the 8th Chapter - Triple Siddhi and Triple body)

From the above passages we can construe that the Swami indicated the Great Blissful Life of the 17th state i.e., realisation of the summit Supermind (Samarasa Satya Jnana Sabha) as opening into the Ananda Loka, as the goal of human life along with the attainment, in life here on the earth, of an all-round perfection, and transformation of the triple body into deathlessness by the power of the Grace-light, Love and Bliss of the Divine and thus becoming one with all the bodies. The knowledge of deathlessness according to the Swami, as we have already seen, includes the knowledge and self-creative power of creating all substances of whatever kind (i.e., including bodily substances), particularly the five sublimated or divinised elements of unobstructing physical matter, non-flowing water or liquid, soundless fire, non-burning air or gas and deathless ethereal substance. So a constant and progressive renewal, change and growth of these divine substances of the body are implied in such a transformation.

The Swami makes it clear that the experience of even the high poise of the world of Truth-knowledge resulting in "Suddha Jnana Siddhi" (comprehending Supermind with its powers of action and transformation and fulfilment) is not enough. He points out that one should be further established in "Samarasa Suddha Jnana Siddhi" i.e., the harmonised powers of Truth-knowledge and the resulting fulfilment, characteristic of the summit poise of supermind.

(Vide Book of Prose p. 133).

This implies that all the poises of the world of Truth-Knowledge should be possessd together and simultaneously in an harmonised experience. This has been already hinted at by the Swami when he declared, "I possess both the Cit Sabha and the Por Sabha" (1-1-43), "O Lord I enjoy in me simultaneously together (ஒருங்கே) the powers and movements of Thy divine play of Knowledge - Will of Citambalam and Ponnambalam giving me deathlessness of body and bliss according to your predetermination" (12-20-2). Thus the integral possession and realisation of the supermind with its triple poise is the key for the transformation and perfection of the

whole being and of the body into its deathless and blissful state. This should be possible by firmly establishing oneself in the Ananda Loka or at the summit of the supermind as opening into the Anânda Loka. However the above background seems to explain the extraordinary quick transformation of the Swami in mind, life and body.

PARAM, PARĀ PARAM, PARAMPARAM

The swami uses the terms Param, Parā Param and Paramparam (*பரம், பரா பரம், பரம்பரம்*) to denote the supramental poises of the tertiary or lower supermind, apprehending supermind and comprehending supermind respectively. They form one homogeneous Space or world of supermind called Cidambaram or Peru Veli, the Vastness of Knowledge, though with a triple poise or a triple heaven. Parā Param is the Apprehending Supermind or the Pon Ambalam proper i.e., *ஆணிப் பொன்னம்பலம்* and Param is its lower poise *அடிக் கனக சபை, அடிப்பொன்னம்பலம்,* the tertiary supermind (see Mahadeva Mālai 7-5-17). Parā Param is also referred to as Pati Param and it is described as the realm of Parama Siddhanta or Suddha Siddhanta denoting the apprehending supermind, and Paramparam as the realm of Parama Vedanta or Suddha Vedanta denoting the Comprehending Supermind (Vide BK. 12-1-775 to 777; 7-5-17; 12-34-3). Now the terms Param, Paramparam and Parāparam are also used by the swami in their lesser significance but with respect to the spaces of (1) spiritual mind (up to and including selective overmind), (2) global overmind and (3) overmind-gnosis which are different skies or spaces and not of a homogeneous character when he refers to them as and by the specific names Para Veli, Parampara Veli and Parāpara Veli. The term Parāpara in its lesser significance means gnostic overmind which is a border between the higher and the lower i.e., of Para and apara, whereas in its greater significance Parā Param (*பரா பரம்*) means the Heaven farther beyond denoting the apprehending Supermind in relation to the Param, the heaven of the tertiary supermind. Now the ascending order of planes or heavens indicated by these terms in their lesser and greater significances is given below in chart I so that any possible confusion in the use of these apparently similar terms may be avoided. (Vide Joti Agaval lines BK 12-1-775 to 777, 461 to 463, 465, 281 to 284; Bk 12-3-3; Bk 11 p. 107).

Chart No. I

SPIRITUAL MIND AND OVERMIND RANGES (ITEMS 1 to 3 FOLLOWING)

1. Para Veli and Para Unarvu — the spiritual Mind Range (i.e., Para Jagrata, Para Swapna and Para Susupti, and Para

Turya more properly coming under selective or lower overmind) and its consciousness.

2. Parampara Veli & Parampara Unarvu — Global overmind and its consciousness.

3. Parāpara Veli & Parāpara Unarvu — Overmind gnosis and its consciousness (i.e., the border space between Para and apara i.e., the higher and the lower)

SUPERMIND OR CIDAMBARAM OR PERU VELI (ITEMS 4 to 7 FOLLOWINC)

4. Param — the Heaven i.e., Tertiary Supermind or lower Supermind i.e., Samarasa Sanmarga Sabha or lower Por Sabha.

5. Parā Param — the Heaven farther beyond i.e., Apprehending Supermind, Por Sabha proper.

6. Param Param — the highest Heaven i.e., Comprehending Supermind, Cit Sabha or Suddha Jnana Sabha.

7. Tat Param — the Summit Supermind, as opening into the Ananda Loka above; Samarasa Satya Sabha or Samarasa Sivananda Sabha or Samarasa Suddha Jnana Sabha.

NOTE :

Generally Supermind is described as of triple sessions (cf: "its three general poises or sessions" - Life Divine p. 135) and sometimes its summit is also distinguished by the term Tat param or the poise of absolute integration by which the poises of Cit Sabha (1st Supermind) and Por Sabha (2nd Supermind) could be held together simultaneously in the biune or double Infinite of Supermind (Ubhaya Ambaram called Cidambaram). The other sessions are also described as integrating or harmonising பொன் அணி அம்பலம் (11-4 திருமுன் விண்ணப்பம்); அணிவளர் அல்லது இசைவளர் திருச்சிற்றம்பலம் (Bk 11-21 பேரானந்தப் பெருநிலை). The Swami mentions in most of the songs Cit Sabha and Por Sabha together, as they are the fundamental poises of Supermind, the former leading to the summit and the latter to the lower supermind.

Chart No. 2

OVERMENTAL PLANES

Groups of terms signifying the three Overmental Planes (i.e., selective, global and summit i.e., the 10th, 11th and 12th levels of experience).

Book Reference	Selective Overmind	Global Overmind	Summit Overmind (comprised of five planes & leading to Supermind called Peru Veli or Suddha Siva Veli, The Vastness of Knowledge)
12-1-281 to 284	Para Veli (i.e., Para state in its highest called Para Turya which is beyond Para Susupti or Intuitive Mind).	Parampara Veli (the single space of overruling governance)	Parāpara Veli (i.e., para apara veli)
11-~~36~~-68	Para Veli	Nadu Veli (or the Middle Veli)	Upasānta Mauna
7-5-7	Param (i.e., Para Veli)	Paramparam (i.e., Vishwagrāsa or Parampara Veli)	Upasānta Mauna
Bk 3-p. 123	Siva Jāgrata (Para Turya Anubhava)	Siva Swapna (Vishwagrāsa Anubhava)	Siva Susupti (Upasānta Anu bhava)
11-36-32 to 38 (see also chart 20)	—	Suddha Param with its omkara param and apara shaktigal param	Para shaktigal Param, Maha Suddha Param, and Five-fold Paranada Param
12-1 (Joti Agaval)	—	Suddha Maya	Suddha Maha Maya
Upadesha p. 54 - "on Overhead centres"	Dikrānta (entering into all directions)	Adikrānta (directionless or global)	Dwādaśānta (the twelfth centre or plane)

Book Reference	Selective Overmind	Global Overmind	Summit Overmind (comprised of five planes & leading to Supermind called Peru Veli or Suddha Siva Veli, The Vastness of Knowledge)
Upedesha p. 36 - "on Trayodasha states"	Guru Jagrata	Guru Swapna	Guru Susupti (which leads into Guru Turya, the state of transition into Supermind)
Upadesha p. 102 - "on Trayodasha states"	Kundali State	Pranava State	Parigraha State (i.e., the state of veiling) which leads to a state of Grace i.e., Guru Turya

NOTE :

1. Para Veli, Parampara Veli and Parāpara Veli, the spaces of the selective, global and summit overmind are each differently constituted; but Param, Parā Param, and Param-Param (i.e., the tertiary, apprehending and comprehending Supermind) are the triple sessions or heavens of the World of Truth - Knowledge constituted in and by one homogeneous Vast Space (Arivup Peru Veli *அறிவுப்பெரு வெளி*) of equal self - extension of the Divine (Arivup Podu *அறிவுப் பொது*). One has to look into the context to distinguish these similar terms for overmental planes as against supramental sessions.

நாத ஸ்தானம் (சகஸ்ராரம் 7வது நிலை) தொட்டு துவாதசாந்தம் வரையில் (12வது நிலை) அனுபவ வெளியாகிய ஆகாசபேத மாயிருக்கும் — உபதேசம் 'பிண்டானுபவ லக்ஷணம்' ப 54. "*அராவு அற வகுத்த" பெருவெளி (அ-து மாறுபாடில்லாது ஒரே தன்மைத் தான பெருவெளி எ-று) —ஜோதி அகவல் வரி* 12-1-284.

The skies beginning from the nada (i.e., the seventh plane in the over - head Sahasrara) up to the twelfth plane i.e., Dwadasanta are each differently constituted or have different spaces (ākāsa bhēda) — see "Upadesha p. 54. The Vast Space of Truth - Knowledge (Peru Veli) is self - determined as one homogeneous Space without change — see "Joti agaval" line 12-1-284.

2. In the last item of reference in the above chart the order should be rather thus : Pranava state, Kundali state, then Parigraha state. In Upadesha p. 103 (see item 141), after the Sahasrara centre of 1008 lotus petals, come the Omkara Peetam, then the Kundali Vattam (Kundali circle), and then Joti Stambha, the pillar of Light which leads to Suddha Natanam, the pure Dance or Movement of knowledge in the world of Supermind. In book of Vyakhyana also, in the order of planes mentioned, it is from the Kundali or Suddha Maya or Kutilai (Bk 3-p. 94) is derived the Nada tatva loka (not the Paranada) and its omkara manifestation (see Bk 3-p. 93-item 63-1 of Tatvalokas; Ibid p. 90 items 32 & 59 of Tatva Lokas; Ibid p. 135-136)

3. The summit overmind is comprised of five planes namely Sat, Cit, tapo, ananda and the gnostic overmind. They are indicated as the "five - fold Paranada Param" (SR : 11-36-38), the five heavens of Paranada, the Ideal Potential Sound. In TM : 2749 Tirumoolar refers to the five summit overmind planes as the five old skies (i.e., as distinguished from the one homogeneous Sky of Truth - Knowledge, the Supermind TM : 2835 & 2445) and also as a field for play of the Lord of Light. In TM : 2759, he further observes thus : "The Light or Waters of the Light from the biune Feet of the dancing Lord of the world of Knowledge becomes or trickles as a ray for His poise in the five heavens of Nada (i.e., of Para nada) where He descends or comes to bestow His Grace

அம்பலம் ஆடரங்காக அதன் மீதே
எம்பரன் ஆடும் இருதாளின் நீர் ஒளி
உம்பரமாம் ஐந்து நாதத்து ரேகையுள்
தம்பதமாய் நின்று தான் வந்து அருளுமே

—*திருமந்திரம்* 2759

In TM : 2749, there is also the reference to seven earths or worlds along with the above said five skies. "The Lord of Light plays in rapturous enthusiasm making the massive concentrated Shakti Herself as the divinely beautiful world of His Play of Truth - Knowledge, and the seven worlds or earths as the beautiful golden field for His play, and the five old skies as the field also of His play" - TM : 2749. In the two mantras the five old skies and five heavens of Nada seem to refer to the five planes of summit overmind. The seven earths or worlds or heavens (TM : 2749 & 2732) seem to correspond with the seven earths described in "Savitri" lines of Sri Aurobindo.

"Arisen beneath a triple mystic heaven
The seven immortal earths were seen sublime
Homes of the Blest released from death and sleep...

The lowest of these earths was still a heaven
Translating into the splendour of things divine
The beauty and brightness of terrestrial scenes.

(Savitri Bk 11-cto 1-p. 754-755)

The seven earths and the five skies together seem to be indicated by Tirumoolar as "Por Tillai" the Golden Grove of which the earthly geographical place Tillai Cidambaram (with its grove of Tillai or deodar trees (தேவதாருவனம் தில்லை TM: 2733) about fifty miles off Pondicherry, is a symbol representing the border heavens at the threshold of the Supermind above (see TM: 2749 & 2732). Its temple represents the Sky of Truth - Knowledge Cidambaram, the Supermind; and it has its Cit Sabha and Por Sabha where Lord Nataraja the Supramental Ishwara dances. In contrast to this, the Swami has installed a Shrine of Light at Vadalur called Uttara Jnana (or higher) Cidambaram with its Satya Jnana Sabha, Cit Sabha and Por Sabha representing respectively the Summit Supermind of Truth-Consciousness, comprehending and apprehending Supermind.

The five ancient skies (Summit overmind - planes) seem to be coextensive with the seven immortal earths or heavens. The seven earths or heavens are described by Sri Aurobindo in Savitri Poem under the chapter "Eternal Day" Bk 11-cto 1.

The seven earths seem to be indicated by Swami Ramalingam in அருள் விளக்க மாலை 11-36-68. "Beyond Para Veli (the Spiritual Mind at its highest i.e., as opening into the lower or selective overmind) and beyond the mid Veli (the global overmind) is the Upasanta Veli (i.e., Parā Para Veli) of intense Peace and Repose. Beginning with the Upasanta Veli which is considered as Paḷ Veḷi பாழ்வெளி the silent Space, are the seven spaces. The Vedas have each separately in vain tried to measure the immeasureable Truth which is beyond the seven spaces and have admitted their inability to do so. Suddha Siva Veli, the pure Transcendent and Universal Space of the Divine is within these spaces where the Vedas have been searching for it and it contains within it all such spaces."

The said seven spaces of Swami Ramalingam here mentioned seem to correspond with the seven earths or heavens spoken of by

Tirumoolar and Sri Aurobindo. Further the same seems to be referred to by the Swami as the five pure heavens or worlds of Paranada in 11-36-38. The pure and self-existent Divine Light extends and spreads so as to manifest these worlds of Parananda which are the heavens of absorbing or drowning concentration (i.e. of peace, light and bliss தோய்ந்த பரநாதம் cf : Savitri lines below)

> வாய்ந்த பரநாதம் ஐந்தில் பரமுதலும்...
> தோய்ந்த பரநாத உலக அண்டமெலாம் விளங்கச்
> சுடர் பரப்பி விளங்குகின்ற தூய தனிச் சுடரே
>
> — அருள் விளக்கமாலை 11-36-38

> " On a wide living base of wordless calm
> All was a potent and lucid joy...
> Immense felicity joined rapt repose
> As one drowned in a sea of splendour and bliss
> Mute in a maze of these surprising worlds
> Turning She saw their living knot and source ",
>
> (Savitri p. 761, Bk 11-cto 1).

> " ....under skies
> Spiritual lit by an unsetting sun,
> As godheads live who care not for the world
> Absorbed in their self-ecstasy they dwell "
>
> (Savitri p. 769, Bk 11-cto. 1)

In contrast to the said concentrated Paranada heavens, the Swami in a preceding song 11-36-32, speaks of the expanded pure and great heaven Suddha Para Loka which denotes in the context the global overmind. The Flame of Divine Light is spoken of here as manifesting the world of global overmind (suddha para loka) by spreading the light and bringing out knowledge.

" சுத்த பரமுதல் .....வித்தமுறும் சுத்த பரலோக அண்டம் அனைத்தும் விளக்கமுறச் சுடர் பரப்பி விளங்குகின்ற சுடரே " — அருள் விளக்கமாலை 11-36-32.

Thus in effect the ancient five skies (summit overmind planes) or the five Paranada Para Lokas or heavens seem to be co-extensive with the said seven earths or spaces i.e., the realm of " the Everlasting Day ", the overmind gnosis (Savitri 11-cto 1.)

The said five heavens of summit overmind or the ascending seven spaces beginning from Parā Para Veli (11-36-68) is elsewhere spoken of by the Swami (12-40-13) as three spaces i.e., (1) Parā Para Veli i.e., gnostic and ananda overmind together (Note : the gnostic overmind the twelfth plane contains the seven descending spaces of mauna i.e., up to the spiritualised mind space of Ajna, the sixth plane or level—see 12-40-13, also see chart No. 4), (2) Nadu Veli the Middle i.e., Cit and Tapo overmind together, (3) Tat Paramām Veli i.e., Sat overmind which itself may be taken as the combined five-fold or five-aspected principle or power having immediate jurisdiction over the five planes of summit overmind, like the five-fold Maha Sadasiva or the five-faced Parā Shakti, or the four-fold Being of Ananda as mentioned in the chapter "Everlasting Day" of "Savitri" epic poem of Sri Aurobindo. Beyond this is the Peru Veli, the Vastness of Knowledge (see 12-40-13 வாய்த்திறவா மவுனமதே). Compare the division of the seven earths or heavens of the " Everlasting Day" in " Savitri " into (a) the first domains or the outer courts, (b) the middle regions of the unfading Ray, (c) the Summit i.e., "A wide living base of wordless calm...... There time dwelt with Eternity as one" (Savitri Bk 11 cto 1—p. 758, 759 and 761).

Chart No. 3.

SUPRAMENTAL SESSIONS

Groups of terms signifying supramental sessions in the Vastness of Truth-Knowledge Cidambaram or Peru Veli or Podu (equal self-extension)

SESSIONS OF SUPERMIND IN SWAMI'S WORKS

Book Reference	Tertiary Supermind	Apprehending Supermind	Comprehending Supermind	Summit Supermind as opening into Ananda Loka above
Anubhava Mālai (12-42) and Tirucittrambala Deiva Maṇi Mālai (10-2-2)	Samarasa Sanmargha Sabha; Tiru(ch) Sabha திருச்சபை	Por Sabha பொற்சபை	Cit Sabha சிற்சபை	Satya Jnana Sabha or Samarasa Satya Sabha or Samarasa Sivananda Sabha
12-44-32, 15; 11-28-5, 4; 11-40-2-1, 6; 11-36-14, 15, 96&56; 11-26-1, 5 & 9; 11-13-3; 1-1-43-3; 1-5-3-21.	Maṇi Mēdai (the high seated platform of Gem or Diamond); Pon Mēdai the high seated Golden platform; Pon Mādam (Golden Terrace) Maṇi Mādam (Diamond Terrace).	Mani Manru or Mani Manram (Excellent world of Knowledge) or Manip Podu or Por Podu பொற் பொது (Golden world of Knowledge)	Cit Podu சிற் பொது	Satya Jnana Podu சத்யஞானப் பொது
	Mei Jnana Maṇi Mēdai the Terrace of Diamond Light of Truth-Knowledge; Tējōmaya Mādam and Maṇi Peetam (Terrace of Light and over it the Platform of Diamond Light of Knowledge)	Por Sabha	Cit Sabha	Satya Jnana Sabha
12-37-28; 12-1-461 to 464; 12-16-1; 12-34-3; 12-42-65; 12-44-35.	—	Por Param பொற்பரம்	Cit Param சிற்பரம்	Tat Param or Tat Paramām Param தற்பரம் அல்லது தற்பரமாம் பரம்
"	Param பரம்	Parā Param பரா பரம்; Siva Param.	Param Param பரம் பரம்	Tat Param தற்பரம்

Book Reference	Tertiary Supermind	Apprehending Supermind	Comprehending Supermind	Summit Supermind as opening into Ananda Loka above
,,	Varam வரம் (boon given & received)	Tharam தரம் (differentiation in unity)	...	...
	←	←	←	←
12-16-5 ; 11-20-5 ; 12-10-5; 12-44-28; 12-34-14; 12-29-6, 7 & 16;	Nānum Thānum Āki நானும் தானும் ஆகி He and I i.e., He becoming Myself and Himself	Nānāki Thānāki நானுகித் தானுகி He-I i.e., He becoming Myself and vice versa	Thānē Thānāki தானே தானுகி He as He i.e., He becoming Himself in Himself	(The Infinite and Eternal One Becoming the Universal with-in Himself. Thānē Thānāki)
1-V-4-4	He stood apart objectively from me தனிமே நின்றவர்	He became Myself நானுகி	He became Himself தானுகி	—
12-1-438	Two (of mutuality in unity but later leading to duality of separation in Ignorance) இரண்டு	Two-in-one ஒன்றின் இரண்டு	One-in-one ஒன்றினுள் ஒன்று	The One in the state of becoming One-in-one ஒன்று அது
12-42-75, 78, 96, 97, 98, 10; & Prose p. 133; 12-1-36.	Suddha Siva Jagrata	Suddha Siva Swapnanda Susupti	Suddha Siva Turya	Suddha Siva Turyāteeta or "Jāgratāteeta"
	→	→	→	→
,,	I stood apart from Him தனிந்திருந்தேன்	I moved into Him & ripened in Him சார்ந்தேன் கனிந்தேன்	I became one with Him கலந்தேன்	I became the Infinite and Eternal Who is All and beyond All சிவமயமாய் நிறைந்தேன்
,,	Divine Body of Dancing Lord திருமேனி Tirumēni	State of the biune Divine Feet of Dancing Lord திருவடி நிலை Tiruvadi Nilai (State of biune oneness)	Divine Nature i.e., Triune Satcitananda of the supreme and Universal Divine இயற்கைத் திருவண்ணம் Tiru Vaṇṇam	—

Book Reference	Tertiary Supermind	Apprehending Supermind	Comprehending Supermind	Summit Supermind as opening into Ananda Loka above
Also see (11-22-1, 3 5; 11-26-4, 5, 9)	The divine Feet திருவடிகள்	State of the biune Feet of *the Divine i.e.* state of biune oneness or Two-in-one திருவடிநிலை	Iyarkai Yunmai-Viḷakkam-Inbam உண்மை சத், அறிவு சித், இன்பம் ஆனந்தம் ஆகிய திருவண்ணம் (Divine Nature).	—
„	புறப்புணர்ச்சி Purap Punarchi outer embrace	அகப்புணர்ச்சி Agap Punarchi inner union	நான் அதுவாய் அது என்மயமாய் Identity	—
12-44-32; 12-20-2; 10-II-24, 13, 2.	Adip Pon Ambalam or Adik Kanaga Sabhai அடிக் கனகசபை அல்லது அடிப் பொன்னம் பலம்	Ānip Pon Ambalam, Ponnambalam proper or source ஆணிப்பொன்னம் பலம்	Cit Ambalam or Tiru Cit Ambalam திருச் சிற்றம்பலம்அல்லது சிற்றம்பலம்	—
10-2-13-2, 8; 1-6-3-10; 11-18-11.	—	Peria Por Sabha, Pon pēr Ambalam. பெரிய பொற் சபை, பொன் அம்பலம், பொன்பேரம்பலம், பேர் ஆடகப் பொது	Tiru Cit Ambalam சிற்றம்பலம், திருச் சிற்றம்பலம்	—
Prose p. 133 Satya Jnana Vinnappam	Adi Nilai, Lower supermind அடிநிலை	Mudi Nilai, Greater supermind முடிநிலை.	Suddha Jnana சுத்த ஞானம்	Samarasa Suddha Jnana சமரச சுத்த ஞானம்

Book Reference	Tertiary Supermind	Apprehending Supermind	Comprehending Supermine	Summit Supermind as opening into Ananda Loka above
12-42-65; 12-34-3; 7-5-5; 1-V-3-17, 18, 21.	—	Suddha Siddhāntam	Suddha Vedāntam or Suddha Adwaita	Samarasa Suddha Adwaita
12-42-64 & 65; 12-20-2; 12-5-3 & 4 Divine Dance or Play of Truth-Knowledge	thc Natanams or plays of Dance of Suddha Yōgānta, Suddha Kalānta, Suddha Nādānta, Suddha Bhōdānta	Suddha Siddhānta Natanam or Play of Dance.	Suddha Vedānta Natanam or Play of Dance	Samarasa Pēr Anta-Natanam, or the great Play of Dance of absolute integration & harmony, possessing all poises or sessions. சமரசப் பேர் அந்த நடனம்.
Upadesha p. 104; 7-3-684 & 692	—	Cidānanda சிதானந்த அனுபவம்	Sadānanda சதானந்த அனுபவம்	—
Bk 3 p. 138 See items 5 to 11 Book of Vyakhyana — Kāraṇāteeta Loka	Jnana Yoga Bhogāteeta (item 11)	Pooranā ateeta Cit Prakasa Yoga Atiśaya Jnana Bhoga (item 9)	Suddha Jnana Ateeta —item 5	Poorana Vyapaka Vyapya with both Ateeta Jnana Prakasa (light of the supreme Reality) and Pooranāteeta Cit Prakasa (Light of Consciousness Force)—items 6 & 7.

SESSIONS OF SUPERMIND IN TIRUMOOLAR'S TIRUMANTRAM (TM)

Book Reference	Tertiary supermind	Apprehending Supurmind	Comprehending Supermind	Summit Supermind as opening into Ananda Loka above
TM: 2855, 2860, 2861, 61, 2833, 2834, 2835, 2825, 2590.	Paran பரன்	Parāparan பராபரன்	Uran Dharan Aran உரன் தரன் அரன் all - comprehending Knowledge - Will, all-possessing and all-constituting Divine Being. (cf. Life Divine p. 135)	Satya Jnānānandam; Tat Para Jnānānandam; Swarupa Udayam; Siva Swarupam. "Suddha-Brahma Turyam-Turyam" i.e Suddha Brahma Turyateetam;
TM: 2759 2801, 2592, 2594, 2445 & 2447 & 2449, 2450, 2945, 1596.	Param (பரம்)	Parā Param (TM : 2945, 1596, 2594) பரா பரம்; Siva Param	Paramparam பரம்பரம்	Tat Param; Mei Jnana Nēya antam. தற்பரம்; மெய்ஞ் ஞான நேய அந்தம்.
TM : 2723, 2739, 2740, 2742, 2743, 2777, 2790, 2801, 2802, 886, 887, 888, 889.	Por Pati or Ponnambalam Golden World of Knowledge (lower level or Tertiary Supermind) Tiru Ambalam பொன்னம் பலம்; பொற்பதி; திரு அம்பலம்	Por Pati (Proper) or Ānip Ponnambalam i.e. Golden World of Knowledge at its high source; Sem Por Tiru Manru i.e. Excellent and Beautiful Golden World, ஆணிப் பொன்னம்பலம்; பொற் பதி; செம்பொற் திரு மன்று	Cit Param; Cit Ambalam சிற்பரம்; சிற் றம்பலம்.	Tat Param (தற்பரம்)

Book Reference	Tertiary supermind	Apprehending supermind	Comprehending Supermind	Summit Supermind as opening into Ananda Loka above
TM: 2722, 2723, 2724, 2726, 2731, 2732, 2734, 2749, 2768, 2457, 2462, 886, 887, 896, 897, 891, 2742, 2743, 2801, 2740, 2777	Adbhuta Kooththan i.e. All-Wonderful Dancer அற்புதக் கூத்தன்	Sundara Kooththan i.e. All-Beautiful Dancer. சுந்தரக்கூத்தன் Por Pati Kooththan; Ānip Por Kooththan; Ponnambala Koothu "Sem Por Thiru Manru Kooththugal"	Sivananda Kooththan the Dancer in Supreme Bliss or The All-Blissful Dancer சிவானந்தக் கூத்தன் "Cit Param Joti Sivānanda Kooththan".	Tat Para Kooththan. தற்பரக் கூத்தன்

NOTE: (1) Generally Supermind the world of Truth-knowledge is spoken as of triple sessions or poises namely, Param (Por Param or Por Sabha lower), Parā Param (Por Param or Por Sabha higher), Param Param (Cit Param or Cit Sabha). But to this list is added sometimes "Tat Param", the summit poise of the Truth-world as opening into the infinite and eternal world of Ananda beyond. It is a commanding poise of absolute integration and Harmony commanding in effect simultaneously the experience of the worlds of Satcitananda above, all the sessions of the Truth-world which is the Middle and all the lower worlds of Knowledge–Ignorance and of the involved Ignorance below. Swami Ramalingam sets for us Tat Param as the goal to he attained. This is referred to as the state of Suddha Siva Turyāteeta. Tirumoolar calls this as "Suddha Brahma Turyam Turyam" i.e Suddha Brahma Turyāteetam, or Ariya Turya Ateetam (T M: 2860, 2861, 2863; S R: 12-44-27; 12-1-11, 438 to 439, 446 to 448, 285, 777, 579, 33, 606, 37 (contrast with 21 & 16); 12-42-96).

However as Tirumoolar, Sri Aurobindo and Swami Ramalingam speak of the Truth-word as containing generally three sessions (cf: "its three general poises or sessions of its world-founding consciousness"— S A Life Divine p 135; "The Divine Being of a triple Heaven T M. ஒரு மூன்றுபடி மண்டலத்து முதல்வன்"—திருமந்திரம் 2445; "The triple Light of Heaven S R பகுதி மூன்றாகிய ஜோதி" 1-V-3-10) we may treat Cit Param and Tat Param as overlapping and practically as one session. See also Note (4).

(2) Tirumoolar seems to consider in TM: 2749, & 2732, the seven earths or heavens (below the triple heaven of Supermind) or the five ancient skies or spaces (i.e., the five summit planes of overmind namely sat, cit, tapo, ananda and gnostic overmind) as the golden field or rather an extended field for the play of the Lord of Light. Generally these taken together seems to be named as Por Tillai, the Golden Grove (as distinguished from the Golden Home or World of Knowledge Por Pati, the lower or tertiary Supermind, and from Por Pati proper or Ānip Ponnambalam, the apprehending Supermind, the Golden World of Knowledge at its highest source). Possibly Ananda Overmind (golden or orange golden) seems to imply more particularly the field of Golden Grove (See chart 4B following). Compare with Sri Aurobindo's lines:

> "The golden-bosomed Apsara goddesses,
> In groves flooded from an argent disk of bliss
> That floated through a luminous sapphire dream...
> The heavens were once to me my natural home
> I too have wandered in star-jewelled groves
> Paced sun-gold pastures and moon-silver swards...
> ("Savitri" Bk 11-cto 1-p. 759 & 770).

(3) Thus Por Pati proper is the apprehending Supermind and Por Pati (lower) is the tertiary supermind. TM: 2723 seems to refer also to the triple play of the divine Light of Consciousness-Force (Cit Param Joti) in the Golden World of Knowledge (i.e., Por Pati proper the apprehending Supermind) as Sivānanda Natana, Sundara Natana and Adbhuta Natana—as the play of supreme Bliss of the Truth, as the play of Beauty and as the play of Wonder. This triple play of Bliss, Beauty and Wonder may possibly fit in with the triple play of the Divine in the Golden World of Knowledge (Sem Por Tirumanru செம்பொற் திருமன்று) hinted in TM: 2742 as Tatpara natana, Sambandha natana and Sevaka natana—i.e., the play of oneness, play of fusion of relationship and play of mutuality of service. Also TM: 887 suggests the well-knit eternal play of Wonder and Bliss (implying also Beauty) in Ponnambalam (ஆமே பொன்னம்பலம் அற்புதம் ஆனந்தம் ஆமே திருக்கூத்து அனவரத தாண்டவம்). According to Sri Aurobindo one can experience in apprehending supermind simultaneously or as well-knit triple experience (1) Oneness of the Supreme and Universal Divine by his soul's comprehending Consciousness, and (2) the differentiated but intimate unity of the Divine (i.e., a fusion of relationship) by its apprehending or subjective-objective Consciousness and (3) the mutuality of relationship or embrace by a further objective differentiation in unity (See Life Divine p. 136 & 336). The lines from "Savitri" of Sri Aurobindo (Bk 10-cto 4-p. 743) refer to the All-blissful, All-beautiful and All-wonderful Lord. See ch. IX.

(4) Tat Param and Cit Param constitute the biune infinite of the World of Truth referred to as "infinite Swarupa within an equal Swarupa" (TM: 2835 நிரவு சொரூபத்துள் நீடுஞ் சொரூபம்) and called by Tirumoolar as Ubhaya Nilam, உபயநிலம் TM: 1989, உபய உபயத்துள் TM: 2739 (i.e., Ubhaya Ambaram). So Cit Param implies Tat Param and vice-versa. Swami Ramalingam also mentions invariably Cit Param and Tat Param as inseparable. cf: Iyal Ubhaya Veḷi (the biune Infinite of Truth-world constituted by Cit Para Veḷi and Tat Para Veḷi) which is Peru Veḷi the Vast world of Truth-Knowledge (Bk10-2-2-2). Also Swami Ramalingam observes that within Cit Param is Tat Param (Jotiyut Joti-stz.10 and Jnana Marundu stz. 30). Also "In Siva Siva Joti", stz. 1 & 3, he cites Cit Param Joti & Tat Para Joti, Cinmaya Joti and Tatmaya Joti invariably together. Thus Tat Param—Cit Param (similarly Tat Para Joti—Cit Para Joti) constitute the whole of Truth-Consciousness (levels 13 to 16A). Tat Param and Cit Param in their separate significances are also applied (rather by convention) to represent Summit supermind and Com prehending supermind respectively.

Chart No. 4

THE CHART OF 17 LEVELS OR STATES

A	B
In Sri Aurobindo's Yoga	*In Swami Ramalingam's works*
I. Ignorant states in outer life of mind, heart, the vital and the body (1 to 3) :	I. Jeeva States (1 to 3)
(1–3). 1. Waking, 2. dream 3. sleep.	1. Jagrata, 2. Swapna, 3. Susupti
II. Subliminal & Psycho-spiritual states; (4 to 6) :	II. Nirmala (Jeeva) States (4 to 6)
(4-5). Subliminal states in inner life of cosmic Mind, cosmic Vital & cosmic Subtle-physical	4. Nirmala Jagrata 5. Nirmala Swapna
6. Psycho-spiritual states giving realisation of soul in the heart and self in the head.	6. Nirmala Susupti-*the sixth* level of realisation of soul in the Ajna and of the self at the top of head.
III. Spiritual Mind Levels in the overhead, i.e., in Sahasrara (7-9)	III. Para States in Para Veli (7-9) :
7. Higher Mind of Truth-thoughts.	7. Para Jagrata
8. Illumined Mind of TruthVision.	8. Para Swapna
9. Intuitive Mind	9. Para Susupti
IV. Over Mind (O-M) Levels (10 to 12e)	IV. Guru or Siva States (10 to 12 e)
10. Selective Overmind	10. Guru or Siva Jagrata(i.e., *ParaTurya*), Para Veli at its highest.
11. Global Overmind	11. Guru or Siva Swapna, Parampara Veli
12. Summit Overmind (Over-mind Gnosis) *with* five levels (a to e)-see Savitri painting Plate 6-cto V-Book-I	12. Guru or Siva Susupti, Parāpara Veli
	12 (a to e) five paranada :

A In Sri Aurobindo's Yoga	B In Swami Ramalingam's works
12. (a) gnostic overmind (b) Ananda overmind	12 (a & b) Parāpara Veli Proper, Parigraha state of veiling; (plane of Joti Stambha, pillar of Light)
(c) Tapo overmind (d) Cit overmind	12 (c & d) Parabindu proper மேலைப்பரவிந்து; மகாவைந்தவம் Maha Baindava or Higher Parabindu: Nadu Veli or the Middle Veli.
(e) Sat overmind	12 (e) Paranada at its origin; Tat Paramām Veli or Sat Overmind; True Paranada (இயற்பர நாதம்)
12(f) State of transition into Supermind.	12 (f) Guru Turya or Siva Turya; Paranādānta state of Grace—Realisation of true individual self as a centre of the Divine. NOTE: The Siva States under IV are also called as Guru States or as Guru Brahma States.
V. Supermind (S-M) Levels (13 to 16A)	V. Suddha Siva States in Suddha Siva Veli or Peru Veli (13 to 16A)
13. Tertiary Supermind	13. Suddha Siva Jagrata; Lower Por Sabha or Pon Ambalam.
14. & 15. Apprehending Supermind of Self-issuing and Self-returning movements or poises.	14. & 15. Suddha Siva Swapna & Susupti; Por Sabha or Pon Ambalam proper or Ānip Ponnambalam (The Divine becoming myself becomes Himself நானாகித் தானாகி)

A In Sri Aurobindo's Yoga	B In Swami Ramalingam's works
16. Comprehending Supermind	16. Suddha Siva Turya : Cit Sabha or Suddha Jnana Sabha ; Suddha Jnana
16A. Summit Supermind (as opening into Ananda Loka above)	16A. Suddha Siva Turyateeta: Samarasa Satya Jnana Sabha ; (Peru Veli as opening into Perum Sukha Veli)
VI. Worlds Beyond i.e., Worlds of Satcitananda :	VI. Ateeta Lokas : Satcitananda Lokas.
17. (a) Ananda Loka	17 (a) Ateeta Cit Poorana ....Sukha Swabhava Loka (Perum Sukha Veli proper).
(b) Cit-Tapo Loka	(b) Ateeta Cit Poorana Ananya...Loka
(c) Sat Loka	(c) Ateeta Cit Poorana... Sat Swarupa Loka
17A. The One Indivisible Satcitananda	17A. Satcitananda Akhanda Aikya Siva Sākshātkāra.
17B. The Absolute	17B. Siva Aikya Sukhāteeta.

Book References :—*SR* :

Upadesha p. 36; Joti Agaval 12-1-441 to 447, 275 to 290; Bk 12-42-95 to 97, 74, 75; Bk 3 p. 123 item 8; Bk 3 p. 138 items 12 to 16; 7-5-63, 64; Bk 11-22-5; Bk 12-40-13; Bk 11-36-38; 12-34-3; 12-5-3, 4; Bk 3 p. 137-138 items 3-4, 5-7, & 12 to 16; Bk 12-1-777; Prose p. 133; 12-16-5; 12-5-4; 12-42-32; 12-34-14; 10-2-2-5, 6, 10, 12, 13.

NOTE : Paranada and Parabindu (Seed Sound and Seed Light in their potential state) are involved in each other at their origin in Sat overmind, just as Siva and Sakthi are said to be involved in each other. Sat overmind may be considered as the seat of Paranada; and Cit overmind as that of Parabindu. Summit over mind planes are thus the realm of paranada and parabindu in their highest manifestations.

CHART No. 4A

RECONCILIATION OF LEVELS (NUMBER) AND STATES AND PLANES OF ASCENT IN VARIOUS BOOKS OF THE SWAMI

Upadēsha p. 35-36 (Book of oral Teachings as recorded by diciples) Level No. States	"Joti Agaval" stzs. 442-447 Level Nos. as given therein	"Joti Agaval" stzs. 276-289 Ascent of Veli or Spaces	"Mahadeva Mālai" (Bk 7-5) Songs 63 & 64 Order of Nos. as adopted by the author	"Mahadeva Mālai" (Bk 7-5) Song 7	"Anubhava Mālai" (Bk 12-42) Songs 95 & 96 Order of Nos. as adopted by the author	"Anubhava Mālai" (Bk 12-42) Songs 74 & 75
I	II	III	IV	V	VI	VII
1. Jeeva Jagrata	...	Paguti Veli (Physical space) AND	...	Indriyas & Karaṇas	1. ...	...
2. Jeeva Swapna	...	Maha Bhuta Veli, the Subtle-physical	...		2. ...	...
3. Jeeva Suṣupti	...	Haya Veli (Life Plane in the Physical) AND	...	...	3. ...	...
4. Nirmala Jagrata	...	Uyir Veli (Life Space, Life the Vital)	...	Iyal Purusha (Instrumental being of nature)	4. ...	...

Upadēsha p. 35-36 (Book of oral Teachings as recorded by diciples) Level No. States	"Joti Agaval" stzs. 442-447 Level Nos. as given therein	"Joti Agaval" stzs. 276-289 Ascent of Veli or Spaces	"Mahadeva Mālai" (Bk 7-5) Songs 63 & 64 Order of Nos. as adopted by the author	"Mahadeva Mālai" (Bk 7-5) Song 7	"Anubhava Mālai" (Bk 12-42) Songs 95 & 96 Order of Nos. as adopted by the author	"Anubhava Mālai" (Bk 12-42) Songs 74 & 75
I	II	III	IV	V	VI	VII
5. Nirmala Swapna	...	Kalā Veli and Kāla (Heart and Mind Space)	...	Kāla Param	5. ...	...
6. Nirmala Suṣupti	6th	Suddha Nal Veli (wide & pure spiritualised Mind)	...	free Vyoma	6. ...	...
7. Para Jagrata	7th without lapse of fall	Para Veli	7. Para Jagrata	Param	7. Para Jagrata	Para Jagratá
8. Para Swapna	...	...	8. Para Swapna	...	8. Parama Swapna	...
9. Para Suṣupti	9th the middle	...	9. Para Susupti	...	9. Parama Suṣupti	...
10. Guru Jagrata	...	...	10. Para Turya	...	10. Guru Braham Jagrata	Siva Jagrata

11. Guru Swapna	11th Eka Adana (Single seat)	Parampara Veli of overruling Governance	11 a realm beyond	Parampara (Viṣhvagrāsa)	11. Guru Brahma Swapna	a realm beyond
12. Guru Suṣupti	...	Parāpara Veli of collapsible door (i.e., 12 (a) to (e) of column IV)	12(a). a realm beyond (i.e., Upaśānta or Parigraha)	Upaśānta Mauna	12 (a to e). Siva Suṣupti	a realm beyond
			12(b). Upaśānta or Parigraha (same but higher level)	Upaśānta Maha Mauna	...	...
			12 (c&d). Higher Parabindu proper	...	...	...
			12 (e). True or Iyal Paranada i.e., Paranada proper	...	...	...
12A. Guru Turya (i.e., a State of Grace and State of transition into Peru Veli the Vastness of Supermind.)	...	...	12 (f). Beyond is seen or known the triple plane (i.e., Supermind) but not yet realised or possessed according to Agamas	...	12(f) Guru Turya	Guru Turya

Upadēsha p. 35-36 (Book of oral Teachings as recorded by diciples) Level No. States	"Joti Agaval" stzs. 442-447 Level Nos. as given therein	"Joti Agaval" stzs. 277-289 Ascent of Veli or Spaces	"Mahadeva Mālai" (Bk 7-5)		"Anubhava Mālai" (Bk 12-42)	
			Songs 63 & 64 Order of Nos. as adopted by the author	Song 7	Songs 95 & 96 Order of Nos. as adopted by the author	Songs 74 & 75
I	II	III	IV	V	VI	VII
13. Guru turyateeta. In the Ateeta are Suddha Siva states 13 to 17.	...	Peru Veli the Vast homogeneous Space	...	...	Samarasa Sanmarga States	
13. Suddha Siva Jagrata	13th Siva Veli of the Life of Bliss	...	...	...	13. Suddha Siva Jagrata	Suddha Siva Jagrata
14. Suddha Siva Swapna	...	...	...	...	14. Suddha Siva Swapna	...
15. Suddha Siva *Suṣupti*	...	...	...	...	15. Suddha Siva Suṣupti	...
16. Suddha Siva Turya	16th Poorana Sukha of integral Bliss	...	...	....	16. Suddha Siva Turya	...
16A or 17. {Suddha Siva Turyateeta	- do -	Summit supermind as opening into Ananda Loka called Perum Sukha Veli	...	....	16A or 17. Suddha Siva Turyāteeta	...

NOTES ON CHART 4A:

NOTE (a): In column I (Upadesha) the Swami mentions ateeta states (elaborating the Guru Turya Ateeta i.e., states beyond Guru Turya) as Suddha Siva Jagrata, Swapna, Susupti, Turya add Turyateeta. Swami Ramalingam makes a general observation when explaining Guru Turya state (Upadesha p. 36) that the Vedas and Agamas and the founders of philosophies may be considered to have reached or attained only Guru Turya State and not beyond (See ch. XIII-Introduction explaining Guru Turya & Ateeta); (b) In column II (Joti Agaval), the Swami mentions the thirteenth state as Siva Veli of limitless Bliss of Life. Here this Siva Veli is necessarily the Suddha Siva Veli of the thirteenth state, because a farther state i.e., the sixteenth state is mentioned to be the high-seated state of Poorana Sukha, the integral Bliss, and the immediately following passages of the text describe it as the all-constituting All-existence which is "Itself within Itself" and "as Itself". So the 16th state is the all-indwelling all-possessing and all-constituting Comprehending Supermind. It follows that the 13th state is necessarily the Tertiary supermind. The 14th and 15th states refer to the apprehending supermind of Many-in-One and One-in-Many "நானாகித் தானாகி He became Myself, became Himself." Thus all the states mentioned in "Anubhavamalai" get also correlated. Further the nineth level which is described as the mid level agrees with this order of numbering of a total of 17 levels.

(c) Guru Turya state or a first State of Grace would be the "transition state" into Suddha Siva Veli the Supermind. Here the "State of Grace" is mentioned in a special and particular significance i.e., a state for receptivity of Grace for transcending or crossing into Supermind. Guru Turya will be the state reached in the highest of Parapara Veli which comprises five planes namely gnostic overmind, ananda overmind, tapo overmind, cit overmind and sat overmind. Guru Turya will be a state of Grace (Tiru Arul Nilai - See Upadesha p. 103) realisable in Paranādānta which is considered as a realm where Grace is received "அருளுறும் ஓர் பரநாத வெளி 12-42-78) and in this Guru Turya state, one will realise his true individual self, free from ego, as a centre of the supreme and universal Divine (cf: Life Divine p. 845 in regard to "transition" into Supermind; See ch. IX on Tirumoolar - TM: 2532, 2539, 2498 & 2469; See also Book of Vyakhyana p. 137 "Paranāda Parityāgānta Kēvala Pratyaksha Jnāna Anubhava. Pratyēka Rūpa Pratyaksha Jnāna Ānma Anubhava"). This will eventually further develop into the Supramental Knowledge in Suddha Siva Veli. Thus Guru Turya is the take-off stage to Supermind. Practically it may be considered even as a potential seed-state of supermind, because in the Paranadanta (i.e., Guru Turya

state) one can see in vision or know about the triple Plane or Poise (i.e., Supermind or Suddha Siva Veli), which is though not yet realised or possessed according to Agamas, and the Supreme Knowledge of the supreme omnipresent Divine is not fully grasped and possessed. (See Mahādēva Mālai song 64 *பரிக்கிரக நிலை....மேலைப் பரவிந்து நிலை... இயற்பரநாத நிலை.......அப்பாலும் எட்டிப்போனேம். தெரிக்கரிய வெளி மூன்றும் தெரிந்தோம். எங்கும் சிவமே நின் சின்மயம் ஓர் சிறிதும் தேறேம். தரிக்கரிது என்று ஆகமங்களெல்லாம் போற்றத் தனிநின்ற பரம் பொருளே.*

(d) The order of numbers for the levels as in Column VI (Anubhava Malai) has been adopted by the author in order to reconcile with the order of planes or states mentioned by the Swami in his various books and also in his oral teachings (Upadesha). This would also reconcile with the order of numbers given by the Swami in "Joti Agaval" and with the order of the planes mentioned in "Mahadeva Malai". Further this order of numbers would also reconcile with Sri Aurobindo's literature as also with Tirumantram of Tirumoolar. See also chart 4B which is an extension of this chart and it reconciles also with Tirumoolar and Sri Aurobindo.

Additional Note on Chart 4A: *ON GURU TURYA*:

In the light of the Swami's text of "Karanateeta Loka" (see Vol II), we find that Guru Turya state of Grace in Paranadanta signifies a realisation of the true individual self (Amsa Sanatana of the Gita) which naturally implies an initial integral realisation of the transcendental, universal and individual Divine, that is to say, a simultaneous realisation of the supreme Divine, world, soul and self. This is indicated by items 1 to 3 of the closing items 1 to 16 of "Karanateeta Loka". Therefore it itmplies a first entry into Peru Veli the vastness of Supermind called in the said text as Vyapaka Vyapya (see the said item 3). Even a first harmony with the Supreme Nature or Para Prakriti referred to as 'tava tātvika layodaya' in the said text may be reached as in item 4. Thus the Guru Turya and Guru Turyateeta seem to be indicated by the said items 3 & 4. But the supermind proper with its triple plane or poise comes more properly under items 5 to 11 of the said text, the Suddha Siva states. Therefore in this background we have shown in Chart 19A (the Divine Chart), Guru Turya & Guru Turya Ateeta as states of transition and opening into the threshold of Supramental Vastness. So, wherever Guru Turya and Guru Turya Ateeta are referred to either in the book or the charts, they may be considered in this light of information.

CHART No. 4B

(AN EXTENSION OF CHART 4A)

RECONCILIATION OF LEVELS (NUMBER)

STATES AND PLANES IN THE WORKS OF SR: TM: & SA:
SWAMI RAMLINGAM—TIRU MOOLAR—SRI AUROBINDO

SR : Upadesha p. 103 Levels No. & States I	SR : Upadesha p. 54 Levels No. States & Centres II	Order of Level Nos. and correlation as adopted by the author to reconcile with SR : TM : & SA : III	SR : Book of Vyakhyana : States acccording to Vaidik SaivaSiddhanta p. 123 (cf: TM: 2545) IV	TM : Levels and States in TM: 2281, 2282, 2284, 2468, 2449, 2469, 2532, 2594, 2860, 1768, 2802, 2940, 2835, 2855, 1011, 1596, 2723. V
Asuddha Prakriti		*I. Jeeva states of Ignorance*	Oridinary States of Ignorance not counted	Ordinary states of Ignorance. Levels not counted or reckoned with
1. Bhuta	1. Mooladhara : Brahma	1. Jeeva Jagrata, ordinary waking state		
2. Karaṇa	2. Nabhi : Vishnu	2. Jeeva Swapna, ordinary dream state		
3. Prakriti	3. Heart : Rudra	3. Jeeva Suṣupti, ordinary sleep state		
Suddhasuddha States		*II. Nirmala Jeeva States (Psycho - Spiritual)*	Jeeva Avastha Traya (i.e., three states of jeeva)	*Anu or Jeeva turya levels*

I	II	III	IV	V
4. *Mohini*	4. Neck: Maheshwara	4. Nirmala jagrata, Subliminal and Psychic		1. Anu or Jeeva Jagrata
5. Asuddha Maha	5. Uvula: Sadasiva	5. Nirmala Swapna, Subliminal and Psychic		2. Anu or Jeeva Swapna
6. Asuddha Maha Maya	6. Ajna: Bindu	6. Nirmala Suṣupti, Psycho-Spiritual		3. Anu or Jeeva Suṣupti
Overhead Suddha States		*III. Para States: (Spiritual Mind)*	Ishwara Avastha Traya (i.e., three States of Ishwara)	
7. Suddha Maya	7. 2½″ above: Nada (i. e., Sahasrara Centre)	7. Para Jagrata or Nirmala Turya. Higher Mind		4. Para Jagrata (or Anu or Jeeva Turya)
8. Suddh Maha Maya	8. 2½″ above: Parabindu lower	8. Para Swapna Illumined Mind		5. Para Swapna
9. Sarva Maha Maya	9. 2½″ above: Paranada lower	9. Para Suṣupti Intuitive Mind		6. Para Suṣupti

I	II	III	IV	V
		IV. Guru or Siva States: (Overmind Levels)		
10. Kundali (i.e., Kārya Kundali)	10. $2\frac{1}{2}''$ above: Dikrānta	10. Guru (or Siva) Jagrata or Para Turya, Selective Overmind	Siva Jagrata or Para Turya	7. Siva Jagrata or Para Turya
11. Pranava (i. e., Kāraṇa Kundali or Causal Suddha Maya)	11. $2\frac{1}{2}''$ above: Adikrānta	11. Guru (or Siva) Swapna, Global Overmind (Parampara Veli)	Siva Swapna or Vishwagrāsa	8. Siva Swapna
12. Parigraha	12. $2\frac{1}{2}''$ above: Dwādaśānta	12. Guru (or Siva) Suṣupti Summit over-mind, Upaśānta or Parigraha general (Parāpara Veli) 12(a). Upaśānta or Parigraha (Gnostic over-mind) 12(b). Upaśānta Higher, Ananda overmind) 12(c & d). Parabindu proper, (Cit-tapo overmind) 12(e). Paranada proper i.e., True Paranada (Sat over mind)	Siva Susupti or Upaśānta	9. Siva Suṣupti Por Tillai Golden Grove TM: 2723 பொற்தில்லை

I	II	III	IV	V
12 A. Arul Nilai (a state of Grace)	...	12(f). Guru Turya or Siva Turya or Paranādānta State of Grace realising true individual self (Transition state into Supermind)		10. Siva Turya TM: 2284 Nattrāmam or Good State நற்றமம்-நற்றனம் TM: 2473, 2469, 2539
Beyond or in the Ateeta is Suddha Siva state (i.e., Supermind)	Beyond or in the Ateeta is Suddha Siva State (i.e., Supermind)	*V. Suddha Siva State or Samarasa Sanmarga State (Supramental)*		Beyond the ten States or avasthas is the Truth of Parā Nandi (Supramental Divine) in Suddha Siva Pada Paran in Tiru Ambalam TM: 2744 or Param TM: 2446, 2855
		13. Suddha Siva Jagrata or Samarasa Sanmarga Sabha or Por Sabha Lower; Tertiary Supermind		
		14. Suddha Siva Swapna Por Sabha proper; Apprehending Supermind (Many-in-One state). "He became myself" நானுகி : (தானே நான் ஆனேன்)	Parāparan in Ponnambalam or Por pati proper or Siva Param TM: 2447 or Pāra Param with the Play of Cit Param Jothi as play of Bliss, Beauty and	

I	II	III	IV	V
		15. Suddha Siva Suṣupti Por Sabha proper; Apprehending Supermind (One-in-Many State) "became Himself" தானாகி : (நான் அவன் ஆனேன்).	Wonder" TM: 2723 (Sivānanda Natana & Sundara Natana and AdbhutaNatana). He became individual self in manifestation and vice versa TM: 1011 தான் அவனாக அவனே தான் ஆயிட	
		14 & 15 Por Sabha proper: Apprehending Supermind with poises of Many-in-One & One-in-Many நானாகித் தானாகி "He became myself, became Himself"		
		16. Suddha Siva Turya; Cit Sabha or Suddha Jnana Sabha; Comprehending Supermind	Paramparan (Uran - Dharan - Aran, TM: 2855 all-comprehending and all-possessing and all-constituting Divine) in Cit Param or Cit Ambalam or Paramparam TM: 2449	

I	II	III	IV	V
		VI. Suddha Siva Turya Ateeta (Ateeta Lokas)		
		16A or 17. Summit Supermind (Samarasa Satya Jnana Sabha) as opening into Ananda Loka *above. i.e.* into Perum Sukha Veli.	Tat Param; Mei Jnana Neya Antam TM: 2594; Tat Para Jnānānandam TM: 2825; Satya Jnānānandam TM: 2834; Suddha Brahma Turya Ateeta (TM: 2860, 2861 & 2863)	
		Worlds of Satcitananda	Ananda Beyond. TM: 2861	
		17(a). Ateeta Cit Poorna... Sukha Swabhava Loka (i.e., Ananda Loka) or Perum Sukha Veli.		
		17(b). Ateeta Cit Poorana Ananya...Loka (Cit-tapo Loka)		
		17(c). Ateeta Cit Poorna... Sat Swarupa Loka: (Sat Loka)		

NOTE: Under column V item 17, the term Suddha Brahma Turya Ateeta (Vide TM : 2860) necessarily implies also the other states of Suddha Siva Veli, the Truth-World of Supermind. i. e., jagrata, swapna, susupti and turya states of Suddha Brahman or Suddha Siva the supermind. It is also called Ariya Turya Ateeta.

Under column I, item 8 is shown as Suddha Maha Maya (often this name is applied later on by the Swami more specifically to the realm of Summit overmind or Overmind Gnosis with its five planes.) Here it is used simply to distinguish one of the three levels 7 to 9 of Suddha Maya itself.

Under column I items 4 to 6 are the distinguished levels of Mohini, who is considered to be Suddhāsuddha Maya as distinguished from Mān மாண் the animalistic nature, the more impure and gross Asuddha Prakriti Maya (see items 1 to 3). However in column I, the Swami classifies the whole range under a simple classification of Asuddha range and Suddha range. In Chart No. 20 several ranges are classified and differently named to suit the gradations under the chapter "Tatva Lokas."

CHART No. 5

C	D
SR : Gradation of centres and gods	SR : Gradation of Spaces or Worlds
NOTE : These gradations may be correlated with those in columns A & B of Chart No. 4 and D of this chart.	NOTE : These gradations may be correlated with those in columns A & B of chart No. 4 and C of this chart.
1. Mooladhara (Physical Centre)-Brahma	1. Paguti Vān Veḷi — Physical Space.
2. Nabhi (Vital Centre)-Vishnu	(1-2) Maha Bhuta Agal Veli— Subtle-Physical Space
3. Heart —Rudra	(2-3) Uyir Veli and Haya Paguti Veli. Life or Vital Space and its Plane in the physical world (உயிர் வெளியும் அயவெளியும்)
4. Neck —Maheswara	
5. Uluva —Sadasiva	(3-5) Kalā Veli, Space of inspired arts with time-sense (Subliminal Mind and Heart).
6. Ajna —Bindu (of Light) (Soul-Centre)	6. Suddha Nal Veli and Varam Peru Anma Uṇarvu (வரம் பெறு ஆன்ம உணர்வு) the Space of free and wide Pure Mind, and realm of Psychic and Psycho-spiritual Consciousness receiving boons.
7. Two & half inches above Ajna ie., Sahasrara —Nada (of Sound) (Self-Centre i.e., Higher Mind)	(7-10) Para Veli and Para Uṇarvu. The Space of Spiritual Mind (up to possibly lower overmind ie. Selective overmind) and Spiritual Mental Consciousness. It contains the following levels :

C	D
SR : Gradation of centres and gods	SR : Gradation of Spaces or Worlds
	7. Higher Mind (Para Jagrata)
8. Two & Half inches above —Parabindu (ie. lower Parabindu, the Illumined Mind)	8. Illumined Mind (Para Swapna)
9. —do— —Paranada (ie lower Paranada the Intuitive Mind)	9. Intuitive Mind (Para Susupti)
10. —do— —Dikrānta (Stepping into all directions ie., Selective Overmind)	10. Selective Overmind (Para Turya)
11. Two & half inches above —Adikrānta (beyond directions ie. directionless, Global Overmind, Vishwagrāsa ; Saguṇānta ; Realm of Paramparan & Parai in Parampara Veli or Space —Bk ll— 22-2; in Suddha Maya or Kutilai at its source-Bk3.)	11. Parampara Veli and Parampara Uṇarvu (ie. global overmind and its Consciousness)
12, —do— —Dwādaśānta the twelfth centre	12. Parāpara Veli (with its collapsible door), and Parāpara

C SR : Gradation of centres and gods	D SR : Gradation of Spaces or Worlds
in Parāpara Veli; Upaśānta; Parigraha state of veiling Bk 7 ie. Tirōdhā, the veiling border between apara & para or more specifically between Parāpara Veli (ie. summit overmind) & the Beyond (ie. the Supermind)	Uṇarvu—ie., the range of Overmind Gnosis or Summit Overmind and its consciousness with three levels (12 a to e)
12 (a & b) Parāpara Veli proper; Joti Stambha, Pillar of Light; Parigraha state of veiling (gnostic and ananda overmind)	12 (a & b) Parāpara Veli proper (i.e. gnostic and ananda overmind)
12 (c & d) Nadu Veli, the Middle Veli; the realm of higher Para bindu மேலைப் பர விந்து அ—து மகா வைந்தவம்; சிராய பரவிந்து; realm of Parā Shakti & Para Siva.	12 (c & d) Nadu Veli, the middle realm receiving consciousness and force சித்துறு வெளி; சித்து உறு வெளி Citturu Veli (Cit-tapo overmind)
12 (e) Tat Paramām Veli; Sat overmind இயற் பரநாதம் Realm of true or higher Paranada.	12 (e) Tat Paramām veli, ie., Sat overmind the realm receiving substance of Sat, Poruḷ uṛu veli பொருளுறு வெளி.
12 (f) Paranādānta state of Grace :	12 (f) State of Grace; Guru or Siva Turya; State of transition into supermind.

C	D
SR: Gradation of centres and gods	SR: Gradation of Spaces or Worlds
	13-16 Peru veli, the Vastness of homogeneous Space (of equal self-extension) அராவு அற வகுத்த பெரு வெளி (ie. Supermind; Truth—World மெய்ப்பதி வெளி; Truth—World of Vast Grace Light)
-	16A or 17. Perum Sukha Veli. (Summit Supermind as opening into Ananda Loka)
Book reference: SR: Upadesha p 51-54; Bk 12-37-15; 12-42-78 7-5-63 & 64; 11-22-2, 3 & 5; 11-1-20 & 21; Bk 3 p. 137	Book reference SR: Bk 12-1-277 to 290, 410 to 412; 12-3-3; 11-27-5 & 6; 12-40-3; 11-36-38.

NOTE ON CHART 5:

1. The twelfth centre or level of experience is called Parāpara, the border between para and apara, the higher and the lower worlds. Parāpara is a general name and it signifies collectively the five ascending planes of summit overmind nemely gnostic, ananda, tapo, cit and Sat overmind; but Prarāpara also more specifically signifies gnostic overmind which forms at its lower end the veiling border to cover or veil the sky of global overmind the Parampara Veli which is immediately below it. Thus Parāpara in a more comprehensive sense signifies the immediate five para planes of summit overmind above the said border. Parāpara taken to mean the range of Summit overmind as a whole, is also considered as the immediate border of the Truth-World itself. The para planes of Summit overmind keep a direct touch or communication with the Truth-World and draw from it, its divinities and powers which become somewhat diminished in purity, intensity and value in the transition, as they enter in this field of Suddha Maha Maya.

Now from another point of view the Parapara in its comprehensive significance of containing the five planes of summit overmind, may be considered as the general and common realm or realms of Parabindu and Paranada, or of Parāshakti and Para Siva (the Cosmic Maha Shakti and the Cosmic Overlord) or of Suddha Maha Maya, because these powers have their respective play in this common realm.

Tirōdhā, the original veiling power, stands at the high border as the Parigraha Parāpara between Kutilai or Suddha Maya at its causal source (*i. e., the global overmind*) and the relam above it. As Tirodha can throw her shadow even into the realm of Parabindu and Paranada (i. e., the said summit overmind planes) this realm is also called the realm of Suddha Maha Maya (see item 95 of the "Tatva Lokas" in Bk 3.). The Cosmic Maha Shakti i. e., Parā Shakti stands at her highest in the Cit-tapo overmind (the realm of Parabindu) and She has under her, Para Iccha, Para Jnana, and Para Kriya Shaktis as well as Para Sukhārambha Cit Shakti (items 97 to 100 of the Tatva Lokas) who operate possibly in the ananda and gnostic overmind. Though Parasiva, the Cosmic overlord stands above the Parā Shakti their fields may be taken as co-extensive with the fields of Parabindu through which they are united. Farther beyond Para Siva is the pure range of Paranada, leading to the Supermind.

Now, we find that the high-seated Cosmic Parā Shakti and Cosmic Para Siva of the summit overmind have their counterparts in Parampara Veli, the global overmind, where they are called as Parai and Paramparan (11-22-2 & 3).

2. The whole summit overmind is divided into 3 ranges in some songs and into 5 ranges in others. Thus we have 1. Para apara veli i.e., Parāpara Veli, 2. Nadu veli, the middle and 3. Tat paramām veli in stz (12-40-13). The five Paranada(11-36-38) or the five forms of Parā Shakti (see Bk 3-item 101 of Tatva Lokas—Pañca rūpa kārañа vyāpaka Parā Shakti) seem to indicate the five planes *of Summit* overmind.

CHART No. 6

GRADATIONS OF WORLDS AND PLANES

Ref: Poems "Arul Viḷakka Mālai" stz. 28—38; "Mahadeva Mālai" stz. 19.

(See also Chart No. 20)

This chart may be correlated with the charts No. 4 and 5 under the columns A, B, C and D. Explanatory notes have been made for the following tatvas or principles and powers on the basis of the text of "Tatva Lokas" in the book of Vyakhyana, i. e., for each World and its Planes (loka and anda) following :

1. Five elements (Bhuta Param)
2. Senses and Mind (Indriya and Karaṇa Param)

3. Prakriti (Paguti Param) i. e., Asuddha Maya or மான் Mān, the animalistic lower Nature.

4 to 6. Maha Maya Param or Mohini மோகினி i. e., Suddha-asuddha Maya, the mixed pure and impure Nature (Subliminal and Universal). This may be treated as the lower field of Suddha Maya as it is inspired and impelled by her through the hierarchically formulated Powers or gods.

7 to 11. Suddha Param or விந்து i. e., Suddha Maya called Bindu, the Purer Nature, with its ranges of Spiritual Mind and Overmind.

(a) Five Kalās (Kalā Param): the five Kalās namely, Shanti-ateeta, Shanti, Vidya, Pratishtha and Nivritti which are ranges of manifestation in Suddha Maya in which the tattvas or principles and powers namely 1. Nada, 2. Bindu (1-2: Siva and Shakti), 3. Sadasiva, Ishwara and Suddha Vidya or Rudra, 4. Vishnu, and 5. Brahma take their formations in a hierarchy of worlds so as to inspire and overrule their counterparts (i. e., their effectual powers and sub-powers) in Suddhasuddha Maya, the pure-impure Nature, Asuddha Prakriti Maya, the impure Nature, and Asuddha Prithivi, the impure earth-nature.

(b) Five Omkara (Omkara Param) with its manifestation of inspired literature through the four Vaks or Speech namely Sukshma, Pashyanti, Madhyama and Vaikari.

(c) World and planes of Apara Saktis (Apara Sakthi Param) i. e., as formations and derivations from Suddha Maya in Spiritual Mind ranges but as turned towards lower manifestation (eg. apara nada, apara bindu, apara iccha, jnana and kriya shaktis, karya bindu and nada) by progressive veiling of the principles and powers so as to enter into or infiltrate the lower fields of Ignorance i.e. pure-impure and impure ranges of Maya.

12. The higher Worlds and planes of Suddha Maha Maya or the realms of Para Siva and Parā Shakti or the field of Para bindu and Para nada: They may be regarded as a common realm of these powers with its following ranges.

12 (a) World and planes of Para Shakti (Para Shakti Param) i. e. as formulations of Suddha Maha Maya for her higher manifestation in summit overmind Ranges; eg. of Para Shaktis: Para

Iccha, Para Jnana, Para Kriya Shaktis and Para Sukhārambha Cit Shakti coming in the range of gnostic and ananda overmind (See items 97 to 100 of "Tatva Lokas" and the corresponding items preceding "Parā Shakti & Para Siva" in the chapter "Karanateeta loka"). The said Para Shaktis may also be regarded as formulations of Parā Shakti, the Cosmic Maha Shakti, but in the fied of Suddha Maha Maya.

NOTE : Between Para Shaktis and Apara Shaktis is the border realm of Tirodha, the Parigraha Shakti. Her veiling power or shadow can extend upto Parabindu and Paranada (see item 95 of "Tatva Lokas"). So the realm of Para Shaktis is also the realm of Suddha Maha Maya.

12. (b) Maha Suddha Param ie., of Suddha Maha Maya in the realms of Parā shakti and Para Siva (the Cosmic Maha Shakti and the Over—Lord) coming in Cit—tapo overmind and Sat overmind.

12. (c) World and planes of five Paranada (Paranada Param) in summit overmind at its highest i.e., Sat overmind, but having immediate jurisdiction over its five planes ie., Sat, Cit, Tapo, Ananda and Gnostic overmind.

NOTE : Sat overmind may be regarded as the source of Para nada proper இயற்பரநாதம். Though the five planes of summit overmind are co-extensive with the realm of Suddha Maha Maya, Paranada is turned upwards while Suddha Maha Maya is leaned downwards. So Para nada transcends the latter. Cit—tapo overmind may be regarded as the source of higher Para bindu மேலைப்பர விந்து. The five overmind summit planes are thus the field of Para nada and Para bindu which are involved in each other, and fall in the range of Suddha Maha Maya. It is also the realm of Para Siva and Parā Shakti.

The blissful self-existent all-pervasive Vast Light of Grace which is without beginning and end and pervading in Suddha Siva Veli, the Truth-World of Supermind (Swayam Joti Sudar, Arut Sudar) is described as manifesting all these worlds and their planes in the inner, outer, upper, lower and middle levels of existence.

(Book Reference: SR: 11-36-28 to 38; SR: 7-5-19).

Param here signifies in its general sense a world or tatva loka and not necessarily a heaven, lower or higher. See

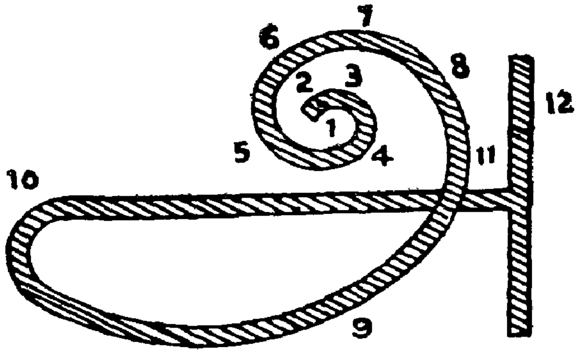
also chart No. 20 which gives a correlation of the "Tatva Lokas" and "Karanateeta Lokas" and the Param(s) referred to in "Aruḷ Viḷakka Mālai" poem stzs 28 to 38. The said chart also shows the Karanateeta Lokas proper which are beyond the Tatva Lokas or the said Param (s).

The explanations for the main four planes of each world (Tatva Loka) and their development into sixteen planes have been given in Vol. II of the book under "Introductory Note on Tatva Lokas" and also under the translation of the poem "Aruḷ Viḷakka Mālai" — See Volume II.

RECONCILIATION OF TERMS OF BINDU AND NADA IN VARIOUS GRADATIONS.

Varying grades of relationships of bindu and nada i.e., of light and sound, from the gross to the sublest are ascribed to the ascending gradations of planes. Thus the source of the light and sound of the first Tamil vowel அ (as a matter of fact it may apply to the first corresponding vowel अ in Sanskrit or "a" in English or in any other language) is given by the Swami thus in the book of upadesha.

அகாரமும் ஓங்காரமும்



"The source of the first vowel is thus (1) Bindu, great light as of sunlight, (2) Nada, great or big sound, (3) Parabindu, half the light as of moon light, (4) Paranada, its corresponding sound, (5) Apara bindu, light as of star, (6) Apara nada, its corresponding sound, (7) Dikrānta, rare or subtle light as of lightning, (8) Adikrānta, its corresponding sound (called Shabda i.e., denoting Shabda Brahman of the global overmind), (9) Vāma Shakti, (10) Jēshtā Shakti, (11) Raudri Shakti, (12) Kāḷi Shakti";

"The letter "Om" is called Pranava and the Omkara (sound) signifies the universal Lord who has the power of creating, maintaining and destroying the Universe" (Upadesha p. 97-98).

Now in the above passage of oral teachings, it is seen that there are progressively subtler ranges or gradations of bindu and nada and they have to be reconciled with the gradations mentioned elsewhere in the Upadesha (p. 54, 97 & 21). See also the preceding Chart No. 5 and its columns C & D i.e., gradations of centres and gradations of spaces or worlds. Prefixes "Para" & "apara" as applied to the series of bindu and nada in this passage are only realative in significance, meaning higher & lower according to the context. The last four shaktis are apparently of the overmental summit planes which are the field of the higher Parabindu (மேலைப்பரவிந்து, மகாவைந்தவம்) and the higher or true Para nada (இயற்பர நாதம் அருளுறு பர நாதம்)

In the above passage the said four goddesses are mentioned by their names instead of in the terms of bindu and nada i.e., of higher Para bindu and higher Para nada which are indicated in poem திருவடி நிலை 11-22-5 as Maha Baindavānta and Para nādānta which are beyond Saguṇānta, the global overmind (here denoted as adikrānta, the Shabda Brahman). In poem Mahadeva mālai 7-5-63 & 64 the higher Para bindu மேலைப்பரவிந்து and higher Para nada இயற்பர நாதம் are described as not only beyond Para turya (i.e., Para Veli summit, the selective overmind) but farther beyond two other levels (i.e., beyond global overmind, the Parampara Veli and beyond the gnostic overmind Parāpara Veli which is the veiling state of Parigraha and a state of Upashānta of intense calm and peace).

Now we may reconstitute the gradations of bindu and nada in this background and against the centres of Chakras and the planes.

Chart No. 7

A (as in upadesha p 98)	*B (as in upadesha p 51-54 and Mahadeva Malai stz 63, 64)*	*Remarks*
1. Bindu	Mooladhara	
2. Nada	Heart	
3. Para bindu	Ajna (Soul-centre) ; Bindu.	

A (*as in upadesha p* 98)	B (*as in upadesha p* 51-54 *and Mahadeva Malai stz* 63, 64)	*Remarks*
4. Para nada	Sahasrara or top of the head; Higher Mind; Para Jagrata; (self-centre); Nada.	In relation to the lower centres of 1 & 2, the 3rd & 4th are at higher levels and hence they are called here specially as Para bindu and Para nada. (See column A)
5. Apara bindu	Illumined Mind; Para Swapna; Para bindu lower.	In relation to the higher centres of 11 & 12, the 5th and 6th are at lower levels and hence they are called here specially as apara bindu and apara nada (See column A)
6. Apara nada	Intuitive Mind; Para susupti; Paranada lower.	
7. Dikrānta	Selective overmind; Para turya (i.e., Para Veli summit) also called Siva Jagrata; (this must be a term of bindu or light in the context as regards column A)	
8. Adikrānta	Global overmind; Siva Swapna; Saguṇānta; Parampara Veli; Shabda Brahman (This must be a term of nada or sound in the context as regards column A)	
9. Vāma Shakti the energy of Brahma in overmind summit	Gnostic overmind; Parāpara Veli; Upashanta or Sammauna; Parigraha state; pillar of light or Joti Stambha this must be a term of bindu or light in the context as regards column A)	

A (*as in upadesha p* 98)	*B* (*as in upadesha p* 51-54 *and Mahadeva Malai stz* 63, 64)	*Remarks*
10. Jēshtā Shakti the energy of Vishnu in overmind summit	Ananda overmind (this must be a term of nada or sound in the context as regards column A)	
11. Raudri Shakti the energy of Rudra in overmind summit	Cit-tapo overmind, Source of higher Para bindu மேலைப் பரவிந்து	
12. Kāli the energy of Sadā Siva in overmind summit	Sat overmind, Source of true or higher Para nada இயற்பர நாதம்	

Now in relation to the high-seated Para bindu மேலைப் பரவிந்து and the true Para nada இயற்பரநாதம் at the eleventh and twelfth levels, the bindu and nada at the fifth and sixth levels are the lower ones and hence these latter are called apara bindu and apara nada. (See Column A). Thus it is seen that the series of bindu and nada at various levels though differently prefixed as para or apara, reconcile completely and also in the sense given to these prefixes by the Swami in Upadesha p. 97 "on Para and Apara" as former and latter, as higher and lower. Beyond the twelfth level is the world of Truth, the Supermind. The true truth of the vowel அ is said to be hidden beyond in the world of Supermind which is described in keertans as "அகர சபா (பதி") the true sabha or Home of vowel (Akara Sabha). Its subtler or inner and outer forms of sound and letter are constituted by the twelve states.

While Column B is consistently followed up in all the texts of Arutpa in regard to the levels of bindu and nada and to those of Para bindu and Paranada in their lower and higher states, Column A is specially applicable to itself only and is meant to show that prefixes apara and para are relative in significance and can be applied even in a flexible manner to bring out their double sense of lattter and former, lower and higher. Thus column A shows the series of bindu and nada at various levels, distinguishing them with the prefixes of apara and para.

we may also remember that the Swami elsewhere in the Upadesha p 46 under "Shatānta Samarasa Suddha Sanmarga" mentions "Suddha Bindhu" as transcending both bindu and Para bindu (i.e.,

apara bindu the lower and Para bindu the higher, or bindu of the soul at ajna in the realm of Suddha Maya and the higher Para bindu of the universalised soul and self of the individual in the high realm of Suddha Maha Maya), just as Suddha Siva transcends Siva and Para Siva (i e., the Divine in the psychic, and the Divine in the cosmic overmind)." Thus Suddha Siva is the Divine in the transcendental and universal field of Truth-Knowledge, the Supermind. Suddha Bindu then is a term with reference to the field of Supermind.

Further in Upadesha p. 105 under the head "Vāk", the Swami mentions "the four Vāks as Apara Vāk, Para Vāk, Turya Vāk and Anubhava Vāk. Apara Vāk is the stoola Vāk, gross physical sound; Para Vāk is the Aśarīri Vak (i.e., the subtle or heavenly sound heard in the sky or the atmosphere around); Turya Vāk is what is intuitively known or manifested in the soul's consciousness i.e. the Word that descends from the Transcendental realm of Supermind(*துரிய வாக்கு அறிவில் விளங்குவது*); Anubhava Vāk is that by which one becomes the supreme and universal All-existence in manifestation (i.e., by an identification with the Supreme Word)

"*வாக்கு நான்கு என்பது யாதெனில் : அபரவாக்கு, பரவாக்கு, துரிய வாக்கு, அனுபவ வாக்கு. இவற்றில் அபரம் ஸ்தூல வாக்கு; பரம் அசரீரி வாக்கு ; துரியம் அறிவில் விளங்குவது ; அனுபவம் யாவுமாய் விளங்கித்தோன்றுவது*" (*உபதேசம் ப* 105)

CHAPTER IV

PART I

SELF, SOUL AND THE EVOLVING SOUL

The concept and experience of (1) the individual self, (2) the soul or psyche or divine spark, (3) evolving soul or psychic being or soul-personality, and (4) instrumental being in man are of capital importance in the yoga of Sri Aurobindo and the Mother. Before dealing with the corresponding terms and descriptions in the writings of Swami Ramalingam we shall give herein below, the relevant passages of explanations and descriptive definitons by Sri Aurobindo and the Mother. To avoid confusion in terminology of these Masters, we would present now, at the very outset, the synonymous terms as used by them in the form of a Chart.

CHART No. 8

SELF, SOUL & EVOLVING SOUL (SYNONYMS)

Connotation of terms	Synonymous terms used by Sri Aurobindo and Mother	Corresponding and Synonymous terms used by Swami Ramalingam
1. The Self or the Supreme Self	The Self, the Supreme Self, Paramatma, Brahman, Atman	Paramatma பரமாத்மா; Sarveswaran சர்வேஸ்வரன்; Poorna Sat பூரண சத்து.
2. The Individual Self which is always one with the Supreme Self and therefore one with the cosmic or universal Self also	Jeevatman, Atman, Self, Jeeva, central being, the central being above evolution, the self above, the divine portion in man (aṁśa sanātana — the Gita); Jeevatman is also referred to as Paramatma (see SA: item 5 of this	Anma or Atma ஆன்மா ஆத்மா; Ekadesha-s of Sat or Portions of Sat, the Divine Being இயற்கை உண்மை ஏகதேசங்கள்; Individual conscious centre of the Self (Pratyeka Atma

	Connotation of terms	Synonymous terms used by Sri Aurobindo and Mother	Corresponding and Synonymous terms used by Swami Ramalingam
		Chapter) (cf: "Nada as Paramatma" and "Bindu as Anma" SR: i.e. Paramatma or the Self in the nada centre at Sahasrara, and Anma or soul in the bindu centre at the Ajna).	Chaitanya Vastu) i.e. the individual self பிரத்யேக ஆத்ம சைதன்னிய வஸ்து; atmas or individual selves as portions of Sat ஆன்மாக்கள் இயற்கை உண்மை ஏகதேசங்களாய்; Anma or Atma as Ekadesha of Sat, i.e. Ekadesha Sat-va Anma ஏகதேச சத்துவ ஆன்மா; Nada as Paramatma (SR item 7 of the Chapter நாதம் பரமான்மா).
3.	The True Soul, Divine Spark or Divine spirit in man, psychic person	Soul, soul-essence, soul-spark, psychic essence, the psyche, divine spark, divine spirit or divine presence in man; the psychic entity; antarātmā, the soul within, the self within, the central being in evolution, the inmost soul, divine centre, the central consciousness and presence,	Bindu as anma விந்து என்பதே ஆன்மா; atma ஆத்மா; Jeevatma ஜீவாத்மா; Soul or Uyir உயிர்; Anma aṇu or soul-atom ஆன்ம அணு, Aṇu அணு, "ஆன்மா சிற்றணு வடிவன்",; Agam anma, i.e. the inmost அகம் ஆன்மா; Seat of Truth, i.e. Mei Pathi மெய்ப் பதி; Santāna or the Divine child சந்தானம்; soul's light as the being ஆன்ம ஒளியே பதி; Sāmānya jeevan சாமான்ய ஜீவன்; Cidātmā சிதாத்மா.
4.	The Evolving Soul in man, Psychic personality	Psychic being (i.e. the evolving psychic being), Soul-personality, Chaitya purusha, psychic purusha, psychic personality. NOTE The evolving psychic being is put forth behind	Aruyir or the dear Soul ஆருயிர்; uyir or soul உயிர்; Mannuyir or the stably persisting soul மன்னுயிர்; Jeevan as the evolving soul ஆன்மாக்கள் சீவர்களாகி அதிகாப்ப;

Connotation of terms	Synonymous terms used by Sri Aurobindo and Mother	Corresponding and Synonymous terms used by Swami Ramalingam
	mind, life and body by the true soul or divine spark or spirit in man for the purpose of evolutionary growth. When it is fully evolved and grown it becomes one with the soul, then it is called merely as the psychic being. However, according to the context the psychic being has to be understood as the evolved or the evolving. The former feels the divine presence within itself... It also universalises in its being and Becoming. It rises Upward to join the individual self above the head. It comes from within, into the front and transforms the nature of mind, life and body into its values and truth.	Jeevan ஜீவன் ; Bindu Sakthan விந்து சத்தன்; Soul's field of consciousness or Anma Cit Sabha ஆன்ம சிற்சபை அல்லது ஆன்ம அறிவே சபை. NOTE The terms Sāmānya Jeevan, jeevan, uyir have to be understood according to the context as the evolving soul or the evolved one. Uyir means in another context life the vital when it occurs as the middle term as in "body, life (uyir) and consciousness or mind".
5. Living Beings and Creatures of Nature in general	Living beings and creatures, Jeevas	Jeevas ஜீவர்கள்
6. The Instrumental Being such as mental being or mano purusha, vital being or Prana purusha, physical being or annamaya purusha — each separately or all of them taken together as one continuous instrumental being of nature, according to the context.	Same terms used: Mano purusha or mental being or mental soul or soul-in-mind; vital being or soul-in-life; physical being or soul-in-body	Visesha jeevan, i.e. the jeevan of special nature, i.e. instrumental nature such as mind, life and body; e.g. Manojeevan மனோ ஜீவன் ; Visesha jeevan at the throat-centre; Visesha jeevan at the sex centre and so on at the other centres except the ajna or the heart, as the case may be. விசேஷ ஜீவன் கழுத்தில், விசேஷ ஜீவன்லிங்க ஸ்தானத்தில் — இவ்வாறே புருவமத்தி அல்லது இரு

Connotation of terms	Synonymous terms used by Sri Aurobindo and Mother	Corresponding and Synonymous terms used by Swami Ramalingam
		தயம் நீங்கலாக மற்ற ஆதார நிலைகளில் விசேஷ ஜீவன்கள் உள்ளன. புருவமத்தி அல்லது இருதய உள்ளத்தில் சாமான்ய ஜீவன் இருக்கிறது. NOTE Either Ajna or the heart is considered as the soul-centre, i.e. centre for Sāmānya jeevan. The soul is realised in the depth of ajna or the heart.
7. Gods and Goddesses	Gods & Goddesses; Beings and forces; purushas and Shaktis (These gods and goddesses are typal beings without the evolving soul-principle and hence of fixed attributes, qualities and powers.	Shaktargal (gods, Shakta-s) சத்தர்கள்; and Shaktigal (goddesses or Shakti-s female energies or powers of the gods) சத்திகள்
8. Godheads or the great gods, i.e. universal Powers and their female energies	Godheads (they are also typal beings)	Kadavular (the great godheads) கடவுளர்; Karthargal (universal functionaries) கர்த்தர்கள்

SA : SELF, SOUL AND THE EVOLVING SOUL

1. " The Jivatman, spark-soul and psychic being are three different forms of the same reality and they must not be mixed up together, as that confuses the clearness of the inner experience.

The Jivatman or spirit as it is usually called in English is self-existent above the manifested or instrumental being—it is superior to birth and death, always the same, the individual self or Atman. It is the eternal true being of the individual.

The soul is a spark of the Divine which is not seated above the manifested being, but comes down into the manifestation to

support its evolution in the material world. It is at first an undifferentiated power of the Divine Consciousness containing all possibilities which have not yet taken form but to which it is the function of evolution to give form. This spark is there in all living beings, from the lowest to the highest (i. e. in the worms, animals and man).

The psychic being is formed by the soul in its evolution. It supports the mind, vital, body, grows by their experiences, carries the nature from life to life. It is the psychic or caitya purusha. At first it is veiled by mind, vital and body, but as it grows, it becomes capable of coming forward and dominating the mind, life and body; in the ordinary man it depends on them for expression and is not able to take them up and freely use them. The life of the being is animal or human and not divine. When the psychic being can by sadhana (i.e. spiritual discipline or yoga) become dominant and freely use its instruments, then the impulse towards the Divine becomes complete and the transformation of mind, vital and body, not merely their liberation, becomes possible.

The Self or Atman being free and superior to birth and death, the experience of the Jivatman and its unity with the supreme or universal Self brings the sense of liberation; it is this which is necessary for the supreme spiritual deliverance ; but for the transformation of the life and nature, the awakening of the psychic being and its rule over the nature are indispensable.

The psychic being realises its oneness with the true being, the Jivatman, but it does not change into it"

(On yoga-Tome II, p. 302-303).

"Both realisations (i. e. of the psychic being and Jivatman) are necessary for this yoga".

2. "The Spirit is the Atman, Brahman, Essential Divine When the One Divine manifests its ever inherent multiplicity, the essential Self or Atman becomes for that manifestation the Central Being (i.e. the individual Self or Jivatman) who presides over the evolution of its personalities and terrestrial lives here; but is itself an eternal portion of the Divine (i. e. the aṁśah Sanātanaḥ of the One according to the Gita) prior to the terrestrial manifestation—parā prakritīr jīvabhūta).

In this lower manifestation, aparā Prakriti, this eternal portion of the Divine appears as the soul, a spark of the Divine Fire (i. e.

soul-essence or soulspark or divine spark or spirit) supporting the individual evolution, supporting the mental, vital and physical being (i.e. the instrumental being in man). The psychic being is the spark growing into a Fire, evolving with the growth of consciousness. The psychic being is therefore evolutionary, not like the Jivatman prior to the evolution.

But man is not aware of the Self or Jivatman, he is aware only of his ego, or he is aware of the mental being (i.e. mano purusha or mano jeevan) which controls the life and the body. But more deeply he becomes aware of his soul or psychic being as his true centre, the Purusha in the heart ; the psychic is the central being in the evolution; it proceeds from and represents the jivatman, the eternal portion of the Divine. When there is the full Consciousness (i.e. with the full growth of the evolved psychic being), the Jivatman and the psychic being join together.

The ego is a formation of Nature; but it is not a formation of physical nature alone, therefore it does not cease with the body. There is a mental and vital ego also" (*Ibid*, p. 300-301).

"The base of the material consciousness here is not only the Ignorance, but the Inconscience—that is, the consciousness is involved in form of Matter and energy of Matter. It is not only the material consciousness but the vital and the mental too that are separated from the Truth by the Ignorance" (*Ibid*, p. 301).

"The soul, representative of the central being, is a spark of the Divine supporting all individual existence in Nature ; the psychic being is a conscious form of that soul growing in the evolution—in the persistent process that develops first life in Matter, mind in life, until finally mind can develop into overmind and overmind into the supramental Truth. The soul supports the nature in its evolution through these grades, but is itself not any of these things.

The lower Nature, apara prakriti, is this external objective, and superficial subjective apparent Nature which manifests all these minds, lives and bodies. The supreme Nature, parā prakriti, concealed behind it is the very nature of the Divine—a supreme Consciousness—Force which manifests the multiple Divine as the Many. These Many are in themselves eternal selves of the Supreme in his supreme Nature, parā prakriti. Here in relation to this world they appear as the Jivatmas supporting the evolution of the natural existences, sarva-bhūtāni, in the mutable Becoming which is the life of the Kshara (mobile or mutable)

Purusha. The Jiva (or Jivatma) and the creatures, sarva-bhūtāni are not the same thing. The Jivatmas really stand above the creation even though concerned in it; the natural existences, sarva-bhutani, are the creatures of Nature, Man, bird, beast, reptile are natural existences, but the individual Self in them is not even for a moment characteristically man, bird, beast or reptile; in its evolution it is the same through all these changes, a spiritual being that consents to the play of Nature.

What is original and eternal for ever in the Divine is the Being, what is developed in consciousness, conditions, forces, forms, etc., by the Divine Power is the Becoming. The eternal Divine is the Being; the universe in Time and all that is apparent in it is a becoming. The eternal Being in its superior nature, Parā Prakriti, is at once One and Many; but the eternal Multiplicity of the Divine when it stands behind the created existences, sarva-bhūtāni, appears as (or as we say, become) the Jiva, parā Prakritīr jīvabhūta. In the psychic, on the other hand, there are two aspects, the psychic existence or soul behind and in front the form of individuality it takes in its evolution in Nature.

The soul or psyche is immutable only in the sense that it contains all the possibilities of the Divine within it, but it has to evolve them and in its evolution it assumes the form of a developing psychic individual evolving in the manifestation the individual Prakriti and taking part in the evolution. It is the spark of the Divine Fire that grows behind the mind, vital and physical by means of the psychic being until it is able to transform the Prakriti of Ignorance into a Prakriti of Knowledge. This evolving psychic being is not therefore at any time all that the soul or essential psychic existence bears within it; it temporalises and individualises what is eternal in potentiality, transcendent in essence, in this projection of the spirit.

The central being is the being which presides over the different births one after the other, but is itself unborn, for it does not descend into the being but is above it—it holds together the mental, vital and physical being and all the various parts of the personality and it controls the life either through the mental being and the mental thought and will or through the psychic, whichever may happen to be most in front or most powerful in nature. If it does not exercise its control, then the consciousness is in great disorder and every part of the personality acts for itself so that there is no coherence in the thought, feeling or action.

The psychic is not above but behind—its seat is behind the heart, its power is not knowledge but an essential or spiritual

feeling—it has the clearest sense of the Truth and a sort of inherent perception of it which is of the nature of soul-perception and soul-feeling. It is our inmost being and supports all the others, mental, vital, physical but it is also much veiled by them and has to act upon them as an influence rather than by its sovereign right of direct action; its direct action becomes normal and preponderant only at a high stage of development or by yoga. It is not the psychic being which, you feel, gives you the intuitions of things to be or warns you against the results of certain actions; that is some part of the inner being, sometimes the inner mental, sometimes the inner vital, sometimes, it may be, the inner or subtle physical Purusha. The inner being—inner mind, inner vital, inner or subtle physical—knows much that is unknown to the outer mind, the outer vital, the outer physical, for it is in a more direct contact with the secret forces of Nature. The psychic is the inmost being of all; a perception of truth which is inherent in the deepest substance of the consciousness, a sense of the good, true, beautiful, the Divine, is its privilege.

The central being—the Jivatman which is not born nor evolves but presides over the individual birth and evolution—puts forward a representative of himself on each plane of the consciousness. On the mental plane it is the true mental being, manomaya purusa, on the vital plane the true vital being, pranamaya purusa, on the physical being, annamaya purusha. Each being, therefore, is, so long as the Ignorance lasts, centred round his mental, vital or physical Purusha, according to the plane on which he predominantly lives, and that is to him his central being. But the true representative all the time is concealed behind the mind, vital and physical—it is the psychic, our inmost being.

When the inmost knowledge begins to come, we become aware of the psychic being within us and it comes forward and leads the sadhana. We become aware also of the Jivatman, the undivided Self or Spirit above the manifestation of which the psychic is the representative here.

3. "It (the station of the Jivatman) is on the spiritual plane always that is above the mind, but there it is not fixed to any level" (i.e. the Jivatman or the individual self is above the head in the Sahasrara but not fixed to any particular overhead centre or level (*ibid*, p. 301-302).

It (the Jivatman) is one, yet different (i. e. one Jivatman is different from other Jivatmans). The Gita puts it that the Jiva is an "aṁśaḥ sanātanaḥ" of the One (i.e. the eternal portion of the

One Divine). It can also be spoken of as one among many centres of the Universal Being and Consciousness.

Essentially one Jiva has the same nature as all, but in manifestation each puts forth its own line of swabhāva.

"Kūtastha is the akshara Purusha—It is not the Jivatman" (*Ibid*, p. 301-302).

"I have used the words Jiva and Jivatman in these and all passages in exactly the same sense (*ibid*, p. 297).

4. "The word Jiva has two meanings in the Sanskritic tongue—(i) "living creatures", and (ii) "the spirit individualised" and upholding the living being in its evolution from birth to birth. In the latter sense the full term is jivatma—the Atman, spirit or eternal self of the living being. It is spoken of figuratively by the Gita as an eternal portion of the Divine...The multiple Divine is an eternal reality antecedent to the creation here (i.e. in the material universe). An elaborate description of Jivatma would be "the multiple Divine manifested here (i.e. in the material world) as the individual self or spirit of the created being" (*on yoga tome i*, p. 288).

"In the integral view of the Mother, the individual self (i.e. Jivatman) is the Brahman as a conscious focus and centre of its self-knowledge and self-enjoyment and a means of its power and manifestation. The individual self descends into the world (i.e. in this material world) as the soul or psychic being and evolves into its utter free nature. But that is not all. It not only evolves itself but is also the pivot of the evolution of the earth-nature to its intended perfection. From a nature of Ignorance it has to be transmuted into the nature of knowledge. But just as the individual self is necessary as a centre of Consciousness—Force to manifestation of the world (i.e. in and from the high planes of Supermind) out of the multiple One, so also the individual soul is indispensable, for the evolution of the triple nature of matter, life and mind into the power of supramental substance, force and knowledge—by the tranformation of Matter, Life and Mind by the release and operation in the term of the Supermind" (From an article of the Ashram Journal by Sri M.P. Pandit).

5. "The soul, representative of the central being, is a spark of the Divine supporting all individual experiences in Nature; the psychic being is a conscious form of that soul, growing in evolution—in the persistent process that develops first life in matter, mind in life, until finally mind can develop into overmind and overmind into the supramental Truth. The soul supports the

nature through these grades, but is itself not any of these things" (Tome I — On Yoga — p. 288-289).

"Thus the soul or psychic essence which is the Purusha entering into the evolution and supporting it carries in itself all the divine potentialities, but the individual psychic being which it puts forth as its representative assumes the imperfection of Nature and evolves in it till it has recovered its full psychic essence and unites itself with the Self above of which the soul is the individual projection in the evolution." (Ibid, p. 304).

"The individual self is usually described as a portion of the Transcendent and Cosmic Self" (Ibid, p. 305).

"The psychic being is the soul, the Purusha in the secret heart supporting by its presence the action of the mind, life and body".

"The Atman is the Self or Spirit that remains above, pure and stainless...It is realised as the true being of the individual but also more widely as the same being in all and as the Self in the cosmos. It has also a self-existence above the individual and cosmos and is then called the Paramātma, the Supreme Divine being". (Ibid, p. 312).

"The natural attitude of the psychic being is to feel itself as the child, the Son of God, the Bhakta; it is a portion of the Divine, one in essence, but *in the dynamics of the manifestation there is always even in identity a difference.* The Jivatman, on the contrary, lives in the essence and can merge itself in identity with the Divine; but it too the moment it presides over the dynamics of the manifestation, knows itself as one centre of the multiple Divine, not as the Parameshwara". (Ibid, p. 287-288).

Explaining the spirit, i.e the divine spark or spirit and the psychic being, the Mother observes thus:

"The *psychic being is organised* around the divine spark. The divine spark is one, universal, the same everywhere and in everything, one and infinite, similar to itself. You cannot say that it is a being — it is "the being", if you like, but it is not a being. Naturally if you go back to the origin you can say that there is only one soul, for the origin of all souls is the same, as the origin of the whole universe is the same...whereas the psychic being is an individual personal being with its own experience, its own development, its own growth, its own organisation, only the

organisation as the product of the action of a central divine spark ".

"But the day when an external physical, mental and vital being (i.e. the outer being of man) enters into direct and constant contact with the psychic being, one can say in the same way that the physical being of the person is organised by the central divine consciousness .." "...It can be said that there is a possibility of the psychic consciousness in Matter—the diffusion of the divine Consciousness has no other object;...It can be said therefore that the Origin of Soul is also in the atom, in all the elements constituting the atom, but it is only the Origin ".

"...when it is fully formed, the psychic being has a distinct form...each psychic being is different from another — they are not all cut out, moulded in the same pattern. They are different, they have each an individuality, a personality ". (Bulletin Nov.' 64, p. 59—60).

"What comes is a psychic being in formation, more or less formed and here, there are all the stages of formation from the spark becoming a little light up to the fully formed being and that extends over thousands of years ". (Bulletin, Nov.' 60).

"And this psychic being gives man true love, charity, compassion, a deep kindness which compensate for all his external defects ". (Bulletin, Aug.' 59).

"The true spiritual life begins when one is in communion with the Divine in the psychic...when one is united with one's psychic being and conscious of the Divine Presence, when one gets the impulse for action from this divine Presence, when one's will has become a conscious collaborator with the divine will, than that is the starting point " (Bulletin, Aug.' 56 p. 93).

"... This wonderful thing, the divine presence in matter which is the origin of the formation of the psychic being belongs to the terrestrial life alone. This terrestrial world in the midst of all the stars and all the worlds was formed to become the symbol of the universe and to be a point of concentration for the work of transformation, of divine transmutation. It is for this reason that in this matter which was in the midst of all universal matter perhaps the most obscure and the most inconscient, the Divine Consciousness cast itself and became embodied directly from the Supreme Origin without passing through anything intermediary. Thus, the two extremes touch each other, the Supreme

and the most inconscient, and the circle of the universe closes itself. That is why terrestrial life is the most convenient, so to say, or the quickest way to become conscious of the Divine."

It is so true that the great cosmic individualities (i.e. gods) when they wish to get converted or united with the Supreme take a physical body..." It is easier to come down into a human body and find the Divine Presence there. It is like the serpent biting the tail if you want to unite with the Divine, it is easier to get into the tail rather than go all the way round, since the head is biting the tail." (Bulletin, April '60, p. 84-85).

"This work of organising your being and all its movements and all its elements around the central consciousness and Presence......this work, this harmonisation and this organisation of the being around the divine centre can be done only in a physical body and upon the earth. This is indeed the essential and primary reason of the physical life. Because as soon as you leave the physical body you can no more do the work. And what is still more remarkable is that only human being have at the centre within them a divine Presence in the psychic being. This work of self-development and self-organisation and awareness of all the elements of the being is not available to the beings of the vital world, for example, nor to the beings of the mental world, nor even to the beings who are usually "gods" (i.e., they are typal beings without the evolving soul-principle); when these want to do the work, when truly they want to organise themselves and become completely conscious they have to take a human body" (Bulletin, Aug. '60).

The following passages of Sri Aurobindo deal with the psychic world of internatal rest and on the various meanings of the word "soul" used according to the context.

"The psychic being stands behind mind, life and body, supporting them; so also the psychic world is not one world in the scale like the mental, vital or physical worlds, but stands behind all these and it is there that the souls evolving here retire for the time between life and life. If the psychic were only one principle in the rising order of body, life and mind on a par with the others and placed somewhere in the scale on the same footing as the others, it could not be the soul of all the rest, the divine element making the evolution of the others possible and using them as instruments for a growth through cosmic experience towards the Divine. So also the psychic world cannot be one among the other worlds...." (On Yoga Tome I, p. 447-448).

"Again what do you mean by a soul? My proposition simply meant that there is no existence which has not the support of something of the Divine behind it. But the word soul has various meanings according to the context; it may mean the Purusha supporting the formation of Prakriti, which we call a being (i.e. for example a mental purusha or being in a mental Prakriti or nature), though the proper word would be rather becoming; it may mean, on the other hand, specifically the psychic being in an evolutionary creature like man; it may mean the spark of the Divine which has been put into Matter by the descent of the Divine [into the material world and which upholds all evolving formations here. There is and can be no psychic being in a non-evolutionary creature like the Asura (i.e. a vital being of the vital nature in the vital world); there can be none in a god (i.e. a mental god or a vital god) who does not need one for his existence. But what the god has is a Purusha and a Prakriti or Energy of nature of that Purusha. If any being of the typal worlds (i.e. gods and asuras of the mental vital worlds for example) wants to evolve, he has to come down to earth and take a human body and accept to share in the evolution. It is because they do not want to do this that the vital beings try to posses men so that they may enjoy the materialities of physical life without having the burden of the evolution or the process of conversion in which it culminates. I hope this is clear and solves the difficulty." (Yoga Tome I—p. 391).

"The soul of a plant or an animal is not altogether dormant — only its means of expression are less developed than those of a human being. There is much that is psychic in the plant, much that is psychic in the animal. The plant has only the vital-physical evolved in its form, so it cannot express itself; the animal has a vital mind and can, but its consciousness is limited and its experiences are limited, so the psychic essence has a less developed consciousness and experience than is present or at least possible in man. All the same, animals have a soul and can respond very readily to the psychic in man". Sri Aurobindo further explains the soul's journey after death.

The ghost is of course not the soul. It is either the man appearing in his vital body or it is a fragment of his vital that is seized on by some vital force or being. The vital part of us normally exists after the dissolution of the body (i.e. after death) for sometime and passes away into the vital plane where it remains till the vital sheath dissolves. Afterwards it (i.e. the soul) passes, if it is mentally evolved in the mental sheath to some mental

world, and finally the psychic leaves its mental sheath also, and goes to its place of rest (i.e. in the psychic world). If the mental is strongly developed, then the mental part of us can remain; so also can the vital, provided they are organised by and centred round the true psychic being—for they then share the immortality of the psychic. Otherwise the psychic draws mind and life into itself and enters into an internatal quiescence" (on Yoga Tome I, p. 310-311)

"Beyond these subtle—physical planes of experience and the life—worlds there are also mental or spiritualmental planes to which the soul seems to have an internatal access and into which it may pursue its internatal journey; but it is not likely to live consciously there, if there has not been a sufficient mental or soul development in this life. For these levels must normally be the highest the evolving being can internatally inhabit, since one who has not gone beyond the mental rung in the ladder of being would not be able to ascend to any supramental or overmental state; or if he had so developed as to over-leap the mental level and could attain so far, it might not be possible for him to return (i.e. into a new birth) so long as the physical evolution has not developed here an organisation of an overmental or supramental life in Matter." (Life Divine, p. 713).

"...There must then be a final resort to a plane of pure psychic existence in which the soul would await rebirth; there it could assimilate the energies of its past experience and life (i.e. assimilate in latent memory the essence of its personality and its mental, vital and physical experiences) and prepare its future" (i.e. for its future terrestrial birth)" (Life divine, p. 713).

"For when we say that the soul on earth evolves successively the physical, the vital, the mental, the spiritual being, we do not mean that it creates them and that they had no previous existence. On the contrary what it does is to manifest these principles of its spiritual entity under the conditions imposed by a world of physical Nature; this manifestation takes the form of a structure of frontal personality which is a translation of the inner self into the terms and possibilities of the physical existence. In fact, we must accept the ancient idea that man has within him not only the physical soul or Purusha (i.e. annamaya purusha) with its appropriate nature, but a vital (pranamaya purusha), a mental (manomaya purusha), a psychic (chaitya purusha), a supramental (Vijnanamaya purusha), a supreme spiritual being (Anandamaya purusha) and either the whole or the greater presence or force of them is

concealed in his subliminal, or latent and unformulated in his superconscient parts.... " (Life divine, p. 715-716).

8. " It is that secret spirit or divinity of Self in us which is imperishable, because it is unborn and eternal. The psychic entity within, its representative, the spiritual individual in us, is the Person that we are ; but the " I " of this moment, the " I " of this life is only a formation, a temporary personality of this inner Person....It is the inner Person (i.e. soul, the psychic being) that survives death, even as it pre-exists before birth ; for this constant survival is a rendering of the eternity of our timeless spirit into the terms of Time ". (Life divine, American Edition, p. 731).

9. " In the spiritual knowledge of self there are three steps of its self-achievement which are at the same time three parts of the one knowledge. The first is the discovery of the soul, not the outer soul of thought and emotion and desire, but the secret psychic entity within, the divine element within us. When that becomes dominant over the nature, when we are consciously the soul and when mind, life and body take their true place as its instruments, we are aware of a guide within that knows the truth, the good, the true delight and beauty of existence, controls heart and intellect by its luminous law and leads our life and being towards spiritual completeness. Even within the obscure workings of the Ignorance, we have then a witness who discerns, a living light that illumines, a will that refuses to be misled and separates the mind's truth from its error, the heart's intimate response from its vibrations to a wrong call and wrong demand upon it, the life's true ardour and plenitude of movement from vital passion and the turbid falsehoods of our vital nature and its dark self-seekings. This is the first step of self-realisation, to enthrone the soul, the divine psychic individual in the place of the ego. The next step is to become aware of the eternal self in us unborn and one with the self of all beings. This self-realisation liberates and universalises even if our action still proceeds in the dynamics of the ignorance, it no longer binds or misleads because our inner being is seated in the light of self-knowledge. The third step is to know the Divine Being who is at once our supreme transcendent Self, the Cosmic Being, foundation of our universality, and the Divinity within of which our psychic being, the true evolving individual in our nature, is a portion, a spark, a flame growing into the eternal Fire from which it was lit and of which it is the witness ever living within us and the conscious instrument of its light and power and joy and beauty. Aware of the Divine as the Master of our being and action, we can learn to become channels of his Shakti, the Divine

Puissance and act according to her dictates or her rule of light and power within us...Even before the dynamic knowledge—Ignorance is removed, while it still remains as an inadequate instrumentation of the spirit, the supreme Shakti or Super—nature can work through us and we can be aware of her workings; but it is then by a *modification* of her light and power so that it can be received and assimilated by the inferior nature of the mind, life and body. But this is not enough; there is needed an entire remoulding of what we are into a way and power of the divine Supernature. The integration of our being cannot be complete unless there is this transformation of the dynamic action; there must be an uplifting and change of the whole mode of Nature itself and not only some illumination and transmutation of the inner ways of the being. An eternal Truth—Consciousness must possess us and sublimate all our natural modes into its own modes of being, knowledge and action; a spontaneous truth—awareness, truth—will, truth—feeling, truth—movement, truth—action can then become the integral law of our nature." (Life Divine, American Edition, p. 560-562).

10. "The true soul secret in us—subliminal we have said, but the word is misleading, for this presence is not situated below the threshold of waking mind, but rather burns in the temple of the inmost heart behind the thick screen of an ignorant mind, life and body, not subliminal but behind the veil—this veiled psychic entity is the flame of the Godhead always alight within us, inextinguishable even by that dense unconsciousness of any spiritual self within, which obscures our outward nature. It is a flame born out of the Divine and, luminous inhabitant of the Ignorance, grows in it till it is able to turn it towards the Knowledge. It is the concealed Witness and Control, the hidden Guide, the Daemon of Socrates, the inner light or inner voice of the mystic. It is that which endures and is imperishable in us from birth to birth, untouched by death, decay or corruption, an indestructible spark of Divine. Not the unborn Self or Atman, for the Self even in presiding over the existence of the individual is aware of its universality and transcendence, it is yet its deputy in the forms of Nature, the individual soul caitya purusha supporting mind, life and body, standing behind the mental, the vital, the subtle—physical being in us and watching and profiting by their development and experience. These other person power in man, these beings (i.e. mental being, vital being and subtle—physical being) of his being (i.e. soul) are also veiled in their true entity, but they put forward temporary personalities which compose our outer individuality and whose combined superficial action and appear-

ance of status we call ourselves : this inmost entity also (i.e. the soul—spark or psychic entity), taking form in us as the psychic person puts forward a psychic personality which changes, grows, develops from life to life ; for this is the traveller between birth and death, and between death and birth, our nature parts are only its manifold and changing vesture." (Life Divine, p. 207-208).

11. "The psychic being can at first exercise only a concealed and partial and indirect action through the mind, the life and the body, since it is these parts of Nature that have to be developed as its instruments of self-expression, and it is long confined by their evolution. Missioned to lead man in the Ignorance towards the light of the Divine Consciousness, it takes the essence of all experience in the Ignorance to form a nucleus of soul-growth in the nature ; the rest it turns into material for the future growth of the instruments which it has to use until they are ready to be a luminous instrumentation of the Divine. It is this secret psychic entity which is the true original Conscience in us deeper than the constructed and conventional conscience of the moralist, for it is this which points always towards Truth and Right and Beauty, towards Love and Harmony and all that is a divine possibility in us, and persists till these things become the major need of our nature. It is the psychic personality in us that flowers as the saint, the sage, the seer ; when it reaches its full strength, it turns the being towards the Knowledge of Self and the Divine, towards the Supreme Truth, the Supreme Good, the Supreme Beauty, Love and Bliss, the divine heights and largenesses, and open us to the touch of spiritual sympathy, universality, oneness. On the contrary where the psychic personality is weak, crude or ill-developed, the finer parts and movements in us are lacking or poor in character and power, even though the mind may be forceful and brilliant, the heart of vital emotions hard and strong and masterful, the life-force dominant and successful, the bodily existence rich and fortunate and an apparent lord and victor. It is then the outer desire-soul, the pseudo-psychic entity that reigns and we mistake its misinterpretations of psychic suggestion and aspiration, its ideas and ideals, its desires and yearnings for true soul-stuff and wealth of spiritual experience. If the secret psychic Person can come forward into the front and, replacing the desire-soul govern overtly and entirely and not only partially and from behind the veil this outer nature of mind, life and body, then these can be cast into soul-images of what is true, right and beautiful and in the end the whole nature can be turned towards the real aim of life, the supreme victory, the ascent into spiritual existence." (Life Divine, p. 208-209).

12. " The word "Psychic" in our ordinary parlance is more often used in reference to this desire-soul than to the true psychic. It is used still more loosely of psychological and other phenomenon of an abnormal or supernormal character which are really connected with the inner mind, inner vital, subtlephysical being subliminal in us and are not at all direct operations of the psyche. Even such phenomenon as materialisation and dematerialisation are included, though, if established, they evidently are not soul-action and would not shed any light upon the nature or existence of the psychic entity, but would rather be an abnormal action of an occult subtle physical energy intervening in the ordinary status of the gross body of things, reducing it to its own subtle condition and again reconstituting it in the terms of gross matter. " (Life Divine, p. 208-209).

NOTE

Sri Aurobindo is reported by one Cidanandan (March '72 ' Mother India ' issue) to have quoted an incident of a yogi in a closed room dematerialising and absorbing his gross body in his subtle-physical and passing through the wall and coming out and again projecting or materialising the gross body from out of the subtle-physical. We may add that some saints and yogis have dematerialised their body by way of its final dissolution which amounts to death in another form. They will not be seen bodily any more. That is to say they would not leave any trace of bodily remains in such disappearance. This kind of dematerialisation or rather a dematerialised dissolution of body has to be distinguished from the phenomenon of dematerialisation and materialisation while in life. The final dematerialised dissolution in the case of Swami Ramalingam is uniquely distinguished, as it was done after attaining a deathless body by its complete transformation and it was meant as a sacrifice for the manifestation of the divine light on the earth.

13. " For the psychic being came into Nature from the Self, the Divine, and it can turn back from Nature to the silent Divine through the silence of the Self and a supreme spiritual immobility. Again, an eternal portion of the Divine (i.e. aṁśa Sanātana — Gita) this part is, by the law of the Infinite, inseparable from its Divine Whole, this part is indeed itself that whole, except in its frontal appearance, its frontal separative self-experience ; it may awaken to that reality and plunge into it to the apparent extinction or at least the merging of the individual existence. A small nucleus here in the mass of our ignorant nature, so that it is described in the Upanishad as no bigger than a man's thumb, it can by the spiritual influx enlarge itself and embrace the whole world

with the heart and mind in an intimate communion or oneness. Or it may be aware of its eternal companion and elect to live for ever in His Presence, in an imperishable union and oneness as the eternal lover with the eternal Beloved which of all spiritual experiences is the most intense in beauty and rapture. All these are great and splendid achievements of our spiritual self-finding but they are not necessarily the last end and entire consummation; more is possible.

For these are achievements of the spiritual mind in man; they are movements of that mind passing beyond itself, but on its own plane, into the splendours of the Spirit. But beyond this movement of spiritual Mind is the higher experience of the Supermind Truth–Consciousness; there these opposites (i.e. Silence of the Divine or Nirguna Brahman, and Divine Dynamis or Saguna Brahman) and these partialities (i.e. the Impersonal Existence or the Divine Person experienced as the sole truth and the other as its aspect) are relinquished in the rich totality of a supreme and integral realisation of the eternal Being. It is this that is the aim we have conceived, the consummation of our existence here by an ascent to the supramental Truth—Consciousness and its descent into our nature. The psychic transformation after rising into the spiritual change has then to be completed, integralised, exceeded into and uplifted by a supramental transformation which lifts it to the summit of the ascending endeavour" (i.e. the triple nature of mind, life and body is first transformed into the values of soul, i.e. the truth, the good, the beautiful by bringing the soul into the frontal nature, then similarly transformed into the values of Spirit in the spirtual mind by ascending into it and bringing down its forces into the nature and, finally into the values of Supramental Truth—Consciousness in the Supermind by a similar process)". (Life Divine, p. 209-210).

"In the first place, since this is the individual soul in Nature, it can open to the hidden diviner ranges of our being and receive and reflect their light and power and power and experience, but another, a spiritual transformation (i.e. second stage of transformation) from above is needed for us to possess our self in its universality and transcendence" (Life Divine, p. 209)

"Only the descent of Supermind with its perfect unity of Truth-Knowledge and Truth-Will (i.e. third and final stage of Transformation) can establish in the outer as in the inner experience the harmony of the Spirit; for it alone can turn the values of the Ignorance entirely into the values of the Knowledge". (Life Divine, p. 211-212)

14. "In Supermind is the integrating Light, the consummating Force, the wide entry into the supreme Ananda; the psychic being, uplifted by that Light and Force can unite itself with the original Delight of existence (i.e. Ananda) from which it came...it can recast the contacts of existence in the world into the terms of the Divine Ananda" (Life Divine, p. 212)

SR : SELF, SOUL AND THE EVOLVING SOUL

The following songs of the Swami and the passages from his prose writings and oral teachings from the Book of Upadesha have been gathered for explaining his standpoint in regard to the self, soul and evolving psychic being.

1. "How shall I address Thee, O my Lord, who hast showered grace on me and taken me into Thy possession and rule *என்னை ஆண்டருளிய நினையே*?. Shall I address Thee as the inseparable great Light of my heart? Or as the Father of my soul? Or as the Mother of my soul? Or as the Bliss? Or as the Lord of my soul *என் உயிர்த் தலைவனே?* Or as the unique Amrita that has brought up and developed my soul *என் உயிர் வளர்க்கும் தனி அமுது* Or as my Friend? Or as the Unique Essence or Source of me as a being of existence *ஒரு வாழ்வின் தனி முதல்?*"

என் உளம் பிரியாப் பேர் ஒளி என்கோ
என் உயிர்த் தந்தையே என்கோ
என் உயிர்த்தாயே இன்பமே என்கோ
என் உயிர்த் தலைவனே என்கோ
என் உயிர் வளர்க்கும் தனி அமுது என்கோ
என்னுடைய நண்பனே என்கோ
என் ஒரு வாழ்வின் தனி முதல் என்கோ
என்னை ஆண்டருளிய நினையே

—*ஆண்டவருளிய அருமையை வியத்தல்*
(11—29—10)

NOTE :

In the above stanza, the Divine Presence as the Origin of one's soul (*உயிர்* uyir, the soul) and as the cause for its growth and development are referred to. The individuality of the soul is also indicated. It is also seen that in the fully evolved psychic being, the Divine abides as its Lord.

2. "O Lord! Thou hast become the Soul of soul in the harmonious and exceilent Godlen World of Truth-Knowledge (Pon Ambalam or apprehending Supermind) by Thy Play of Grace, giving insatiable Bliss".

"O my soul! O Soul of my sweet soul! O my consciousness! O Consciousness of my consciousness!..."

"O Light that shines as the Soul of my soul of form!... O God of Vast Grace-Light who has become Peru Veli, the Vastness of formless Space (i.e. Supramental Vastness) and the (spaceless) Infinity that contains or manifests the said Vast Space (i.e. at the summit supermind) and Thou transcend into the Infinity of Existence Beyond.

"O Universal Lord who playeth in the harmonious Golden World of Truth-Knowledge! By Thy Play of Grace Thou hast become Light in and of all the souls or beings"

"O Lord who hast become my soul, come, come! O Lord who has become a sweet Soul within my soul, come, come! O Lord of my soul come, come!

"O Soul of my soul come, come to play! O Thou who abideth in my heart, come, come to play! O My Lord, O Husband of my soul, come to play!"

"விஞ்சு பொன் அணி அம்பலத்து அருள் நடம் விளைத்து உயிர்க்கு உயிராகி
எஞ்சுறாத பேர் இன்பு அருள்கின்ற இறைவா!"
— திருமுன் விண்ணப்பம் (11—4—3)

"என்னுயிரே எனது இன்னுயிர்க்கு உயிரே
என் அறிவே எனது அறிவினுக்கு அறிவே...."
— சற்குருமணிமாலை (11—2—3)

"உருவுடை என் உயிர்க்கு உயிராய் ஒளிர்கின்ற ஒளியே
அருவுடைய பெருவெளியாய் அது விளங்கு வெளியாய்
அப்பாலும் ஆய் நிறைந்த அருட்பெருஞ் சோதியனே..."
— சிவதரிசனம் (11—12—1)

ஒப்பு: பெருவெளி அதனைப் பெருஞ்சுக வெளியில்
அருளுறவகுத்த அருட்பெருஞ் ஜோதி
— ஜோதி அகடல் (12—1—283)

"ஓங்கு பொன் அணி அம்பலத்து அருள்நடம் உயிர்க்கெல்லாம் ஒளி வண்ணப்
பாங்கு மேவ நின்றாடல் செய் இறைவ..."
— திருமுன் விண்ணப்பம் (11—4—4)

" என்னுயிராகி என் தன் உயிர்க்குள்ளே
ஓர் இன்னுயிராயினீர் வாரீர்
என்னுயிர் நாதரே வாரீர்... "

— அம்பலவாணர் வருகை கீர்த்தனை (1—4—2—63)

" என்னுயிருக்கு உயிரானீர் ஆடவாரீர் ..
என்னுடைய உள்ளத்திலிருந்தீர் ஆடவாரீர்...
என்னுடைய நாயகரே ஆடவாரீர்... "

— அம்பலவாணர் ஆடவருகை (1—4—3—11)

NOTE:

The above stanzas clearly speak of the Lord of the Heart as the Divine in one's soul and that the Divine Himself has become each soul which is one invidual centre (among the many centres) of manifestation. Both the psychic being (i.e. the evolved soul herein) and the Divine Presence in the soul are addressed. The divine Presence is also referred to as the Divine Consciousness. Soul of soul also means in effect the individual Self above the head, i.e. the individual Divine or divine portion presiding over soul, its deputy within the heart in the field of evolution. This individual Self is always one with the supreme Divine, the supreme Self—the same Self in all beings which is at once transcendental, universal and individual. In fact, it is the Divine who has become the individual Self, so He is spoken of as the Soul of soul.

3. "O Lord, O Ambrosia in the heart! O Ambrosia which is the beginningless origin and relation of my soul!"

"O self-existent original Light without beginning and end!... The Light that shines in all living beings".

"O God of the Light of Cit Ambalam (the comprehending supermind)! O Player of purity! Thou abideth in my heart for ever...Thou hast become the Mother, Father and benevolent Guru of my soul..."

"O precious Gem (of Light)! Thou art the Soul of the persistently living soul, full of bliss ".

"O Vast Grace-Light that hast made my heart as the Sabha, the field of play of Truth-Knowledge and reside in it giving me Thy refuge ".

"O Grace-Flame of Truth! மெய் அருட் கனலே, Thou hast manifested the White Light so as to make the Light of soul manifest, and the inner Light grow "

"O Lord of Truth! Thou art present in the Ajna (here it is the soul-centre deep behind the mind) as possessed by the heart of love and hast manifested everywhere at all levels of being, the inmost, inner, outer and the outermost".

"O Stable Light that has manifested in the inmost heart and in the inner and outer levels and also in the outermost level of nature!..."

"உள்ளத்தினுள்ளாம் மருந்து — என்தன்
உயிருக்கு அனாதி உறவாம் மருந்து"
— ஞான மருந்து (1—5—2—14)

"ஆதி ஈறு இல்லா முற்சோதி...
எல்லா உயிர்களினுள்ளும் ஒளிர்கின்ற ஜோதி..."
— சிவ சிவ ஜோதி (1—5—3—4)

"தாயாகி என் உயிர்த் தந்தையுமாகி என் சற்குருவாய்...
...என் உளம் மன்னுகின்ற
தூய திரு நடராயா சிற்றம்பலச் சோதியனே
— சிவானந்தம் பற்று (12—14—5)

"மன்னுயிர்க்கு உயிராகி இன்பமுமாய் நிறைந்த மணியே"
— அருள் விளக்க மாலை (11—36—60)

"சபை எனது உளம் எனத்தான் அமர்ந்து எனக்கே
அபயம் அளித்தது ஓர் அருட்பெருஞ் சோதி"
— ஜோதி அகவல் (12—1—778)

"உள் ஒளி ஓங்கிட உயிர் ஒளி விளங்கிட
வெண் ஒளி காட்டிய மெய் அருட் கனலே"
— ஜோதி அகவல் (12—1—770)

"அகம் புறம் அகப்புறம் புறப்புறம் நிறைந்தே ..
உளம் கொள் சிற்சபை நடு விளங்கும் மெய்பதியே"
— சற்குரு மணிமாலை (11—2—20)

"என்னுளத்து அகத்தும் புறத்தும் உட்புறத்தும்
இயல் புறப்புறத்திலும் விளங்கி
மன்னிய சோதி..."
— பிள்ளைப்பெரு விண்ணப்பம் (10—2—13—126)

NOTE:

In the above stanzas the Swami refers to the divine spark or soul-essence in all the living beings and creatures. It is the supramental Light that possesses the heart, mind and soul and makes

them the field of its play ; in fact, it manifests in all levels of the being from the inmost to the outermost, from the soul to the body. According to the Swami, soul-centre can be reached or realised in the mind or the heart. " Agam Anma"—the soul is the inmost... The Swami gives importance to Ajna centre as it is the most conscious centre in man where the divine flame Agni burns and in evidence he points out that the forehead is the place where no hair can grow because of the fire within. However, he insists that the mind of the Ajna should be possessed by heart of love and compassion உளம் கொள் சிற்சபை for realising the psychic being or the soul (not mental soul or mental Purusha) at the Ajna. He does not exclude the possibility of realising soul in the heart, as the heart is its abode as seen in several songs above. In fact the true heart is where the soul dwells. It is deep behind the heart of feelings or the mind as possessed by heart of love.

The Mother, Sri Aurobindo Ashram, has observed that the soul is generally realised in the heart. " Generally " it is in the heart, behind the solar plexus, that you find the luminous presence (i.e. the psychic being or soul) ". (Bulletin, Feb. 1971, p. 59)

In fact, according to Sri Aurobindo, a developed soul can, in yoga, rise up and take its station above the head. So according to the evolutionary stage of one's being the soul is revealed behind the heart or mind, as the case may be, in the case of men; The soul-spark is hidden behind the vital in the case of animals; The psychic spark is found even in plants and remains obscurely hidden and involved in the depths of Matter also.

" The Swami describes the four-fold discipline according to the inmost, inner, outer and outermost levels of the being. The discipline of Indriyas the senses of knowledge and action in the outermost level includes bodily actions and purifications ; the discipline of Karaṇa or instruments in the outer level include purification and concentration of mind particularly at the ajna and purification of the vital, eliminating desires and making mind and the vital satwic (i.e. luminously peaceful) in nature; the discipline of jeevan, the inner being (as influenced by the inmost soul) is to cultivate equality with all human beings and take them as one's own, irrespective of the distinctions of nationality, race, religion, caste and community, family and hereditary nobilities of social prestige ; the discipline of the soul is to become one with the all—pervading divine Spirit, the universal All—existence who is the essence in all living beings and creatures" (Upadesha, p. 49-51)

Pinda, according to the Swami, is also the subconscient. He considers the centres below the throat as belonging to Pinda and the centres above the throat as more universal and belonging more properly to Anda. The Swami considers Pinda as wider than Anda; so Pinda here denotes the subconscient. Thus, it would be seen that the causal manifestation in evolution of life takes place at ajna, the forehead centre, i.e. mind-cum soul-centre, which is in the Anda; and the effectual manifestation in the four levels of Pinda in the subconscient. Heart centre comes in the Pinda (Upadesha, p. 74 & 31).

This is a simple classification. A more complex classification is given also and in this the cosmic and the subconscient (i.e. Anda and Pinda) join and combine to make formulations at the various centres of the human system. Thus, we have Sahasrāra as Anda in Anda (cosmic world contained in the World beyond, i.e. in the Superconscient World), Ajna as Pinda in Anda (the body contained in the Cosmic World; or the sub-conscient contained in the Cosmic), stomach as Pinda (the body proper or the Subconscient). Mooladhara (or special bese) as Anda in Pinda (the cosmic world contained in the subconscient and the Inconscient). The centres below Mooladhara up to the feet are Considered by the Swami as Pinda in Pinda i.e., they become increasingly subconscient leading into the Inconscient at the base or below the sole of feet. Pinda, the subconscient realm and the material Inconscient is considered wider than Anda, the cosmic worlds of Ignorance. The Swami considered the Karma Sthāna (i.e. centre possibly relating to physical action and fate and destiny) as located between anus and the feet and that the anus is the Naraka Sthāna (the sub-conscient centre) where god of death resides on its left. (Ibid, p. 31).

By another classification Pinda and Anda are distinguished as the indindual and universal. The Swami makes a four-fold distinction of the levels of the individual being in Pinda, the human system with its body (which has its basis in the subconscient) and of the corresponding levels in Anda, the universal Nature.

" The Divine Light shines in four levels, the inmost, inner, outer and the outermost. In Pinda, the human system, anma, the soul (i.e. the divine spirit in man) is the inmost அகம் ஆன்மா, and its consciousness ஆன்ம அறிவு knows the truth (i.e. the essential truth) of a thing; jeevan (i.e. the evolving psychic being put forth by the divine spirit or soul—spark) is the inner being ஜீவன், and its consciousness ஜீவ அறிவு knows the use of a thing; the outer is the instrumental nature, karaṇa கரணங்கள் (i.e. mental and vital instruments or faculties), and its consciousness knows by discrimination of mind about the

name and form, and qualities, good or bad, of a thing ; the outermost (i.e. the body and its senses) is of the bodily sense organs-Indriyas such as eye, and its perceptive knowledge is to perceive a thing by perception without mental discrimination as to the name, form and qualities good or bad of the thing. Similarly there can be visions seen by the inmost soul, the inner jeevan, and by the outer instrumental being. So too in Anda the universal Nature, Agni is the inmost (corresponding to the inmost soul), sun the inner (corresponding to the inner jeevan), moon the outer (corresponding to the outer being), and stars the outermost (corresponding to the outermost being)...Now the causal manifestation (Kāraṇa) of the divine Light takes place in Pinda the human body, at Ajna, the mid centre between the eyebrows (i.e. ajna as the mind-cum soul-centre) ; and for Anda the universal, in Paramākāśa, the supreme Ether of Sky or Space (i.e. the supramental world—the divine Light here in Paramākāśa is of the nature of Light within Light). The causal-effectual manifestation (Kārya-Kāraṇa) takes place in Sarvayoni, i.e. in the Womb of all created beings and things in the bindu of lightning and in the nada of thunder (i.e. bindu, the point or cocentration of light, and nada, the vibration of sound, make the causal-effectual relationship and bring forth the creation ; lightning and thunder are here shown as examples possibly of the outer phenomenal nature or the effectual manifestation).

" The Light of the universal Soul or Spirit is the Jnana Sabha or Cit Sabha the field or world of play of Truth—Consciousness (i.e. the comprehensive Supermind) ; the Light within that light is the divine Spirit, God the supreme Being (i.e. the One-in-One or the Supreme Infinite Light-in-the Universal Light). The dance or play of movement of this inner light of the Divine is called the dance or play of the World of Knowledge (Jnana Akasa Natanam or Ananda Natanam, i.e. the Will of the Divine Knowledge in manifestation) which is the blissful dance of the divine dancer, Nataraja (i.e. the Supramental Ishwara)...So too in Pinda (the human system and/or the subconscient and the material inconscient) anma akasa, the sky or space of the soul or souls (i.e. the inmost part) is called the golden Sabha, the golden field of Truth—Knowledge, and jeeva akasa, the sky or space of jeeva or jeevas (i.e. the inner being jeevan or evolving psychic being) is the Rajata Sabha or silver sabha (i.e. luminous silver whitish field by way of comparison). Thus, the divine Spirit or God has integrally manifested by its integral Conscious Force *கடவுள் பூரண இயற்கை விளக்கம்* in the effectual, causal and causal-effectual levels of manifestation and especially at the said important mine places, four in the Pinda (Pinda, i.e. the field of evolution) and five in the Anda (i.e. the universal planes including paramākāśa, the supermind, the super-causal Source) "

— (Compiled from passages of a broken continuity, from the Book of Upadesha as recorded by disciples—Book of Oral Teachings, p. 15-16 ; see also p. 101 on "Agni, Sun and Moon")

NOTE

Paramākāśa the transcendent and universal supermind is the supreme cause for all creation. In the universe Agni is the inmost cause, and in the individual the soul at the Ajna ; Mind (i.e. Moon) seems to be indicated as the causal-effectual (Kārya Kāraṇa) manifestation ; the effectual manifestation (Kārya) of the inner being jeevan, into the outer levels or into the frontal nature, is represented by sun in the universal nature (see upadesha, p. 101 on Agni, Sun and Moon). Now, in relation to the super-causal source of Paramakasa, agni, sun and moon taken together can be denoted as the effectual manifestation in Anda, the universe; but as between themselves inter se, agni becomes Kāraṇa the causal, moon Kārya Kāraṇa the causal-effectual, and sun Kārya the effectual. (Ibid, p. 101 & 42 & 15-16 on "Agni, Sun and Moon")

Compare the following passages of Sri Aurobindo in regard to the Swami's description of Divine Light within light and the play or Will within that Light.

> "The last step of the ascension would be the surpassing of Overmind itself or its return into its own still greater origin, its conversion into the supramental light of the Divine Gnosis. For there in the supramental Light is the seat of the Divine Truth-Consciousssess that has native in it......the power to organise the works of a Truth".

(Synthesis of Yoga, p. 168, 1955 edition)

NOTE

The supramental Light, the divine Truth-Consciousness and the power for works, correspond respectively with the Swami's above terms namely Light of Jnana Sabha, God within that Light and the Will or movement of play of the Divine. In "Satya Jnana Vinnappam" (Prose p. 129), the Swami refers to them as Satya Jnana Sabha - Satya uru (or form) - Satya Natana.

> "......மேல் குறித்த அகமாகிய ஆன்மப் பிரகாசமே ஞான சபை. அந்தப் பிரகாசத்திற்குள்ளிருக்கும் பிரகாசம் கடவுள். அந்த உள்ளொளியின் அசைவு நடம். இதுதான் ஞானகாச நடனமென்றும் அசைவுற்றதே நடராஜரென்றும்.. சொல்லுகின்றது......"

(உபதேசம், பக். 16)

குறிப்பு: 1. அண்டத்தில் அகம் (எ - று.)

NOTE ON AGNI, SUN AND MOON :

Agni which is hidden in the earth, is the inmost divine principle of the universal Nature. Agni of the universal corresponds to ānma or the ānmākāśa in the pinda i.e., in the heart of man and in the sub-conscient. Agni is described elsewhere (Upadesha p 101) as formless, causal with powers of illumination (of knowledge) and burning (i.e., power of creative and dynamic manifestation), golden, Poorna or perfect and whole (in the possibilities of manifestation) with all the 64 kalās or principles of existence, all-pervading and becoming the light of the soul i.e., as its being and having the soul's consciousness ஆன்ம அறிவு சபை as its fields of play knowledge and Power. Thus this description of Agni corresponds with ānma ākāśa the sky of souls which is also called the golden sabha (but here as in matter or as within the universal Nature of Ignorance).

In the Rig Veda, Agni the mystic Fire is said to be hidden in earth, the material Nature and it rises up in aspiration to reach its own home of Truth which is the supermind above (SA. "Hymns on Agni") As a matter of fact the Swami specifies (Vide upadesha p. 42 and 101 on "Surya, Chandra and Agni") that Agni which has 64 kalas or principles (i.e. considered as poorana) has become now manifest with only 3 kalas while the other kalas are involved within, as a live charcoal is covered and hidden by ashes, but Agni being the Causal principle pervades everywhere". Therefore Agni may be considered as the divine Presence or Spirit imbedded in the inconscient Nature and manifesting in evolution or as the spiritual link between Paramakasa, the supermind above, and Pinda, the field of the subconscient and inconscient matter.

Sun representing jeevan the evolving psychic being is the effectual or karya and moon representing mind, the causal-effectual in the field of Ignorance. To put it in other words, in the field of evolution, Agni the inmost causal principle which is the divine spirit puts forth sun, the evolving psychic being or jeevan, so as to become eventually the most outwardly effectuating agent (karya) as it evolves through Mind, the moon, which is the causal-effectual principle.

We give below the Swami's reference in short hints on "Agni, Sun and Moon" as recorded in oral teachings, p. 101, Upadesha:

"The details of Agni are: formless, causal (Kāraṇa) light illumining and burning; 64 kalās; Poorna Vadivan, i.e. its full or perfect form; all-pervading; golden; soul's consciousness is the sabhā (i.e. the field of play); Soul's light is

the Lord (or psychic light is its being ஆன்ம அறிவுசபை ; ஆன்ம ஒளியே பதி")

The details of the sun are: form; illuminating light and giving heat but not burning; effectual (Karya); 16 kalas; round form (i.e. luminous sphere of sun); Brahmanda Vyapaka (pervading in the physical universe and extending in to the earth and its orbit); five colours; jeeva consciousness (i.e. the consciousness of evolving psychic being) is sabha (the field of play); light of the jeeva is the lord or is its being ஜீவ அறிவு சபை; ஜீவ ஒளியே பதி"

"The five colours of the sun:

White	—	Adi Shakti	—	Anugraha (Grace of evolution)
Green	—	Parā Shakti	—	Tirobhava (Veiling of involution)
Red	—	Iccha Shakti	—	Destruction
Black (i.e. deep blue)	—	Kriya Shakti	—	Maintenance
Gold	—	Jnana Shakti	—	Creation

" The details of the moon are: form-formless (Rupa-arupa— possibly because one side of its sphere is luminous and the other shadowy); causal-effectual (karya-karana); light only as reflecting light (Shoba) but not heating; 12 kalas; 4 kalas to stars (i.e. out of its 16 kalas, 4 kalas given to stars); half round (ardha form — possibly because one half of its surface turned towards the sun); Bahiranda Brahmanda Vyapaka (pervading in the earth and its own orbit around earth, and extending in the physical universe). Its colour is of mixed green and white; mental consciousness is the sabha, its field of play; mental light is its being (i.e. mental being or lord)" மன அறிவு சபை; மன ஒளியே பதி" (Upadesha, p. 101).

In fact, the Swami refers to the covering of the 64 kalās of Agni, as if, by ashes (i.e. involution — Ibid, p. 42-43) and of which eight kalas only are now manifest. He further adds that Sun, symbol of jeevan, the evolving psychic being, has given 4 out of its 16 kalās to moon of the mind; this signifies the evolutionary progress or ingress of the evolving psychic being into the mind. Moon of the mind in turn

has given 4 out of its 16 kalās to stars which represent the outermost being of indriyas or senses and the physical body. Thus the evolution appears to be represented by the symbols of agni, sun, moon and stars in the inmost, inner, outer and outermost levels of human being in the field of terrestrial Nature. Agni has not yet exhausted all the 64 kalās or potentialities of its manifestation. It has revealed or released into manifestation only 8 kalās so far up till now. So the possibility of further evolutionary progress is implied (Vide Upadesha, p. 42). The Swami further clarifies that all the kalās of Agni (manifest and unmanifest) sun, and moon have combined to form the material body (pinda) of 96 kalās or tattvas in the field of Ignorance.

NOTE

As sun here is the effectual principle (karya), so too the five shaktis or powers giving the five colours of sun would be the effectual powers in the field of terrestrial nature as distinguished from their causal source where they become the five forms of the cosmic overmental Mahashakti called also as Para Shakti (see item 101 (5) of "Tatva Lokas" in the Book of Vyakhyana). The five causal powers or energies would be the Shaktis referred to in items 101 to 97 of the said 'Tatva Lokas'. They are namely Parā Shakti, Sukhārambha cit Shakti, Iccha Shakti, Jnana Shakti and kriya Shakti. Adi Shakti of white colour would be derived from Sukharambha Cit Shakti (item 100) and Para Shakti of green colour from the cosmic overmental Mahashakti also called by the same name, "Parā Shakti" (item 101) who veils herself to become the five Shaktis. Beyond Parā Shakti is the Supreme Cit Shakti.

According to Sri Aurobindo, the human system, adhara, has been formed by the cosmic forces working on the subconscient which is below the physical consciousness of man. He considered the centres below the mooladhara as becoming increasingly subsconscient and falling into the darkness of the Inconscient below the feet. Thus, in the above terminology of the Swami, Pinda indicates the subconscient; "Pinda in Pinda" the inconscient.

The Swami has observed in his "Peru Vinnapam" that originally he, i.e. his soul was lying irredeemably in a state of swoon in the Pāsha Mahā Andhakāra the dense darkness of binding limitation (i.e. the subconscient and Inconscient Darkness) for an immeasurable length of time unable to distinguish between "I" and "that" நான், அது (i.e. consciousness and inconscience) and between "before and after" முன், பின் (i.e. time), and by the Lord's Grace it was lifted out of the morass of Darkness in a second of time by a super-causal action (atikāraṇa kriyā) and infused into the super-causal form of

body (atikāraṇa Paguti Uruvu) then by a causal action (kāraṇa kriyā) into the causal form of body (kāraṇa paguti uruvu), further by a super-subtle action (ati sūkshma kriyā) into the supersubtle form of body (ati sūkshma Paguti uruvu), by a subtle action into the subtle form of body (Sūkshuma Paguti Uruvu), and by the action of beings and forces (gods and goddesses or Shakti and Shaktar) of Paratva into the bhuta form of body (bhūta uruvu), and finally by the action of beings and forces of aparatva (the lower Nature) into the gross physical body (bhautika vaḍivu) in a second of time. (See Prose "Peru Vinnappam", p. 123).

NOTE

The above passage shows that soul in the evolution has its foundation or roots in the material inconscient, i.e. matter or in the Inconscient Darkness itself (due to its original descent by involution or fall). It is lifted out of it by the Divine Grace to begin the evolutionary journey from existences of matter (such as hill and stone or pebble) into plant-life, animal life and human life (Prose, p. 116 & 123). The Swami seemed to have become aware now of a six-fold embodiment when his soul came down (possibly from the psychic world of rest or from a corresponding state of heaven) into the physical world of matter, and entered into the physical body formed in his mother's womb to take birth as a child,—a physical body which he himself had prepared in advance, right from its embryonic stage or even before by sending his soul's emanations to enter into the egg-cell and sperm-cell of his parents for the purpose of conception and growth in the womb; his soul at that time seemed to remember its old moorings in the Inconscient Darkness in which it remained originally in a state of swoon for an immeasurable time till it was redeemed by the divine Grace initiated into the evolutionary process of birth in life (See Prose, p. 123).

Further, in his "Jeevakarunyam", the Swami observes that it can be proved that in the first universal creation that took place by the divine Grace (i.e. possibly referring to manifestation in involutionary descent) the jeevas because of their ancient impurity of the failed in their efforts to reach the Bliss in the way devised by the Divine Grace, and so a second universal creation (possibly of) manifestation in evolutionary ascent) has come to take place providing manifold enjoyments of the world and body according to the differences in the efforts or aspirations of the ancient ego-consciousness of beings. (See Prose "Jeeva Karunyam", p. 106).

The word "Paguti Uruvu" occuring in each stage of the said passage (i.e. from the super-causal to the subtle) suggests the individua-

lised or particularised formation of bodies (i.e. the super-causal, causal, super-subtle, the subtle i.e. the supramental, overmental, spiritual mental and the subliminal) in the earth-nature itself. The last two forms, i.e. the subtle-physical form (bhuta) and the gross physical form of body (bhautika) are necessarily individualised formations of body. In each stage an action or kriya (from above) enabling soul's entrance into the relevant form of body "Paguti Uruvu" (in the earth-nature) is indicated. By the divine Grace the Swami's soul quickly in a second of time enters into the gross physical body from the highest and the most subtle, and through the intervening bodies (see Prose, p. 123). We may also note that the Swami has stated earlier in his "Peru Vinnappam" that with the divine protection the emanations (of his soul) ஆவி entered into the egg-cell of his mother and into the sperm-cell of his father and thus prepared his birth and the physical embodiment. (See Prose "Peru Vinnappam". p. 120-123).

Anma akasa is the sky of soul-atoms or soul-sparks which the Grace-Shakti of the Divine brings forth into existence in Pinda, the worlds of the subconscient and the Inconscient (Vide Upadesha, p. 54-56 & 15-16). Pinda in ordinary language is the human body, deep within which, i.e. deep in the heart (not the physical heart, but the heart centre of feelings in the mid of chest) is generally found the soul-atom which is the divine spirit in man. Golden Sabha is the apprehending Supermind. Anma akasa of Pinda, i.e. the Sky of souls in the subconscient and the inconscient material world is also correspondingly referred to as the golden sabha. (Ibid, p. 15-16)

Jnana Sabha or Cit Sabha is the comprehending supermind which is the highest true origin and cause of the universe ; It is referred to as Parama Akasa or Jnana Akasa. In the human body, the ajna centre which the Swami considers as more properly belonging to Anda the universal is correspondingly referred to as the Cit Sabha or Jnana Sabha, i.e. the derivative of the true Cit Sabha above. Thus, the heart centre which is in Pinda, the subconscient and inconscient material nature, where anma akasa the sky of souls exist or arise can be taken here as indicating correspondingly the golden Sabha in the human body.

"If you are asked, "who are you in this physical body?", the answer shall be, "I am the soul, anma (i.e. atma) of the form of atom; this soul-atom (i.e. the soul-spark or divine spark) has the splendour of a crore of suns .." (Upadesha, p. 92).

Anma referred to above is the soul-essence, the divine spark or spirit in man. This soul-atom is described by Sri Aurobindo in "Savitri" poem in the following lines :

"Here in this Chamber of flame and light they met;
They looked upon each other, knew themselves,
The secret deity[1] and its human part[2],
The calm immortal[1] and the struggling soul[2]
They rushed into each other and grew one"

(Savitri — Bk 7 — cto 5 — p. 568)

1. The soul-atom or soul-spark, the divine spirit or the soul.
2. The evolving psychic being, put forth by the soul for evolutionay growth of man.

"The etherial space ākāśa is anādi, beginningless, because its causal source is the Divine of Paramākāśa, the supreme World of Space (i.e. Supermind) and He is anādi, the beginningless source. Grace-Shakti of the Divine is also anādi. Just as etherial space (akasa) is full of atoms without gap, so too ānma ākāśa, the sky or world of souls in the divine Being is full of soul-atoms (aṇu-s, i.e. soul-atoms, Atma aṇu) which are called anma, spirit or soul; ānmākāśa, the sky of souls, is santānamaya full of children (i.e. soul-atoms of the Divine)" (Upadesha, p. 54-55).

"ஆகாசம் அனாதி. அதுபோல் அதற்குக் காரணமான பரமாகாச சொரூபராகிய கடவுள் அனாதி......கடவுளிடத்தில் அருட்சத்தி அனாதியாயிருக்கின்றது. ஆகாயத்தில் அணுக்கள் நீக்கமற நிரம்பி இருக்கின்றன. இதுபோல் கடவுள் சமூகத்தில் ஆன்மாகாசத்தில் அணுக்கள் சந்தானமயமாய் நிரம்பி இருக்கின்றன. அந்த அணுக்களுக்கு ஆன்மா வென்றே பெயர்".

(உபதேசம்—"சிருட்டி ஞாயம்" — ப 54—55)

"Once by the impelling Will of the Divine, His Grace-Shakti extended herself as anma akasa the sky of souls when souls issued forth and came into existence to do the five-fold functions. As soon as the souls came into existence, the anma akasa became santānamaya, full of souls, children of the Divine. Therefore, the five-fold function (i,e. their manifestation) will never be impeded at anytime whatsoever..." (Upadesha, p. 56).

ஒரு காலத்தில் கடவுள் பிரேரகத்தால் அருட்சத்தி ஆன்மாகாசத்தில் விசிரிம்பிக்க, ஆன்மாக்கள் வெளிப்பட்டுப் பஞ்ச கிருத்தியத் தொழிற்படும். ஆன்மாக்கள் வெளிப்பட்ட அக்கணமே, மேற்படி ஆகாயம் சந்தானமாதலால் ஆன்மாக்கள் நிரம்பியிருக்கும். ஆதலால் பஞ்சகிருத்தியம் எக்காலத்தும் தடையுறாது .."

(உபதேசம் "சிருட்டிஞாயம்" ப 56)

"The souls became of three-fold character because of the Grace-Shakti of the Divine Being, mainfesting herself differently as Jnana Shakti, Iccha Shakti and Kriya Shakti and thus the souls came to have a three-fold body of Jnana deha (the causal body of knowledge of the inmost being). Pranava deha (the subtle body of "Om" sound, i. e. of the inner being), and Karma deha (the gross physical body of the outer being)". (Upadesha, p. 55).

NOTE

We may compare here with the words of the Mother on the above subject. Anma akasa referred to by the Swami seems to be described by the Mother as the atmosphere of Divine Grace.

"One can say that it (i.e. the spirit of the divine spark) is at once the conscious intermediary between the Supreme and the Manifestation, and also the meeting place of the manifestation and the Supreme ......It is the purest or the least deformed intermediary between the highest godhad and the most external mainfestation. It is the spirit, with the help of the soul (i. e. the psychic being) that turns the consciousness towards the high, towards the Divine and it is in the spirit (i. e. soul-atom or divine spark or divine spark or soul...spark or soul-essence) that consciousness begins to understand the Divine".

"It might be said that what one calls "spirit" is the atomsphere brought by the Grace into the material world so that it might awake to the consciousness of its origin and aspire to return to it. It is truly a kind of atompshere which liberates, opens the doors, releases the consciousness. It is this that brings in the realisation of the truth and gives to the aspiration all its power of fulfilment."

"... in brief the atmosphere that the Divine Grace creates in the universe to save it from the darkness into which it (the universe) has fallen".

"The soul (i. e. the psychic being), is as it were, its individual concentration, its individual representation in the human being..... It is like a special expresssion of the spirit in the human being.........The spirit, in its original form, has a more general, more collective action (i. e. an undifferentiated universal principle)".

"The spirit for the moment plays the role of a helper and a guide; but it is not the all-powerful master of the material manifestation; when the supramental will organise itself in a new world (i. e. in this material world), then only the spirit will become the master and rule

over Nature in an evident and visible manner" (From "Bulletin". Feb. '59).

"The psychic being is organised around the divine spark. The divine spark is one, universal, the same every where and in everything, one and infinite, similar to itself." (From "Bulletin", No. 64, p. 59—60).

In the following passages of oral teaching the Swami distinguishes the higher and lower formulations (uttara and Poorva Jnaya உத்தர ஞாயம் பூர்வ ஞாயம்) of bindu in relation to nada and to the tatvas of nature. In the former, i. e. in the higher formulation, bindu is the divine soul within (i. e. anma) representing the Shakti and, nada is the Self above representing Siva the Divine Being. Thus, bindu at the ajna centre is the individual soul, and nada at the Sahasrara is the individual self which is always one with the divine Self, Paramatma; in the latter, i. e. in the lower or inferior formulation, bindu becomes the psychic being, or soul in relation to the tatvas of nature, i.e. mind, life and body which are guided and controlled by it; thus the bindu here becomes Shakta the Siva aspect, and tatvas the Shakti aspects. Siva is the Divine Being, and Shakti, the Conscious Force of the Divine. In their essence, Bindu is concentration of Light, and Nada is potential Sound. Again, as centres Bindu is Ajna centre, and Nada the Sahasrara Centre.

" In the higher formulation of bindu in relation to nada, bindu is anma, the divine spirit or soul within man, and nada is Paramatma, the Self (i.e. the individual self above which is always one with Paramatma). Bindu is poorva the lower centre (i.e. ajna), and nada is uttara the higher centre, i.e. Sahasrara. When bindu unites with nada (i e. the soul uniting or joining with the self) bindu becomes the Shakti or Conscious Force and nada the Siva or Divine Being or divine Self. This is the higher formulation of bindu."

"Now the lower or inferior formulation (Poorva Jnaya) is thus: Bindu becomes the Shakta சத்தன் (the aspect of being) and tatvas or principles of nature become the Shakti சத்தி (the aspect of conscious force); and bindu as the Shakta (i.e. the psychic being or soul) manifests itself in all the tatvas or principles of nature both in the inner and outer levels, controls and governs them, causes them to do their functions, and remains aloof or detached as well as associates with them so as to integrate them with itself." (Upadesha, p. 35.)

"பூர்வத்தில் விந்துவும் உத்தரத்தில் நாதமும் இருக்கின்றன. விந்து ஆன்மா, நாதம் பரமான்மா. நாதத்தோடு விந்து

சேர்தலால் விந்து சத்தியும் நாதம் சிவமுமாகின்றன. விந்துவுக்கு (இது) உத்தர ஞாயம்."

"பூர்வ ஞாயமாவது (அதாவது) விந்துவுக்கு பூர்வ ஞாயம்)— எல்லாத் தத்துவங்களுக்கும் புறத்தும் அகத்தும் மற்றும் விளங்கி, தத்துவங்களைத் தன் வசப்படுத்தியும் தொழில்களைச் செய்வித்தும் தனித்து (நின்று)ம் தன்னோடு தத்துவங்களைச் சேர்க்கின்றபடியால் (உம்.) விந்து சத்தனும் தத்துவங்கள் சத்தியாயுமிருக்கும்."

—(உபதேசம், ப. 35 "மனித தேகத்தில் கடவுள் காரியப்படுவது")

NOTE :

(a) The above passages bring in a clear distinction between self, soul and nature and this is expressed in the terms of Tantra philosophy, nada-bindu-kalā (kalā, the tatvas of nature). Thus, the same bindu becomes Shakti in relation to nada, the self; and in relation to the tatvas of nature it becomes the Shakta, the Siva aspect of being or self. Thus the individual self presides over the soul within and through it on the instrumental beings and nature.

(b) We have already seen that the Swami fixes the bindu centre at the Ajna and nada centre at the Sahasrara. —(Vide Upadesha, p. 54)·

"...further two and half inches above the ajna centre which is the seat of bindu, is the seat of nada." Therefore, the seat of nada which is Paramatma is the Sahasrara, just above or at the top of the head. This is the centre of the individual self which is one always with the supreme self, the Paramatma. The Swami identifies the individual self as paramatma. The individual self is as it were a portion of the Divine, aṁśa Sanātana, according to the Gita. This is expressed by the Swami as "Ekadesha of Sat," part being or portion of the Divine Self-existence. ஆன்மாக்கள் எல்லாம் இயற்கை உண்மை ஏகதேசங்களாய். "The anmas (here the individual selves) are the ekadesha(s) or part beings (as it were) or portions of the Divine Sat, the Supreme Self."

Expounding the philosophy behind the discipline of jeevakāruṇya or kindness and reverence to fellow-beings and creatures, the Swami writes in his prose work "Jeevakarunyam" thus:

"The ideal of the discipline of jeevakarunya or kindness to fellow-beings and creatures arises, because all the anmas, (i. e. the individual selves) are the part beings or portions of the Divine self (anmas are the Ekadesha (s) of Sat); they are rightfully the proper and conscious centres in unity for manifestation of the Divine Consciousness-Force

or the Divine Wisdom of Grace—Shakti in and through them இயற்கை விளக்கமாகிய அருள் அறிவுக்கு, அறிவாய் விளங்குதற்கு ஒற்றுமை உரிமை இடங்களாயும்; The anmas (i. e. the soul-atoms of the Divine Shakti) having become jeevas or living beings in the field of Ignorance have to evolve and the physical bodies (bhūta kārya dēha) are the fit instruments for evolutionary growth ஆன்மாக்கள் சீவர்களாகி அதிகரிப்பதற்கு பூதகாரிய தேகங்களே உரிமையாகி இருக்கின்றன; And if the jeevas do not evolve அதிகாரி by taking their respective bodies, the manifestation of their souls will be obscured and consequently expression of the Divine Grace will not be possible; finally there will be clouded ignorance which becomes a bondage for the souls; hence the necessity of physical bodies for the purpose of evolution" (Prose—Jeevakarunyam, p. 112—113)

"சீவகாருண்யத்திற்கு லட்சியம் எது என்று அறியவேண்டில்: ஆன்மாக்கள் எல்லாம் இயற்கை உண்மை ஏகதேசங்களாயும் இயற்கை விளக்கமாகிய அருள் அறிவுக்கு, அறிவாய் விளங்குதற்கு ஒற்றுமை உரிமை இடங்களாயும் இருக்கின்றன என்றும், அந்த ஆன்மாக்கள் சீவர்களாகி அதிகரிப்பதற்குப் பூதகாரிய தேகங்களே உரிமையாகி இருக்கின்றன என்றும், அந்தத் தேகங்களில் ஆன்மாக்கள் சீவர்களாகி அதிகரியாவிடில் ஆன்மா விளக்கம் மறைபடும் என்று அது மறையில் அருள் விளக்கம் வெளிப்படாதென்றும், வெளிப்படாத போது மூடம் உண்டாகும் என்றும், அதுவே ஆன்மாக்களுக்குப் பந்தம் ஆகும் என்றும் அதுபற்றி பூதகாரிய தேகம் வேண்டும் என்றும் . ..."

—("ஜீவகாருண்யம்" வசனம் ப 112—113)

"All the jeevas or living beings are brothers in their rightful relationship of the essential spiritual oneness of existence as they are (in their essence) portions (ekadesha-s) of Sat the one divine Self-Existence, brought forth by the Divine in His Infinite Power. This is the basis of right to mutual kindness of the jeevas...The flow of psychic compassion arises in jeevas from one to the other due to the ancient spiritual heritage" (Prose - Jeevakarunyam, p. 66).

சீவகாருண்யம் உண்டாவதற்கு உரிமை எதுவென்னில்: — சீவர்களெல்லாம் ஒரு தன்மையாகிய இயற்கையுண்மை ஏகதேசங்களாய்ச் சர்வ சக்தியுடைய கடவுளால் சிருஷ்டிக்கப்பட்டபடியால் ஒருரிமைச் சகோதரர்களேயாவர்...சீவனுக்கு உருக்கமுண்டாவது பழைய ஆன்ம உரிமை என்று அறிய வேண்டும்.'

—(வசனம் 'ஜீவகாருண்யம்' ப 66)

"The right and privilege to mutual flow of soul's kindness (i.e. psychic compassion) in fellow-beings ஆன்ம உருக்கம் arises because the jeevas or living beings belong to one and the same spiritual

brotherhood, in the essence of their spiritual existence; they are the individual selves or portions of one and the same divine Self-existence or Sat and have been brought forth into manifestation in their physical bodies by the Grace-Shakti of the Divine (i.e. through the evolving individual soul-principle)".

"சீவகாருணியமாகிய ஆன்ம உருக்கம் உண்டாவதற்கு உரிமை யெதுவென்று அறிய வேண்டில்: — சீவர்களெல்லாம் ஒரு தன்மை யாகிய கடவுளியற்கை உண்மை ஏகதேசங்களாகிக் கடவுளருட் சத்தியால் பூதகாரிய தேகங்களில் வருவிக்கப்பட்டபடியால் இச்சீவர் களெல்லாம் ஒருரிமை இனத்தவர்களேயாகும்.

—(வசனம் 'ஜீவகாருண்யம்' ப 103)

The Swami explains the nature of pleasure of animals and in fact of man too, as obtained from tamasic food, i.e. carnivorous food, got by violence and killing of other animals; this pleasure is born of the animalistic nature of the ignorant lower Maya (Paśu Karaṇa Māyā Viḷlakkam பசுகரண மாயா விளக்கம்). "It (this pleasure) is not of (even) the partial or particular manifestation of the Supreme Self or Sat, the Supreme and infinite Divine Being பூரண சத்துவமாகிய கடவுளியற்கை விளக்க ஏகதேசம்; nor is it of the manifestation of an individual centre or portion of the Divine Being (Ekadesha Sattuva (i.e. Sat-va) anma, the individual Self of soul) ஏகதேச சத்துவ மாகிய ஆன்ம இயற்கை விளக்கம். It is a tamasic food, because it gives rise to violence and veils the manifestation of soul and so it rules out possibilities of the manifestation of the Divine."

(Prose, p. 78).

Here in the above passage, God is referred to as the "Poorana Sattu", the supreme and infinite Sat or Self-existence, and the individual self as the "Ekadesha Sattuva Anma" Sat is Sattu in Tamil and Sattuva is the adjective.

The meaning of "Ekadesha of the Divine Being of Sat", i.e. individual Self இயற்கை உண்மை ஏகதேசம் is explained by the Swami thus: "Pratyēka Ānma Chaitanya Vastu" (i.e. the individual Self of conscious existence, or substance of the individual conscious being) is of the essence of the very Supreme Divine Being Sarveshwara by name and so it is infinite and eternal, the perfect whole in being, and exists everywhere...Therefore, one has to realise the Divine consciousness by the consciousness of anma - one's soul and self. The Divine has become well manifest (i.e. in this world of Ignorance) in human body which is the temple of man's soul and one in extension with soul's consciousness" (Upadesha, p. 37).

'சர்வே சுரனென்னும் நாமத்தின் பிரத்தியேக ஆன்ம சைதந்நியமாகிய வஸ்து எங்கும் பூரணமாய் இருப்பது இயற்கையுண்மை ஏகதேசம் .. ஆதலால் கடவுளை அறிவதற்கு ஆன்ம அறிவைக் கொண்டே அறிய வேண்டும். மேல்படி அறிவு ஆன்ம வியாபக ஆலயமாகிய மனிதர் தேகத்தில் கடவுள் காரியப்படுவது உத்தமம்".

—(உபதேசம் "மனிததேகத்தில் கடவுள் காரியப்படுவது" ப 37)

The above passage evidently brings out the individuality of the self and soul of man.

"The discipline of kindness to fellow-beings and creatures is to be regarded as the living worship of the Divine in life by the psychic or soul's compassion ஆன்ம உருக்கம் that flows and moves from one jeeva towards another. The movement of psychic compassion would naturally arise when one sees, hears, knows or comes to know about the difficulties and sufferings of the jeevas due to hunger, thirst, disease, needs or wants by preference, poverty, fear, and death by violence." (Prose, p. 66).

"...devotion is the moved feeling and melting of the heart; love is the feeling of the soul. Love towards the Divine and devotion for the jeevas are essential. Worship of the Divine by devotion is to know that He abides in all living beings. The purpose of purification of mental instruments and faculties, antaḥkaraṇa, is to bring out the feeling of devotion in man. By jeevakāruṇya (i e. by kindness out of devotion) grace is born; from grace love is born; from love comes the experience of the Divine". (Upadesha, p. 21).

"The discipline of jeevakarunya is the way of Sanmarga, the path of Truth. With the moved feeling and act of kindness to fellow-beings comes the growth of consciousness, knowledge and love ஜீவ காருண்யம் விளங்கும் போது அறிவும் அன்பும் உடனாக வரும் .... By the conscious expression of jeevakarunya comes the divine manifestation; and the joy one gets in its practice is the divine rapture itself. Only those who have had many times the experiences of the psychic compassion ஆன்ம உருக்கம் and its joy would become the true liberated and perfected beings, realising liberation and perfection, and the above said Great Bliss; and they would be called the Sadhya Jnani the men of realisation of divine knowledge and perfection. They, in truth, are to be known to have realised the Divine and become of His Nature and Consciousness" (Prose-Jeevakarunyam, p. 100).

The Swami observes further that if one is not open to compassion and discipline and acts of Jeevakarunya, even if he be a sage, saint, yogi or man of self-realisation, his realisation would remain partial

and he would not be entitled to the Grace and Supreme State or the Great bliss of the Divine. However much one may be following the discipline of jnana, yoga, bhakti, tapas, japa and dhyana, he would not be considered to have become open to the soul with us, and its psychic consciousness, if he does not follow and practise jeevakarunya.

(Jeevakarunya p. 88).

NOTE

The great bliss alluded to is the great blissful life in which one shall become united always with the Divine in His Being and Becoming in manifestation which He has to become through His Grace-Shakti as all the bodies, instruments (Karaṇas) and faculties of knowledge and action, worlds, states of experiences and enjoyments and thus one shall come to experience for ever the state of bliss without any impediment in time, place and circumstances. This state of bliss includes the transformation of the triple bodies, causal, subtle and gross into their states of perfection and divinity consummating in a divinely glorious and luminous physical body of deathlessness and power. The Swami gives a detailed description of the nature of a transformed body which is dealt with under the eighth chapter of this book "Triple Siddhi and Triple Body of Perfection". (SR : Prose-Jeevakarunyam p. 95-96).

"The jeeva (i.e. the jeevatma, the soul or divine spirit in man) has two modes of being namely Sāmānya and Visēsha. Sāmānya is the superior and Visesha the inferior. Samanya is the causal soul or the soul which is the cause for manifestation in evolution (Sāmānya is ānmakāraṇa, the causal soul, i.e. soul-atom or the psychic essence with its evolving being and Visēsha is the effectual soul (put forth into the front) for effectual manifestation of soul (Visēsha is ānmakārya, i.e. the effectuating instrumental being of the mental, vital, or physical. Samanya is the consciousness of soul *சாமானியம் என்பது ஆன்ம அறிவு*; Visesha is that of mind". Then the Swami gives a further example thus: "These are of the order of higher and lower formations. The lower (poorva) is the sex centre, linga sthāna (i e. mooladhara); the higher (uttara) is the bindu sthāna (i.e. ajna, the seat of soul). Because of the sex centre creation takes place in which, Samanya jeevan (i e. the soul) is the impelling cause and Visesha jeevan (the particular or special instrumental being, here the physical being), the executive or effectuating agent *சாமாநிய ஜீவன் காரணப் பட விசேஷ ஜீவன் காரியப்படும்*. Without the participation of the Visesha jeevan creation cannot take place. This is the ordinary law of creation. But in Asādhāraṇa Shambu Paksha Srishti or creation (i.e. corresponding to the supramental creation in a consummated supra-

mental evolution envisaging the coming of the supramental race of beings who self-formulate their physical divine bodies directly on the earth) the Visesha (i.e. the instrumental being of mind, life and the physical and their nature parts) can be brought forth into existence by the power of Samanya (i.e. here the fully evolved psychic being organised around the soul-atom or the divine spirit in man), because Sāmānya is Santāna (i.e. soul is the causal origin capable of self-extension 'Santāna' : of : ஆன்மாகாசத்தில் ஆன்ம அணுக்கள் சந்தானமயமாய் நிரம்பியிருக்கின்றன. "The sky of souls or ānmākāśa is Śantānamaya, full of anu-s or soul-atoms "-UPADESHA, p. 54) which contains in it the Visesha also ; for example, the root of nail in the fingers is at once both the causal origin or santana of the nail as well as its growth which is the Visesha". "Santana" would imply self-issuing and self-growing self-extension. (Upadesha, p. 36-37) Samanya is Santana, i.e. soul is the causal source for birth of a child, here for the birth of oneself in and with a self-formulated physical body.

We may quote here the Mother's vision of the psychic being (of a female member of the Ashram) which will materialise itself directly as the supramental being in a supramental body. This vision is interesting and it would correspond with the Swami's vision of the Samanya jeevan (in the Asadharana Sambu Paksha Sristi) self-creating its own embodiment.

" I saw her psychic being, dominating over her by so much (about 20 cm) taller. Her physical being was small and her psychic being was so much bigger. And it was an unsexed being, neither man nor woman... There were particularities, but these were not well-marked and it was clearly a being that was neither man nor woman, having combined characteristics of both... it had this colour which if it became quite material would be the colour of Auroville (i.e. orange)... There was hair on the head but it was somewhat different... But it interested me very much, because it was as though that being were telling me. " But you are busy looking for what kind of being the supramental will be.... there it is that It was the psychic being of that person". "It (the psychic being) is that which will materialise itself and become the supramental being ". " That gives continuity to evolution. And it is just the psychic that survives. So if it materialises itself, it means the abolition of death..." (Bulletin, Aug. '70, p. 97-99).

"In human beings there is no growth of hair in the forehead (the seat of ajna, the bindu centre of soul), as the consciousness of causal soul ஆன்ம காரண அறிவு is actively manifest there at ; in the animals there is growth of hair in the forehead, because of non-manifestation of the consciousness of causal soul (i.e. the psychic being) " (Upadesha, p. 36-37).

"Ekadesha of Sat (i.e. portion of the divine Self) means Pratyeka Anma Chaitanya Vastu (i. e. the individual self of conscious existence) of the one called Sarveshwara, the Supreme Divine, existing everywhere as infinite, eternal and perfect Self-existence. Therefore, one has to realise the Divine consciousness by the consciousness of anma, one's self and soul — self above the head and soul within the heart. The Divine has become well manifest in human body which is the temple of man's soul and which is one in extension with the soul's conciousness" (Ibid, p. 37).

" As the Samanya has not come to function or become actively manifest in the animals, it is generally said that they are without Samanya (i. e. ānmakāraṇa or the the causal soul, the psychic being)" (Upadesha, p.89).

" There are five seats of the jeevan in the human body of which two are important. They are the head and throat (They are important possibly from the viewpoint of transformation). The Samanya jeevan in the head (i. e. the psychic being at the ajna, the seat of soul) does not die; but the Visesha jeevan at the throat (i. e. the special instrumental being—here possibly of mind, i. e. manopurusha) would die away" (Upadesha, p. 64 & 31).

" The Supreme Divine Being is the most subtle essence *சூக்குமம்* of all the jeevas (the living beings and creatures) from the ant to the elephant. Hence, in the respective jeevas, paramatma (the Supreme Self and Lord) abides in the jeevatma (the soul) of the jeevas (i. e. living creatures) as its presiding deity or Lord *பதியாய்*; the jeevatma of the jeeva is Tiru Sabhai, the divine field of play. So the spiritual discipline of soul means that one shall realise the infinite oneness of the divine Self which is equal, the same, everywhere and in everything and become one with the divine Lord, the transcendental and the universal All-existence" (Upadesha, p. 50-51).

" ஆன்ம ஒழுக்கமாவது : யானை முதல் எறும்பு ஈறாகத் தோன்றிய ஜீவர்களினது சூக்குமம் தனித்தலைவன், ஆதலால் அவ்வவச் சீவர்களில் ஜீவான்மாவே திருச்சபையாய் அதனுள் பரமான்மாவே பதியாய் நிற்பதால் யாதும் நீக்கமற எவ்விடத்தும் பேதமற்று எல்லாம் தானாக நிற்றல்."

— *உபதேசம் ' ஆன்ம ஒழுக்கம் '* (*ப.* 50 - 51)

" By thus following and realising, one can get the rare purushartas above said". " The four purushartas, the four-fold goal to be arrived at and achieved by us are :

1. Hema Siddhi (i. e. changing the body into a golden one with power of transformation of baser metals into gold);
2. Knowledge of deathlessness of body
(i. e. Knowledge and realisation of deathlessness of body) ;
3. Realisation of the Divine and to become of His Nature
கடவுள் நிலையறிந்து அம்மயமாதல்.
4. Tatva Nigraha, control and mastery over the tatvas, the principles of existence" (Upadesha, p. 49 & 51)

NOTES

In the foregoing passages the connotations and distinctions of the terms for Supreme Self, individual Self, Soul, evolving psychic being, and instrumental being have been clearly brought out.

Paramatma or Sarveshwara is the supreme divine Self. The individual Self (Pratyeka Anma Chaitanya Vastu) is a portion of the Divine Self (Ekadesha Sat, Ekadesa Sattuva (Sat-va) Anma இயற்கை உண்மை ஏகதேசம், ஏகதேச சத்துவ ஆன்மா). So the individual self is also the infinite and eternal, the perfect whole, as it is always one with the Supreme Self. So this individual self which is above the head at the Sahasrara is also called the Paramatma.

Now, jeevatma according to the Swami is the anma, the divine soul or spirit in man, considered to be deep within the ajna, the bindu centre. It is by the consciousness of soul ஆன்ம அறிவு the Divine can be realised in fulness. The jeevatma or jeevan is further distinguished in the above passage to have two aspects or modes of existence, one as causal soul, i. e. soul for causal manifestation in evolution (anma karana) called Samanya jeevan (i. e. soul-atom with its evolving psychic being in us) and the other as the effectuating soul (anma karya) called Visesha jeevan the special or particular instrumental being. Examples of the Visesha jeevan are given as the being of mental consciousness (mano purusha), and as the being of physical consciousness at the sex centre or linga sthana (Annamaya purusha). Therefore, the Visesha jeevan can also signify the vital being, Prana Purusha at its special centre. Visesha jeevan if not particularised, would mean the one general instrumental being of the mind, the vital and the body. (Upadesha, p. 36 & 89).

The Swami speaks of the Samanya jeevan in the head, i. e. at the ajna as persisting to live continuously whereas the visesha jeevan (for example the one at the throat centre) would die, i. e. dissolve after the death of body (in the course of transit of the psychic being

or evolving soul to its resting place, i. e. Psychic world—cf: தவலோகம் TM: 1905, where it takes rest till next birth). As the Swami considers ajna as the seat of soul or soul-atom and therefore also of the Samanya jeevan or psychic being, the throat centre seems to be taken by him as a seat of mental being. However, according to Sri Aurobindo the centre at the throat is that of physical mind, i. e. mind as operating in the physical consciousness. The Swami mentions ajna as the mental centre also, when in the discipline of antahkaranas, he asks us to concentrate at it. Thus, ajna is considered to be a double centre, i. e. mind-cum-soul centre, the soul being realised in the depths of it where the depth of heart also conjoins.

The Swami's reference to the five seats of jeevan in the body of which the head (i. e. the ajna for Samanya jeevan) and the throat (i. e. the Visesha jeevan there at) are the two important ones, can be elaborated and explained thus. The five jeevans within the body are : (1) the stably persisting or surviving Samanya jeevan or psychic being at the ajna, (2) the Visesha jeevan at the throat (i. e. the mental being); (3) Visesha jeevan in the chest (i. e. the emotional being in the outer heart) ; (4) Visesha jeevan in the stomach (i. e. the vital being or prana purusha at the nabhi) ; and (5) the Visesha jeevan at the sex centre (i. e. the physical being at mooladhara). It is also to be noted that the Swami frequently mentions these parts of the body. As sahasrara, the seat of Paramatma or the individual Self, is above the head and body, it is not included in the said five which are specifically referred to as seats of the jeevan.

Further, Samanya jeevan in the above passage has to be understood according to the context either as the evolving psychic being in the man of ignorance in the present existing mode of creation or as the fully evolved psychic being one with the soul-essence or the divine spirit in the men of spiritual realisation and more particularly so in the coming new creation of "Asādhāraṇa Shambu Paksha Srishti" which, as we have seen, corresponds to the supramental manifestation and creation of supramental race of beings on the earth. We have already seen that the Swami mentions elsewhere the yet farther evolutionary creation called " Vibhu Paksha Srishti " in which even inconscient things—jada would be changed into conscious things and made to act as a conscious being like man and perform the five-fold functions. Possibly it also overlaps with the former.

CHAPTER IV

PART—II

MIND, LIFE OR VITAL AND THE PHYSICAL

We have seen in the foregoing that, according to the context, the word "uyir" உயிர் has been used by the Swami as the inmost soul proper or as its representative in the evolving nature i.e. the evolving soul, which is the jeeva. "Uyirgal" உயிர்கள் in general means jeevas the creatures, animals and human beings in Ignorance who or which are at different stages of growth of the evolving soul in them.

Now "uyir" may mean also life, the vital, but in a yet different context when it invariably occurs as a middle term in the three parts of nature namely, "udal, uyir, arivu", body, life, or vital (Prana) and mind(உடல், உயிர் அதாவது பிராணஉயிர், அறிவு அதாவது மனே அறிவு) as in "Joti Agaval" stzs 554 and 763 and in stz 43 of the poem "Tiruvadip Perumai" where a base, middle and end or (a first, middle and last) are said to be the results of evolution in the movement of Time in Ignorance and they are specified respectively as the strong solid base of matter as the base or the first, the energising life-power as the middle and the growth of consciousness of knowledge as the end or the last which necessarily means consciousness of mind with its futher growth and possibilities.

...விரவிய தத்துவ அணுக்கள் ஒன்றோடொன்றாய் ஒன்றி
விளங்க அவற்று அடி நடு ஈறு இவற்றினில் மூவிதமாய்
உரவு இயலுற்று உயிர் இயக்கி அறிவை அறிவித்தே......

(உரவு-திண்மை) (திருவடிப்பெருமை 12.37.43)

Elsewhere the Swami points to a divine evolution of nature ensuing after the advent of the divine Light on the earth. But, the term Nadu or middle signifying life or the vital also occurs in a set of three parts—a first, middle and last (முதல் அல்லது தலை, நடு, கடை) in each of the four levels of being, the inmost, inner, outer and outermost அகம், அகப்புறம், புறம், புறப்புறம், and thus we have an inmost true vital, an inner vital, an outer vital and an outermost

vital அகநடு, அகப்புறநடு, புறநடு, புறப்புறநடு rather in a descent of involution, because, each of it descends or arises from its preceding level (Joti Agaval, stzs. 265-267). Here in this context, the first and the last signifying mind and the physical respectively are also mentioned for each of the said four levels அகமுதல் அல்லது தலை, அகப்புறமுதல், புறமுதல், புறப்புறமுதல், அகக்கடை, அகப்புறக்கடை, புறக்கடை, புறப்புறக்கடை (Ibid-stzs. 257-272. See also Charts 8A 8B and 8C)

Now soul itself is called the inmost atma or "Agam Anma". Jeeva, its evolutionary representative in the field of Ignorance, is the inner being "Agappuram Jeevan"which is capable of identifying itself also as the outer being in the outer level (puram) and as the outermost being in the outermost level (purap puram). But the ego is a formation of the ignorant nature and not of the true being, the soul or of its representative the jeeva, and it has also three formulations of false personality , namely. mental ego, vital ego and physical ego which serve to obscure and hide the jeeva and the soul by darkness.

Now "Agam" refers to the inmost soul where as "Aga Nadu," the inmost middle is the inmost life or vital. Now this life is said to have descended or arisen originally from the middle term Cit, the Consciousness-Force, of Satcitananda which is the Infinite and Eternal ("Akhanda Poorana Nadu"-Joti Agaval stz. 268). Thus the inmost vital has descended from cit ; the inner vital from the inmost, the outer vital from the inner, the outermost vital from the outer. (Jotil Agaval stzs. 268, 265-267). Unlike the direct descent of the vital or life which is formed from level to level from its own preceeding state mind is said to be formed by combination or interaction of the vital and the physical, similarly the physical is said to result by combination or interaction of the vital and the mental (stzs 257-264). It seems that the process of formation of mind and the physical are here explained with reference to evolution and involution. However their principles are already involved secretly in life itself'. Mind, life and the physical are formed in each level—the inmost, inner, outer and the outermost. In stzs 342-345 they are suggestively refferred to as the parts or limbs that are brought forth, as the blossoming of flower of the nature at each level. Thus they are inherently instinct with the nature of each level. For more detailes and translations, see Vol. II - Joti Agaval poem (12-1).

Sri Aurobindo describes in full in his "LIFE DIVINE" under the chapter "Life" as to how life has taken its birth from or has its source in the original principle of Cit or Cit Shakti, the Consciousness-Force, of Satcitananda and how, in the descent of involution by

Supermind through the agency of overmind, life remains the middle term between mind and matter (which are denoted by the Swami in the said stzs. 257-272 in an enigmatic language as the first and the last). The Swami signifies the three natures, mind, life and the physical by an indicative language as the first, middle and the last in "Joti Agaval" stzs-257-272 (முதல் அல்லது தலை, நடு கடை). Sri Aurobindo describes that in evolution also life remains or evolves as the middle term between matter and mind which are in a reverse order as the first or the base and the last or the end in so far as the present state of evolution is concerned. This reverse order in evolution is given by the Swami in "Tiruvadip Perumai" 12-37-43 as அடி, நடு, ஈறு the base, the middle and the end. Sri Aurobindo also elaborates upon life as the middle term providing mutual connection and commerce between mind and matter the physical, bringing action and reaction on and in each of them, thereby forming forms of physical matter and liberating the consciousness of mind. These are broadly explained or indicated by the Swami in his Joti Agaval poem (stzs. 257-272) wherein the mutual relations of mind, life and body the physical are indicated in each of the said four levels of being.

We now quote some relevant passages from the Chapter "Life" of Sri Aurobindo's LIFE DIVINE.

(A) "Life then is the dynamic play of a universal Force, a Force in which mental consciousness and nervous vitality are in some form or at least in their principle always inherent and therefore they appear and organise themselves in our world in the forms of matter. The life-play of this Force manifests itself as an interchange of stimulation and responce to stimulation between the different forms it has built up and in which it keeps up its constant dynamic pulsation; each form isconstantly taking into itself and giving out again the breath and energy of the common Force; each form feeds upon that and nourishes itself with it by various means, whether indirectly by taking in other forms in which the energy is stored or directly by absorbing the dynamic discharges it rreceives from outside. All this is the play of Life ; but it is chiefly recognisable to us where the organisation of it is sufficient for us to perceive its more outward and complex movements and especially where it partakes of the nervous type of vital energy which belongs to our own (i.e. human) organisation." (Life Divine, p. 168).

(B) "That Force is fundamentally the Chit-Tapas or Chit-Shakti of the Vedanta, Consciousness Force,-inherent conscious force of

conscious being which manifests itself as nervous energy full of submental sensation in the plant, as desire-sense and desire -will in the primary animal forms, as self-conscious sense and force in the developing animal, as mental will and knowledge topping all the rest in man. Life is a scale of the universal Energy in which the transition from inconscience to consciousness is managed; it is an intermediary power of it latent or submerged in Matter, delivered by its own force into submental being, delievered finally by the emergence of Mind into the full possibility of its dynamis."

"......It is quite conceivable and in the occult view of things true that a pressure from some plane of Life above the material universe has assisted the emergence of life here. But this does not exclude the origin of Life from Matter itself as a primary and necessary movement; for the existence of a Life-World or Life-plane above the material does not of itself lead to the emergence of life in matter unless that Life-plane exists as a formative stage in a descent of Being through several grades or powers of itself (i.e. descent through (1) supermind, (2) overmind, spiritual mind and cosmic mind, (3) cosmic life, (4) consmic subtle — physical) into the Inconscience with the result of an involution itself with all these powers in Matter for a later evolution and emergence (i.e. evolution of physical matter, life, mind and the awaited supermind) .... The material Energy that aggregates, forms and disaggregates is the same power in another grade of itself as that Life-Energy which expresses itself in birth, growth and death, just as by its doing of the works of Intelligence in a somnambulist sub-conscience it betrarys itself as the same power that in yet another grade attains the status of Mind; its very character shows that it contains in itself, though not yet in their characteristic organisation of process, the yet undelivered powers of Mind and Life." (Life Divine, p. 171-172).

(C) "Birth, growth and death of life are in their outward aspect the same process of aggregation, formation and disaggregation (i.e. as that of the said material Energy), though more than that in their inner process and significances. Even the ensoulment of the body by the psychic being (i.e. soul) follows, if the occult view of these things is correct, a similar outward process, for the soul as nucleus (of: அகம் ஆன்மா - the inmost soul) draws to itself for

birth and aggregates the elements of its mental, vital and physical sheaths and their contents (cf: அகமுதல், அகநடு, அகக்கடை the inmost first, inmost middle and inmost last respectively signifying inmost mind, vital and physical-Joti Agaval, stzs. 261, 262, 268), increases these formations in life, and in its departing drops and disaggregates again these aggregates, drawing back into itself its inner powers, till in rebirth it repeats the original process." (Life Divine, p. 172).

(D) "Life then reveals itself as essentially the same everywhere from the atom to man, the atom containing the subconscious stuff and movement of being which are released into consciousness in the animal, with plant life as a midway stage in the evolution. Life is really a universal operation of Conscious-Force acting subconsciously on and in Matter;[1] it is the operation that creates, maintains, destroys and recreates forms or bodies and attempts by play of nerve-force that is to say, by currents of interchange of stimulating energy to awake conscious sensation [1] in those bodies. In this operation there are three stages ; the lowest is that in which the vibration is still in the sleep of Matter, entirely subconscious so as to seem wholly mechanical ; the middle stage is that in which it becomes capable of a response still submental but on the verge of what we know as consciousness ; the highest is that in which life develops conscious mentality[1] in the form of a mentally perceptible sensation which in this transition becomes the basis[1] for the development of sense-mind and intelligence. It is in the middle stage (நடு Nadu) that we catch the idea of Life as distinguished from Matter and Mind, but in reality it is the same in all the stages and always a middle term (நடு Nadu) between Mind and Matter, constituent of the latter (கடை Kadai) and instinct with the former (முதல் அல்லது தலை Mudal or Talai). It is an operation of Conscious-Force which is neither the mere formation of substance nor the operation of mind with substance and form as its object of apprehension ; it is rather an[2] energising of conscious being which is a cause and support of the formation of substance and an intermediate source and

1. See the following Joti Agaval stzs. 257, 259, 263.

2. ,, ,, ,, 269-272.

support of conscious mental apprehension. Life as this intermediate energising of conscious being, liberates into sensitive action and reaction a form of the creative force of existence which was working subconsciously or inconsciently, absorbed in its own substance ; it supports and liberates into action the [3] apprehensive consciousness of existence called mind and gives it a dynamic instrumentation so that it can work not only on its own forms but on forms of life and [3] matter ; it connects too, and supports as a middle term between them, the[4] mutual commerce of two - mind and matter. This means of commerce Life provides in the continual currents of her pulsating nerve-energy which [4] carry force of the form as a sensation to modify Mind and [5] bring back force of mind as will to modify the Matter. It is therefore this nerve-energy which usually mean when we talk of Life : it is the Prana or Life-force of the Indian system. But nerve-energy is only the form it takes in the animal being ; the same Pranic energy is present in all forms down to the atom, since everywhere it is the same in essence and everywhere it is the same operation of Conscious-Force, Force supporting and modifying the substantial existence of its own forms. Force with sense and mind secretly active but at first involved in the form and preparing to emerge, then finally emerging from their involution This is the whole significance of the omnipresent Life that has manifested and inhabits the material universe." (Life Divine, p. 172-173).

From the above passage it is seen that life, in its process of unfolding manifestation or expression may be considered to have a triple term of existence or a three-fold aspect—with its head or the first aspect as a term of consciousness particularly of mind, with its centre or middle as a term of conscious force of vibration for interchange and creative function and growth and with its base or the last as a term of force involved or involving in the physicality or form of matter. Life as the middle which may be called the life as properly known to us, acts upon the other two ends and allows them also to act upon itself as well as act and react between themselves so as to produce a result which has the characteristcis and power of life itself,

3. See the followihg Joti Agaval stzs. 258, 260, 264.

4-5. „ „ „ 259-260, 257-258, 263-264.

Thus any two of its three terms act and react to manifest the third.

Swami Ramalingam in his 'Joti Agaval' poem (stz. 257-272) hints at the mutual commerce which life, the vital, referred *to as the middle term* (*நடு*) *effectuates* between mind and the physical which are referred to as the first (or the head) and the last (*முதல் அல்லது தலை, கடை*). Thus he gives the mutual relations of the three parts—the first, the middle and the last—in each of the four levels of existence namely the inmost, inner, outer and outermost signifying respectively as is explained elsewhere in his upadesha, (a) Agam Anma the inmost soul and its level (b) Jeeva the inner being (i.e. representative of the soul in the fields of Ignorance) and its level (c) the other level of the instrumental nature (Karaṇa) and (d) the outermost level of the senses and the physical body (Indriya and deca). As can be generally seen from the said stanzas, Life the middle invariably combines with any one of the other two to bring the third into existence and working though not nescessary in the same level Thus Life acting in and on the mental produces the physical ; life acting in and on the physical brings into existence the mental consciousness. The other two, i.e. the mental and the physical also combine or interact to bring Life or rather the birth of gods and goddesses or conscious beings and their energies into life but in the same level.

The above said four levels are represented symbolically by Agni the fire, sun, moon and stars in the phenomenal universe. These levels are named as Agam, Agappuram, Puram and Purappuram—the inmost, inner, outer and outermost. Contact and communication with the universal or cosmic ranges begin with the inner level (Agappuram).

To strat with, the inmost middle Aga Nadu i.e. the inmost vital is said to be brought into manifestation by the Vast Grace-Light (i.e. the Supermind) from out of the middle or centre of "Akhanda Poorana" (i.e. from Cit or Cit Shakti of Satcitananda (stz. 268). புகலரும் அகண்ட பூரண நடு வால் அகநடு வகுத்த அருட்பெருஞ் ஜோதி. This gives a direct clue to the discovery of the significances of the three parts in each level, because, life the vital, here spoken of as the middle has its true original source in Cit or Consciousness-Force of Satcitananda. The other two parts are necessarily mind and the physical, spoken of here as the first and the last (முதல் அல்லது தலை கடை) in each level.

Now the middle in each level brings out directly a middle in the descending or succeeding horizontal level and so on; thus, the inmost middle (i.e. the inmost or the true vital and its being) which has descended from the supreme Cit of satcitananda brings out the inner middle (the inner vital and its being) which in turn manifests the outer middle (outer vital) which again gives rise to the outermost middle (i.e. the outermost vital which is the vital physical or the nervous envelope)—See stzs 265 to 267 and also chart 8A. Thus, the whole process seems to be evidently a descent by involution rather a descent of Life from level to level (stzs 268 and 265 to 267). Sri Aurobindo also speaks of it as a descending movement of Cit-Shakti Consciousness-Force by which She hides herself and her powers progressively till She becomes or reaches the Inconscient, after which She again reveals successively matter, life and mind in an order of evolution in Ignorance and proceeds further to evolve the divine Supermind in Matter as the starting point of collective evolution of soul and the world in knowledge.

Further the Swami proceeds to mention in stzs. 269-272 that the combination or interaction of the first and the last, i.e. mind and the physical, in each of the four levels results in the formation of conscious beings and their energies or rather the birth of gods and goddesses (Shakti Shaktargal) who are spoken of here as 'ganas', group of beings and energies in each of the respective form levels of existence. Mind and the physical of a given level combine to form beings in the some level. In the above quoted passage (D) of Sri Aurobindo, this is possibly referred to as "the energising of conscious being which is a cause and support of the formation of substance and conscious mental apprehension", that is to say, the conscious beings and their energies are based upon the Life principle to formulate and support their form of the physical and their consciousness of mental apprehension. These stanzas suggest the manifestation of gods and goddesses in the descent of involution or rather their birth in oneself in the volutionary ascent (stzs. 269 to 272)—See also the said SA : Passage 'D' and its note 2. Again in stzs. 374 to 377, it is said that the beings and energies, or gods and godesses (gana or group of shakti and shaktargal) of each level are nourished and maintained by the respective amrita of that level. The outermost in the field of jeevas, the human beings and creatures and they are nourished by tha outer most amrita which is the water of rain.

Again, the inmost middle combines with or acts upon the inmost last and brings out the inmost first; that is, the inmost vital and the inmost physical go to form the inmost mental (siz. 261). The inmost middle and the inmost first combine to form the inmost last, i.e. the

inmost vital and inmost mental combine to form the inmost physical (stz. 262), Thus we find that in the inmost level of the soul, the inmost true vital and its being, the inmost true mind and its being, the inmost true physical and its being (corresponding respectively to Iccha, Jnana and Kriya Shaktis—will, knowledge and action)—all the three have spontaneous mutual relationship and harmony and they can be said to become inseparable (stzs 261-262). Here, in the inmost level each can be said to be inherent in the other two and so much so any two can manifest in the third readily in the same level. We quote Sri Aurobindo to prove the mutal relationship of the three parts in the inmost level of the soul.

(E) "We shall understand better (as to how consciousness came to create Matter), if we go back at once to the original principle of things. Existence is in its activity a Conscious-Force which presents the workings of its force to its consciousness as forms of its own being. Since Force is only the action of one sole existing Conscious-Being, its results can be nothing else but forms of that Conscious-Being, Substance or Matter, then, is only a form of Spirit. The appearance which this form of Spirit assumes to our sense is due to that dividing action of Mind. We know now that Life is an action of Conscious-Force of which material forms are the result (i.e. physical forms arise by the interaction or combination of consciousness and force or mind and life). Life involved in those forms appearing in them first as inconscient force, evolves and brings back into manifestation as Mind the consciousness which is the real self of the force and which never ceased to exist in it even when unmanifest (i.e. life acting in and upon the physical releases mind, the consciousness)". (Explanations within brackets are our own).

(F) "We know also that Mind (i.e. including Overmind) is an inferior power of the original Conscious Knowledge or Super mind, a power to which Life acts as an instrumental energy - for, descending through Supermind Consciousness or Chit represents itself as Mind, Force of Consciousness or Tapas represents itself as Life ... As Mind is only a final action of Supermind in the descent towards creation, and Life an action of Conscious-Force working in the conditions of the Ignorance created by the descent of Mind, so matter, as we know it, is only the final form taken by Conscious-Being as the result of that working. Matter is substance of the one Conscious-Being phenomenally divided within itself by the

action of a universal Mind (i.e. Overmind)—a division which the individual mind repeats and dwells in but which does not abrogate or at all diminish the unity of Spirit or the unity of Energy or the real unity of Matter."

(G) "It (Mind) must, precipitating itself into Life to create forms for the Multiple, give to the universal principle of Being the appearance of a gross and material substance which offers itself to the contact of Mind as object and creates what we call sense—Life Divine, p. 217-218.

Now again, it is evident that a power of the inmost level can reach unto and combine with that of the outer so as to form a power in the inner. But this is applicable particularly to the inmost vital. Thus the inmost middle (i.e. the true or the inmost vital) is said to reach unto and combine with the outer first (i.e. outer mind) to form the inner last (i.e. the inner or subtle-physical)—stz.264. Similarly, the inmost vital (i.e. true vital) is said to reach into and combine with or act upon the outer last (i.e. the outer physical which is usually characterised by the physical consciousness of the physical mind) and as a result the inner first (i.e. the inner mind) is formed and made active in the inner level (stz. 263). Thus when stzs. 263 and 264 are considered together (see also chart 8A) it shows that (the inmost vital especially has power to reach into the outer level (by crossing over the inner level as it were) and act upon the outer mental or the outer physical, as the case may be, and by combination or interaction respectively bring about in the inner level the inner physical or the inner mental as turned inward. (See also SA : Passage D and its notes 4and 5). Thus here we see that the vital of one level (the inmost) acts in and upon the mental or physical of another level (the outer, i.e. the one beyond the immediately succeeding level) to form or support the working of the physical or mental of a yet different level (the inner i.e. the intermediate level). In effect, there is always a mutual commerce of the vital effectuated between the mental and the physical, though in different levels. This also proves the outward and inward operations and movements of the inmost vital power.

Compare here with the following passages of Sri Aurobindo showing the inner or the subliminal level as a formation due to the interaction of the outer and the higher or the inmost.

"Our subliminal self is not, like our physical being, an outcome of the energy of the Inconscient; it is a meeting place of the concious-ness that emerges from below (i. e. the outer) by evolution and the consciousness that has descended from above (i. e. the higher or the inmost) for involution... It possesses means of communication with the worlds of being which the descent towards involution created in

its passage and with all corresponding planes or worlds that may have arisen or been constructed to serve the purpose of re-ascent (i.e. in evolution) from Inconscience to Superconscience." (Life Divine p. 382-383).

"Our surface being (i.e. the outer) has been formed with this subliminal help by an evolution out of the Inconscient for the utility of our present mental and physical life on earth; this that is behind (i.e. the subliminal or the inner) is a formation mediating between the Inconscient and the larger planes of Life and Mind which have been created by the involutionary descent and whose pressure has helped to bring about the evolution of mind and life in matter". (Life Divine p.655; explanations within brackets are our own).

Now, the Swami deals with the operation of the vital of the inner and outer levels, to bring about a result respectively in the outer and outermost levels. Thus, the middle and the last of one level combine or act and react upon between themselves to bring about the first, though in another but more exterior level, i.e. in the immediately succeeding level (stzs 257, 259). Again, the middle and the first of one level combine to form the last though in another but more exterior level, i.e. in the immediately succeeding level (stz. 258, 260). Also See SA: Passage 'D' and its notes 1 and 3. They are now elaborated below see chart 8A.

The outer vital combines with or acts upon the outer physical to form the outermost mental which is the sense — mind (stz. 257). Similarly the inner vital combines with or acts upon the inner physical to form the outer mental which is the human thinking mind proper or the surface mind(stz.259). The outer vital combines with or acts upon the outer mental to form the outermost physical (which is the material physical body (stz, 258). Similarly the inner vital combines with or act upon the inner mental to form the outer physical which is characterised by the physical consciousness of the physical body felt though the physical mind—stz. 260.

Thus from a study of the stanzas 257 to 272 of 'Joti Agaval' poem, it is seen that the three parts of nature, viz, mind, life and body or the physical are closely connected not only as in a particular level but also in and through the other three levels of existence. Again each part is very much inherent in the other two parts. So, the inter-play or inter-action between any two given parts invariably results in the formation or working of the third. All these resulting formulations are said to be "the self-deretminations of the Vast Grace —Light"-which is the refrain of each of these stanzas as in all the other stanzas of "Joti Agaval" poem (...... வருத்த அருட்பெருஞ் சோதி).

CHART NO. 8-A.

Explaining the first, middle and last in the four levels of being and nature (swarupa and swabhava) in the inmost, inner, outer and outermost levels (see Joti Agaval poem stzs. 257 to 272)

FOUR LEVELS OF BEING AND NATURE	FIRST (THALAI OR MUDAL)	MIDDLE (NADU)	LAST (KADAI)
	A In AGAM the inmost level of the soul		
A. AGAM: The inmost level: i.e. Anma the soul with its psychic consciousness, will and action in the inmost mind, inmost vital and inmost physical which have their respective true beings.	1. True mental and its being (mental soul, Mano Purusha): The inmost first.	2. True vital and its being (vital or life-soul, Prana Purusha): The inmost middle.	3. True physical and its being (physical soul, Annamaya Purusha): The inmost last.
	B In AGAP PURAM THE INNER LEVEL OF JEEVA		
B. AGAP PURAM: The inner level: i.e. Jeeva the representative of the soul in the fields of ignorance, here as the inner being in the inner mind, inner vital and inner physical which have also universal ranges.	4. Inner mental and its being: The inner first.	5. Inner vital and its being: The inner middle.	6. Inner physical or subtle-physical and its being: The inner last.

FOUR LEVELS OF BEING AND NATURE	FIRST (THALAI OR MUDAL)	MIDDLE (NADU)	LAST (KADAI)
		C In PURAM *the outer level of* Jeeva	
C PURAM : The outer level : Jeeva as outer being in its field of *karanas*, the instruments and faculties of mind in its own range and in the vital and physical ranges.	7. Outer mental, the human mind proper with its thought, will, vision and intelligence :	8. Outer vital, the vital life of emotions, dynamism, will and desires with its vital mind i.e , the mental in the vital :	9. Outer physical, the physical with its physical consciousness of physical mind i.e., the mental in physical :
	The outer first.	The outer middle.	The outer last.
		D In PURAPPURAM the outermost level of Jeeva	
D. PURAP PURAM : The outermost level : Jeeva as outermost being *in* the fields of the senses and body.	10. Physical vital (i.e. the vital in the physical) with its senses and physical sensations and sense-mind :	11. Vital physical (i.e. the physical in the vital) nervous envelops and energy (i.e. nervous system and its life-energy) :	12. Physical physical (i.e., the physical in the physical) the material physical body, with its material vital and material mind :
	The outermost first.	The outermost middle.	The outermost last.

NOTES ON CHART 8A :

Joti Agaval
Stzs.

268 to 265 Items 2, 5, 8 and 11 are successively formed in the four levels, each being derived from its preceding state. Item 2 is first formed or descended from the Supreme Cit of satcitananda

268	a) Item 2 is formed by and from Cit of satcitananda :					
265	b) Item 5	,,	,,			2
266	c) Item 8	,,	,,			5
267	d) Item 11	,,	,,			8
261	e) Item 1 formed by combination or interaction of					2 and 3
262	f) Item 3	,,	,,	,,	,,	2 and 1
259	g) Item 7	,,	,,	,,	,,	5 and 6
260	h) Item 9	,,	,,	,,	,,	5 and 4
257	i) Item 10	,,	,,	,,	,,	8 and 9
258	j) Item 12	,,	,,	,,	,,	8 and 7
263	k) Item 4	,,	,,	,,	,,	2 and 9
264	l) Item 6	,,	,,	,,	,,	2 and 7

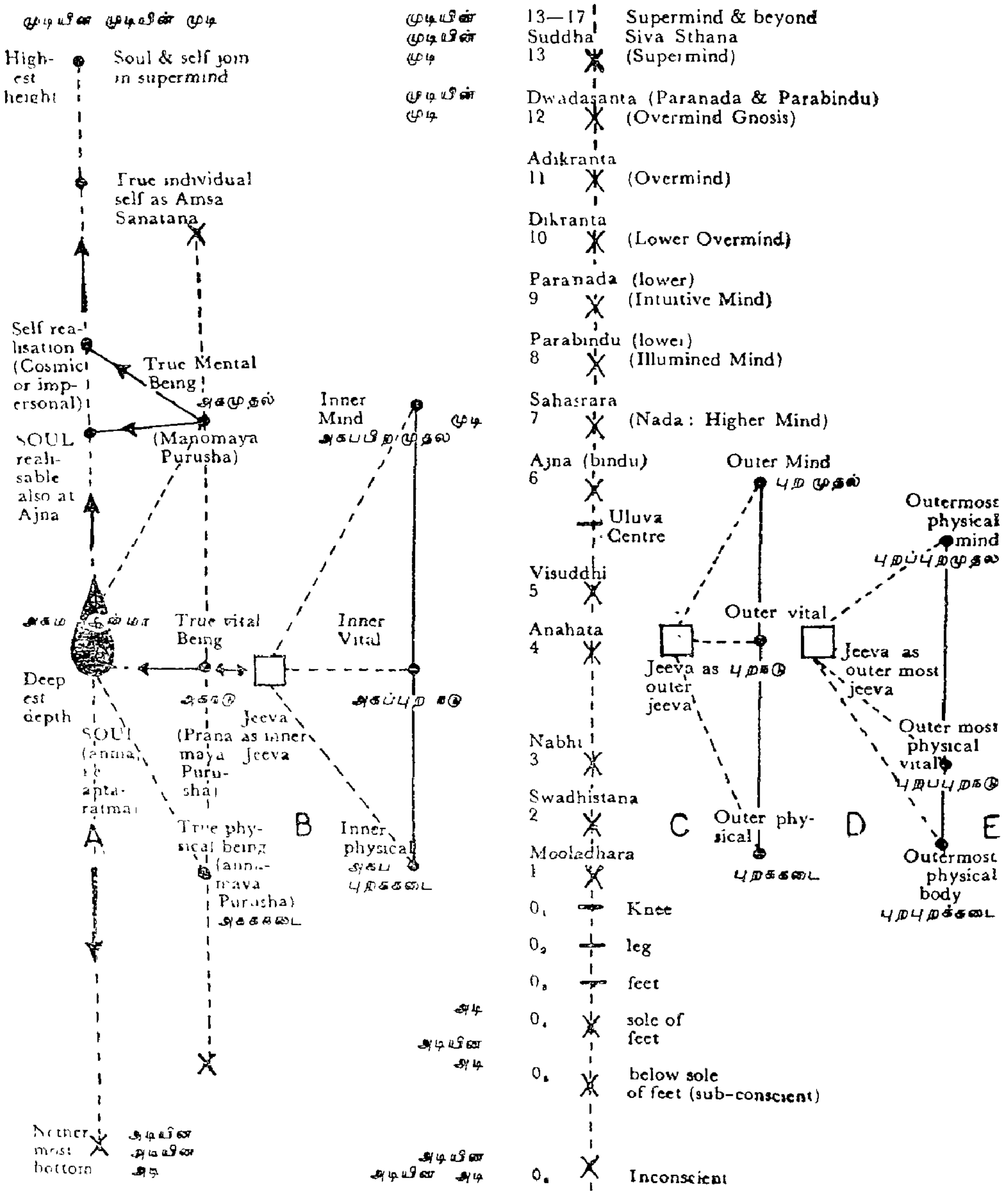
Formation of beings and energies, gods and goddesses, in each level :

269	m) Jeevas (men and women) are formed by combination or interaction of				10 and 12
270	n) Devas and devis	,,	,,	,,	7 and 9
271	o) Greater gods and goddesses	,,	,,	,,	4 and 6
272	p) Shaktis and shaktargal	,,	,,	,,	1 and 3

CHART 8-B

Symbolic Diagram of Chakras or Centres explaining horizontal and Vertical planes of Being.

JOTI AGAVAL stzs. 339-345 and 257-272.



NOTES: Ranges of Centres or Chakras: 1-05: Physical body and its sub-conscient range; 05-06 Inconscient range; 1-2 physical-vital; 2-4 vital; 4-5 vital-mental; 5-6 mental; 6-7 spiritualised mental; 7-9 spiritual mind; 10-12 overmental; 13 supermind, the superconscient. A-B inmost level; B-C inner and universal level; C-D outer level; D-E outermost level. The Centres or chakras for soul, mind, life and the physical though marked at the particular places of their concentrated force and working, in the four levels, they have their jurisdiction or extension over the

whole system adhara. Thus, for example, mind, concentrated at ajna, the middle centre between the eye-brows, does not mean that it exists only thereat, similarly for other centres.

INVOLUTION OF TATVAS AND EVOLUTION AS TATVIKAS WITH MIND, LIFE AND THE PHYSICAL AS COMMON TERMS IN BOTH

The four stanzas 342 to 345 of 'Jothi Agaval' poem speak of the successive manifestation and development of the inmost, inner, outer and outermost fields of existence and Nature. The three parts in each level are invariably the mental, vital and the physical, though they differ by degrees in each level in their formation, purity, subtlety, range and powers of functioning, as we have seen in stzs. 257-272.

Now, in the poem 'Tiruvadip Perumai' stz. 43, it is said that all the tatvas, not only the well-known tatvas of bhuta, indriya and antah karana which we have the capacity to know and distinguish by means of their respective outer characteristic expressions as the physical, vital and mental, but all the 103 tatvas listed in the chapter "Tatva Lokas" of which 43 are considered essential as constituted by 36 apara or lower tatvas (in overmind and below) and 7 para or higher tatvas (in overmind gnosis which is in touch with the Supermind above) namely Atma Cit Shakti (i.e. universalised soul in the field of nature), Para Iccha, Para Jnana and Para Kriya Shaktis, Parā Shakti, Para Siva and Para nada, enter into mutual permuted combinations which arrange themselves into an evolutionary order of three parts, the physical, vital and mental which are more comprehensive in their potentialities of formations and functions than we know of them in their outer structure and modes. Thus each tatva is inherent in the others, though all express themselves in and through a broad classification of the said three parts. So in a way we may say that there are the mental, vital and physical elements or constituents in and of each tatva in each of the said four levels; or, to put it otherwise, each tatva is involved in the mental, vital and physical nature. Here Mind, Life and the Physical are taken in their largest scope as in the higher universal range of Overmind with its Life Power and Physical power, the cosmic range of cosmic Mind, cosmic Vital, and cosmic Subtle-Physical, the lower range of existence as in the human level and that below the human with its subconscient mind, life and physical.

Again, according to the Chapter "Tatva Lokas", each tatva has 34 details or aspects or energies. Each aspect is a truth or a force of its existence giving a characteristic expression of itself. So the mutual permutation of the 43 tatvas shall necessarily imply a complex permutation with the 34 aspects of each tatva also and thus roughly we have 43 x 34 or 1462 aspects for mutual permutations

and according to stz. 43 of the above poem "Tiruvadi Perumai", all the permuted combinations fall into the three nature parts.

Our soul is a nucleus, a portion of the Divine Being, and so it has all the divine potentialities and can manifest its powers in the field of tatvas which have ultimately their source in the Divine. (cf: Tatva paryanta sambandhatva ānma swabhāva shakti: Tātvika paryanta ānmā vyāpti shakti-item 96 of Tatva Lokas). Or, to put it conversely, the tatvas can also manifest themselves in the presence of the soul and as its powers. We have already seen that they manifest as the three nature parts in each of the four levels of existence, (1) in the inmost which is the field of the soul as the inmost true mind, true life and true physical, (2) in the inner which is the field of inner jeeva, as inner mind, life and the physical, (3) in the outer which is the field of outer jeeva, as outer mind, life and the physical, (4) in the outermost which is the field of the outermost jeeva, as the outermost mind (i.e. sense-mind), vital (i.e. nervous system and its energy) and the physical (i.e. material physical body. To the four horizontal levels may be added the three in the vertical levels, the base, the middle and the top, so as to make the existence an integral whole and the seven levels have been already indicated in 'Joti Agaval' stzs. 339 to 345. Now we show herein below by the help of a chart (see chart 8B), the distribution or arrangement of the 34 details or aspects of each tatva in involution and the 'tatvika aspects' in evolution; and all the aspects of tatvas and tatvikas are arranged in the seven levels of existence.

The 34 aspects of each tatva are as follows:

(1) rūpa, the form; (2) swarūpa the essence or essential of its being or existence; (3) swabhāva, the essential nature (i.e. the force of its being or existence); (4) vyāpti, immanence; (5) vyāpaka, extension; (6) guṇa, general quality; (7) visēsha, special quality; (8) varṇa, its seed-sound or seed-letter; (9) bhāva, its idea-will or the truth of its knowledge-will—these nine aspects are the essential powers of the tatva and they become manifest in the realm of the Truth-World, and so they have direct expression in and through the inmost soul poised or living in the Supermind itself. Thus they are in direct touch with the Divine Source above, the Supermind. In other words, they are directly derived or descended from Supermind (Karanateeta Suddha Jnana Loka) into the overmine gnosis, the summit overmind. Paranada which is the highest tatva is said to have only these nine powers or energies (see item 103 of the Tatva Lokas).

Now, the tatva descending from the realm of Truth, the real cause of the universe, enters into the next lower ranges, the creative ranges of lesser truth. (10) Paratva and (11) aparatva, that is to say, it takes its higher formulations and stations in the Paratva range or overmind gnosis which is still in touch with Supermind above and, then its lower formulations and stations in the aparatva range (Kuṭilā or Suddha Maya in its casual source, Kāraṇa Kuṭilā - see item 93 of the "Tatva Lokas") which is overmind, the actual border field of Knowledge-Ignorance where practically a secondary creation may be said to have started Overmind, i.e. the global overmind, is said to be the first cause of the Universe in Ignorance though starting with Knowledge-Ignorance. It is also a field of many possibilities of the tatva before they are actualised. Here "paratva" and "aparatva" are taken in the said significances, because of the context and as used in the Book of Vyakhyana under the chapters "Tatva Lokas" and "Karanateeta lokas."

Descending further the tatva reaches into what is called (12) Nimitta (i.e. nimitta kāraṇa) level, the level which becomes a secondary cause, a delegated instrument to the level one above. This nimitta level corresponds to lower or selective overmind, Kārya Suddha Māyā (or the effectual Kutilā), as associated particularly with Yoga Maya which is its immediate or instrumental cause for all lower creations (see items 30 and 31 of the "Tatva Lokas"). Then the tatva descends into another phase (13) nimitta visēsha (i.e. nimitta visēsha kāraṇa), the level which gives particular speciality to the manifestations of the tatva. This level may be considered as the Spiritual Mind which contains three levels ; first is the Intuitive Mind with its four-fold powers of truth-discrimination, truth-intuition, truth-vision and truth-hearing; the second and third are the Illumined Mind and the Higher Mind, which respectively express truth by true visions of Light and true Thoughts (see items 32, 33 & 29 of the "Tatva Lokas"—nada, apara bindu and bindu karya nada, and the devolution of Shaktis Ambikā, Vāmā, Jyēshtā and Raudrī, items 34-37, working out special features). All the above said overhead levels of overmind and spiritual mind also contain their respective life-powers or forms of energy, and physical principles or forms of substance.

Further descending, the tatva enters into the nearer but still universal homes of the true mind true vital and true physical—fields quite close to the inmost soul or rather in contact with the soul. These three powers of the tatva are given or indicated as (14) udbhava, (15) adhikāra and (16) laya—creative power, Coverning power and power of dissolution or involution. These names suggest that

they are the true basis in and behind the formation and working of Mind, Life and the Physical, particularly in the inner and wide existence, the subliminal range. At any rate they correspond with them. They are the more fundamental powers generally applicable to each and every tatva and are also the cause for the said tatvas of mind, life and the physical.

The next stages of descent of the tatva into involution are the inner and outer realms of mind, life and the physical and these are indicated more by the nature of their powers and functions. Thus "adhikaraṇa and karaṇa", the superior mental and the ordinary mental indicate the inner mind and outer mind. "Parva and karma", the factors of time and action belong to life and they are the inner and outer life-powers, Time is the factor of growth of life. Time—sense is rooted in life principle. Swami mentions time as an aspect of vayu, the life principle ('Joti Agaval' stz. 245), However, it is an inner time sense belonging to the inner vital. Action in and of life comes under the outer vital. Then the other two terms "upakāra and preraka" relate to the inner and outer physical. Upakāra is the stage of the end-cause or the final helping cause (துணைக்காரணம்) for objectification or actualisation of the tatva in the outer physical, i.e. for a new creation. So, Upakāra is the formative stage for a physical formulation of the tatva and it occurs in the inner or subtle physical. "Preraka" is the stage of impelling impulsion or impinging precipitation of the subtle-physical formation of the tatva in and upon or into the outer physical. This is called 'Upakāra Preraka' or simply as 'Preraka'. The creative, governing and involutionary powers—udbhava adhikara and laya—enter into permuted combinations with the above said six aspects belonging to the inner and outer realms of mind, life and the physical. We may say, in other words, that the inmost true mind, true vital and true physical which are represented by the udbhava, adhikara and laya powers in the inmost level of the soul enter into permuted relations with their counterparts in the inner and outer levels and inter se. Due to the impulsion of the last stage, i.e. Upakara Preraka, the last state of involution becomes the starting point or turning point for evolution and we reach the next stage, the outermost existence which belongs to the realm of tatvikas, the evolutes or the outermost instruments in evolution, dealt with under the chapter "Tatvika Lokas".

In summary we may say that each tatva has a spiritual basis of existence as well as a nature basis. The former is expressed by the triple term swarupa, swabhava and rupa; the latter by udbhava, adhikara and laya corresponding to mind, life and the physical. The former underlies the first nine essential aspects of the tatva, and the

latter, the last twentyone. In between we have four aspects marking the descent of tatva through Paratva, aparatva, nimitta, and nimitta visesha—overmind gnosis, overmind, lower overmind and Spiritual Mind. Thus we have explained the formations of the 34 aspects or energies of each tatva. On the above basis, their arrangement and organised formation are not only in the horizontal levels, but also in the vertical as seen in the chart 8B and 8C following. The highest is the spiritual basis of the tatva in Supermind, the lowest is its precipitation into the subconscient and the Inconscient denoted by the term "Acit Pratyaksha Loka" and so we have the corresponding subconscient mind, life and the physical in the terms of Acit Karaṇa loka, Acit Indrya loka and Acit Bhuta loka (See chapter 'Karanateeta Lokas"). Explanations for the 34 details or aspects of each tatva and for the Apara and Para tatvas are also given in Vol II under "Introductory Note on Tatva Lokas".

CHART NO. 8 C

Explaining the order of formation of the 34 aspects of each tatva in involution and the "tatvika" aspects in evolution, and in both, formations occuring in the horizontal and vertical levels.

IN INVOLUTION

A to C . in the inmost level of the soul (agam anma:)

A. *Tatva aspects in the inmost level of soul, (with soul itself as the field of manifestation) as it is in touch with the highest world, the Supermind:*

1. Swarūpa	2. Swabhāva	3. Rūpa
4. Vyāpaka	5. Vyāpya	6. Guṇa
7. Visesha	8. Varṇa	9. Bhāva

B. *Tatva aspects in the inmost level of soul as in touch with the high overhead realms* of Overmind, Gnosis, overmind lower overmind and Spiritual Mind. (i.e. the former two as the first cause and the latter two as secondary cause for creation in Knowledge—Ignorance)

10. Paratva	11. aparatva	12. nimitta
13. nimitta visesha		

C *Tatva aspects in the inmost level of soul as in touch with the universal ranges* of the inmost Mind, Life and the Subtle-Physical

14. udbhava (creative power)	15. adhikāra (governing power	16. laya (dissolving or involutionary power)

D *Tatva aspects in the inner Jeeva (Agap Puram Jeevan) as in touch with the universal ranges* of the inner Mind, Life and the Subtle-Physical

Adhikaraṇa (field of subtle faculties of mind)	Parva (field of time, a life-power)	Upakāra field of helping cause for operating in and on the physical, i.e. for creation in it)
17. udbhava adhikaraṇa	18. udbhava Parva	19. udbhava upakāra
20. adhikāra ,,	21. adhikāra ,,	22. adhikāra ,,
23. laya ,,	24. laya ,,	25. laya ,,

E. *Tatva aspects in the outer Jeeva (Puram) as in touch with the human ranges* of outer mind, life and the Physical

Karaṇa (field of faculties of mind)	Karma (dynamic field of action, a life-power)	Prēraka (field of impelling operative forces on the physical e.g. for creation and actualisation or a new creation of things therein)
26. Udbhava karaṇa	27. Udbhava karma	28. Udbhava prēraka
29. adhikāra ,,	30. adhikara ,,	31. adhikara ,,
32. laya ,,	33. laya ,,	34. laya ,,

IN EVOLUTION

F. "*Tātvika*" *or evolutes in evolution, i.e. outermost instruments* and faculties in the outermost Jeeva (Purap Puram) formed due to the said "Preraka" power of the Physical.

First stages in evolution under Brahma:

outermost formation under the rule of Prajāpati over Prakriti	Outermost formation under the rule of Indra over Tanmāras	Outermost former under the rule of Brahma over Bhūta

3. Tatvika Karana and Guṇa (outer instruments of mental faculties)	2. Tātvika Jnanendriya and Tātvika Karmēndriya (outer sense instruments with sense-desire Ishanā)	1. Tātvika Bhuta or Bhautika Srishti and Deha Srishti (outer material body and organs)

Next stages in evolution under Vishnu:

outermost formation under the rule of Vishnu on Maya	outermost formation under the rule of Vishnu on Maya	outermost formation under the rule of Vishnu on Maya
6. Tatvikas of Vidya & Purusha (instruments for limited knowledge and agency of the being for enjoyment or experience in the mental)	4. Tatvikas of Kāla & rāga (instruments for time and desire in the vital)	5. Tatvika of niyati & kalā (instruments for determinism and executive action or creative action in the physical

G. *Submerged Tatvās in the subconscient and Inconscient emerging out successively in evolution* as seen in F: (examples given herein from Gh: 'Karanateeta Lokas").

Acit Karana	Acit Indriya	Acit Bhuta

Note on the Chart 8 c.

1. The correspondences between the terms in Joti Agaval, stzs. 257-272, 342-345 and those in the Chapter "Tatva Lokas" relating to aspects of each tatva and those in Chapter "Tatvika Lokas" are indicated below:

A to C : Agam, the inmost soul (Agam anam)

D : Agap puram, jeeva as the inner being

E : Puram, Jeeva as outer being

F : Purap puram, jeeva as the outermost being in the field of the senses and the body and organs

G : Jeeva as subconscient being

In the C range of Agam the in most level of soul (anma)

(a)	udbhava	: Aga mudal, inmost first (inmost or true mind)
(b)	adhikāra	: Aga nadu, inmost middle (inmost or true vital)
(c)	laya	: Aga kadai, inmost last (inmost or true physical)

In the D range of Agappuram, the inner level of jeeva

(d)	adhikarana	: Agap pura mudal, inner first (inner mind)
(e)	parva	: Agap pura nadu, inner middle (inner vital)
(f)	upakāra	: Agap pura kadai, inner last (inner physical)

In the E range of Puram, the outer level of jeeva

(g)	karaṇa	: Pura mudal, outer first (outer mind)
(h)	karma	: Pura nadu, outer, middle (outer vital)
(i)	prēraka	: Pura kadai, outer last (outer physical)

In the F range of Purap puram, the outer most level of jeeva

(j)	Tātvika Karaṇa	: Purap pura mudal, outermost First (outmost instruments of mind)
(k)	Tatvika Indriya	: Purappura nadu, outermost middle (outermost instruments of life, i.e. sense instruments)
(l)	Tātvika bhūta or Karya bhūta or bhautika deha	Purappura kadai, outermost last (outermost physical instrument, i.e. material physical body)

2. Udbhava, adhikara and laya powers combining with d, e and f give the inner levels of combinations and with g, h and i the outer levels of combinations, for example, udbhava adhikarana is the inner mind, udbhava parva, the inner life-mind, adhikara parva the inner vital, adhikara adhikarana the inner mind-life and so on, laya upakara is the inner physical; laya preraka the outer physical.

3. The corresponding terms for the tatva aspects 14 to 34 of each tatva in terms of mind, life (or vital) and the physical are given below :

IN INVOLUTION

Under C Range of Agam, the inmost level of soul (anma)

14.	Udbhava	—	the inmost true mind in its pure state
15.	adhikara	—	,, ,, vital ,, ,, ,,
16.	laya	—	,, ,, physical ,, ,,

Under D Range of Agap puram, the inner level of jeeva

17.	udbhava adhikarana	—	inner mind
18.	,, para	—	,, vital-mental
19.	,, upakara	—	,, physical-mental
20.	adhikara adhikarana	—	inner mental-vital
21.	,, parva	—	,, vital
22.	,, upakara	—	,, physical-vital
23.	,, laya adhikarana	—	inner mental-physical
24.	,, parva	—	,, vital-physical
25.	,, upakara	—	,, physical

Under E Range of Puram, the outer level of jeeva

26,	Udbhava karana	—	,, outer mind
27.	,, karma	—	,, vital-mental
28.	,, preraka	—	,, physical-mental
29.	adhikara karana	—	outer mental-vital
30.	,, karma	—	,, vital
31,	,, preraka	—	,, physical-vital
32.	laya karana	—	outer mental-physical
33.	,, karma	—	,, vital-physical
34.	,, preraka	—	,, physical

IN EVOLUTION

Under F Range of Purappuram, the outermost level of jeeva

Tatvika karana	—	outermost instrument for mental physical
Tatvika indriya	—	outermost instrument for vital physical
Tatvika bhuta or bhautika deha	—	outermost instrument for the physical (i.e. physical in the physical, or material physical body).

4. The above combination or inter-play of the mind and vital, vital and physical, mental and physical may be studied and correlated with those in stzs. 257-272.

5. Under F, the outermost instrumentations (tatvikas) for expression and manifestation of tatvas are built up in us as in the collective evolution. In the first three stages the evolution has started, under the rule of Brahma, with the Srishtis or creations of bhuta tatvikas (phenomenal elements of nature), bhautika tatvikas (compounds of matter) and bhautika deha (material physical body) and the formations of the outermost vital and mental instruments in the physical, following up the said physical creation. In the next stage which comes under the rule of Vishnu; the evolution has made another step of progress, but now starting from Life the vital, building at first the instrumentation for kāla the time, and rāga the desire which are followed by those for niyati and kāla (determinism and operative or executive function) in the physical and those for vidya and purusha (limited knowledge and agency for centralisation of experiences) in the mental. Now a third stage of collective evolution may be said to be in the offing, because the Supermind or its Light which is the Vast Grace-Light of Truth-Consciousness has manifested upon the earth and is active since 1956. This third stage of collective evolution for the human race may naturally begin in the mental giving it instrumentations (tatvikas) for powers of intuition, vision, inspiration, and true discrimination—the powers of the tatvas of nada and bindu; and following them, corresponding higher instrumentations may also be built up in the vital and the physical. A day would come when we shall have in us the needed instrumentation for Supermind itself.

5A Under the Chapter 'Tatvika Lokas' we first come across the formations of the following outermost worlds under the rule of Brahma: (1) Bhuta Srishti Brahma loka (2) Karaṇa Atmya Brahma loka; (3) Bhautika Srishti Brahma loka; (4) Tanmātra Atmya Brahma loka and (5) Prakriti Atmya Brahma loka, and (6) Moola Brahma loka. Thus it is seen that under the first stage of evolution the "Bhuta Srishti Brahma loka", i.e. the world of the phenomenal elements was formed, and even as it was so emerging, there was the "Karaṇa Atmya Brahma loka", i e. the potential world of the vital and mental instruments underlying it. Because of this, the next creation of "Bhautika Sristi Brahma loka", the world of the material or physical compounds was made possible, that is to say, the compounds of physical matter (as also of physical body) were

formed by the veiled intervention of the said underlying potential principle of life and mind, because of which the *infinitesimally* divided and disaggregated and distributed atoms of phenomenal elements aggregated themselves in various proportions to form different compounds. "Tanmātra Atmya Brahma loka", the potential world of the subtle elements was also underlying secretly behind the aggregation of physical elements and compounds (as is seen in material physical body), and behind it again was formed the potential world of Prakriti (Prakriti Atmya Brahma loka).

5B Now in the next stage of evolutionary creation under Indra, a power of Brahma, Indriya tatvikas of Jnanendriya and Karmendriya, evolutes of the outermost senses of knowledge and action emerge with sense-desire (Īshana) born in them. This is evidently the creation of instruments of Tanmatra which was previously in the potential state (Tanmatra Atmya Brahma loka)

5C Now in the third stage under "Prajapati", another power of Brahma, mental instrumentations emerge for the four faculties—the thinking, reasoning, individualising and storing faculties of mind—manas, buddhi, ahankara and citta. This is evidently the creation of the instruments of karaṇa which were previously in a potential state ready to enter into evolutionary creation (Karaṇa Atmya Brahma loka). Again, under Prajapati are formed the instruments for "Guna Traya Prakriti" tamas, rajas and sattva — inertia, dynamism and happy poise of peace and light. This is evidently the creation of instruments of Prakriti which was previously in the potential or formative state "Prakriti Atmya Brahma loka". Thus far are the evolutionary creations under the overall rule of Brahma. But Brahma has not completely exhausted his store of evolutionary creation. More yet remains to be released into evolution in the future from his "Moola Brahma Loka", the Seed-state of Brahma or His nucleus of involved state. With each new creation, the earlier ones also change progressively.

5D Next under Vishnu, the tatvikas or instruments for kāla, niyati, kalā, rāga, vidyā, purusha and maya—time determinism, executive function, desire, limited knowledge, agency of experiencer and the nature which constitutes these—have emerged in evolution. This is evidently the creation of instrumentations of Mohini Maya (i. e. Suddhāsuddha Maya) emerging out in evolution due to the stress or rule of Vishnu over her.

Now we quote a passage from Sri Aurobindo's 'Life Divine' as an illustration which is briefly put, and we correlate it with the Swami's terms as used in the Chapters "Tatva Lokas" and "Tatvika Lokas" and also with those in the above stanzas of Joti Agaval poem.

For a larger mental being[1] is there within us, a larger inner vital being[2], even a larger subtle-physical being[3] other than our surface body-consciousness[4], and by entering into this or becoming it identifying ourselves with it, we can observe the springs[5] of our thoughts and feelings, the sources and motives of our action, the operative energies[5] that build up our surface personality. For we discover and can know the inner being[1] that secretly thinks and perceives in us, the vital being[2] that secretly feels and acts upon life thorough us, the subtle-physical being that secretly receives and responds to the contact of things through our body[4] and its organs[4]...but here within we find the separate sources of our mental, our vital and our physical energisms[5] and can see clearly the pure operations[6], the distinct powers[6], the composing elements, of each and their inter-play[7] in a clear light of self-vision. But while on the surface their action is mixed to gether, confused and conflicting here in our depths they can be seen and worked upon in their independent and separate nature and action and a harmonisation[8] of them by the mental being[9] in us, leader of the life[10] and body,[11]—or, better, by the central-psychic entity[12], —is not so difficult, provided we have the right psychic and mental will in the endeavour. Moreover, we find in this inner or subliminal being[13] the means of directly distinguishing between what rises from within[14] and what comes to us from outside[15], from others or from universal Nature and it becomes possible to exercise a control, a choice, a power of willed reception, rejection and selection, a clear power of self-building and harmonisation [8]...which is the prerogrative of our inner Person[12]...For by this entry into the depth, the inner being[13] is able to formulate itself more luminously in our life in the physical universe.—Life Divine, p. 477-478.

NOTE (A)

Now again we correlate the above numbered items in Sri Aurobindo's passage with the terms and significances used by the Swami for the 34 aspects or energies of each tatva, evidently in the process of involution, and for the aspects for tatvika in evolution (See Chapters "Tatva Lokas" and "Tatvika Lokas")

Foot-notes and correlations with Sri Aurobindo's above passage.

(1) adhikarana or udbhava adhikarana, inner mental being

(2) parva or adhikara parva, inner vital being

(3) upakara or laya upakara, inner physical being

(4) Bhautika deha, the material physical body.

(5)

Surface Personality of mind, life and the physical	*their inner sources*	*their inmost sources*
karana or ubdhava karana, outer mind	udbhava adhi-karāna, inner mind.	udbhava
karma or adhikara karma, outer vital.	adhikara parva, inner vital.	adhikara
Preraka or laya Preraka, out physical.	laya upakara, inner physical.	laya

(6)

udbhava (inmost true mind)	adhikara (inmost true vital)	laya (inmost true physical)

(7)

(a) udbhava adhikarana	adhikara adhikarana	laya adhikarana
(b) " karana	" karana	" karana
(c) " parva	" parva	" parva
(d) " karma	" karma	" karma
(e) " upakara	" upakara	" upakara
(f) " preraka	" preraka	" preraka

(7) The above items under 7 as expressed in terms of mind, life and the physical as follows :

(a) inner mind	inner mental-vital	inner mental-physical
(b) outer mind	outer mental-vital	outer mental physical
(c) inner vital-mental	inner vital	inner vital-physical
(d) outer vital-mental	outer vital	outer vital-physical

(e)	inner physical-mental	inner physical-vital	inner physical
(f)	outer physical-mental	outer physical-vital	outer physical

(8) Harmonisation of the three inmost powers of udbhava, adhikara and laya—the true mind, true vital and true physical in the inmost field of the soul harmonising themselves by and through the true mind or the soul itself : harmonisation of the three parts in the other levels also.

(9) udbhava, adhikarana and karana

(10) adhikara, parva and karma

(11) laya, upakara and preraka

(12) agam anma, the inmost soul

(13) agap puram, jeevan the inner being

(14) from the inmost mind, life and the physical, i.e. udbhava, adhikara and laya, and from the inner mind, life and the physical, i.e. adhikarana, parva and upakara.

(15) from the outer mind, life and the physical, i.e. karana, karma and preraka which though formed in the outer level have an inward turning, i.e. from without into the inner (see stzs 266, 259 and 260 of Joti Agaval poem அகப்பட வகுத்த, அகப்பட அமைந்த). The outermost mind, life and the physical are not so turned inward but have a tendency to go outward, as they are the instruments (tatvikas) created in evolution.

NOTE (B)

Correlating the above numbered items in Sri Aurobindo's passage with the terms and significances as found in Swami's 'Joti Agaval' stzs 257-272, and upadesha (item I. p. 15) we may prove the similarity or identity of experience in a larger background.

I. inner first (agap pura mudal or talai), the inner mind.

2. inner middle (agap pura nadu), the inner vital.

3. inner last (agap pura kadai), the inner physical.

4. outer and outermost last, the outermost material physical body with its organs, senses and physical mind.

5. as for example, the formation of outer first (outer mind) and of outer last (outer physical)—See stzs 259 and 260; the formation of inner first (inner mind) and the inner last (inner physical) as in stzs 263 and 264.

6. as for example, the formation of inner middle (inner vital) so as to eliminate ego (stz. 265), and formation of inmost true mind, true vital and true physical (stzs. 261-262)

7. combination or interaction of any two parts, say, mind and life, or life and the physical (அணைவால், புணர்ப்பால்) as in stzs. 259 and 260, or of mind and the physical as in stzs 270 and 271.

8. as for example, the harmony in which the inmost physical is formed by the reaching or combining of the inmost mental into or with the inmost vital as in stz. 262 (அணியுற வகுத்த)

9. the first or the head, i.e. the mind (முதல் அல்லது தலை)

10. middle, the life

11. last, the body

12. agam anma, the inmost soul

13. agappuram jeevan the inner being

14. as for example, formation of the outermost vital from out of the outer vital so as to get it into an order, (i. e. order of harmony, from within into the outer, which is the privilege of the inner realm as in stz 267 and the formation of the outermost mental and physical in other similar stzs 257 and 258 (அறமுற, அறம்பெற வகுத்த)

15. as for example formation of the outer vital from out of the inner vital so as to give it an inward turning, from without into the inner, as in stz. 266 and formation of outer mental and physical in other similar stzs 259 and 260 (அகப்பட வகுத்த, அகப்பட அமைக்க).

CHAPTER—V

PART—I

SIDDHI VALĀGAM, THE HOME OF PERFECTION AND INTEGRAL YOGA IN SWAMI'S SANMARGA

We shall now resume the thread of the last part of the Swami's life. He shifted in 1870 from Vadalur to Mettukuppam, a nearby hamelt where he lived in a small cottage called Siddhi *Vaḷāgam*, the Home of Perfection. He remained in seclusion for about six months. During this period he got firmly establitshed in the highest realisation of the Truth-Knowledge and the Beyond Later, in 1872, He poured out in the intensity of his collected concentration and Knowledge verses in couplets called "Joti Agaval", one of the master-pieces of his poems. This serves considerably as a summary and essence of all his poems and songs of the sixth volume of his Arutpa and it is interspersed with more personal touches of his experiences, particularly the intermediary and even the very advanced stages of transformation of his body by the Grace-Light.

The last four years of his life from 1871 - 1874 witnessed the most active part of his mission and fulfilment. He remained in Siddhi Valagam at Mettukuppam. From here he directed according to his plan and design the construction at Vadalur in 1871-1872 a new kind of shrine called Satya Jnana Sabba, the shrine of Truth-Consciousness signifying the world of Supermind. This shrine was built in honour of and as a symbol of welcoming the God of Vast Grace-Light who, according to the Swami, was due to come or manifest soon on the earth. He particularly hastened its construction so as to be completed within six months of the blue print. He sent from his resort of Siddhi Valagam a sanctified lamp of light into which the God of Vast Grace-Light had been invoked by him and that lamp was installed duly in the shrine on 25. i. 1872. It was here again at Siddhi Valagam that the Swami affirmed his oneness with the Supreme Divine Shakti by performing his symbolical marriage with Her. He declared himself also as the son of the Divine Father, who

crowned him with His own direct crown of Light and thereby he got fulfilled in the science of deathlessness of body.

சாகாக் கல்வி எனக்குப் பயிற்றித் தந்த சோதியே
தன்னேர் முடியொன்று எனது முடியிற் தரித்த சோதியே
ஏகாக்கர பொற் பீடத்து என்னை ஏற்று சோதியே
எல்லாம் வல்ல சித்தியாட்சி ஈந்த சோதியே
— *கீர்த்தனை* "*மெய்யருள் வியப்பு*" 1-5-10-98)

ஆதியீறு அறியா அருளரகாட்சியில்
சோதி மா மகுடம் சூட்டிய தந்தையே—*ஜோதி அகவல்*
(12-1-565)

Thus, this last resort of the Swami at Siddhi Valagam has become holy and pure vibrating with the pulsations of the highest Consciousness, Light and Force of the Divine, the God of Vast Grace-Light. At this place again he has offered and reserved a chair of honour and worship to the Supreme Divine as the presiding and ruling Power. Before the august Presence of the Supreme Divine and under the feet and refuge of that symbolical chair which was duly decorated, the Swami conducted meetings and discourses with disciples. He had also lit a sanctified lamp of light representing the Light of Grace in this "Home of Perfection" and it has been continuously kept up burning by his disciples and devotees ever since. The most noteworthy event at this sacred place was that he kindled the collective aspiration of the devotees and disciples for the Vast Grace-Light by giving them the God-given Mahā Mantra of "Aruṭ Perum Joti, Aruṭ Perum Joti, Tanipperung Karuṇai, Aruṭ Perum Joti" at a flag-hoisting ceremony on 22nd October 1873, when he felt that the time for the effective functioning of his Sanmarga movement had come and the Divine was about to manifest soon. The Swami unfurled the flag of the Sanmarga movement at his residence of Siddhi Valagam, with the due blessings of the Divine. Above all, he attained here a sleepless and deathless physical body by the power of Truth—Light.

Propagation of the idea transformation of body into its deathless state as an essential feature of divine realisation and for the great blissful earthly life preaching of the ideals of his movement called Satya Samarasa Sanmarga Sangha, regular discourses to the disciples explaining various points in spiritual discipline and literature-and his own poems, forecasting and assuring since 1871 about the coming, in the near future, of the Supreme Divine தனிப்பெருங் கடவுள் the God of Vast Grace-Light, as distinguished from any lesser Powers of Godheads, for overruling the earthly life directly by Grace and about the consequential changes in terrestrial life accord

ing to his vision of earthly evolution — these formed the nature and background of the last four years of his active and visible part of life at Siddhi Valagam. He also applied himself as the instrument of the Divine to bring about the manifestation of the Light on the earth, and for this purpose he withdrew sometimes into seclusion. The following are relevant passages from his last writings and speeches. The last piece of song (12-44-53) which he had written at the end of Arutpa says that the supreme Divine Himself would come and settle and stay, i.e. manifest at his very place and enter into and become one with his enlarged body, at the same time remaining inseparable from the soul of his heart. This seems to indicate the background of his dematerialised disappearance. The Swami also willed that by the transformed and deathless nature and power of his body he would enter into all material physical bodies. The scene of occurrence, i.e. of dematerialised disappearance is again Siddhi Valagam, the Home of Perfection. The Swami duly announced beforehand his intention to disappear (i.e. evidently a sacrifice of his deathless body by dematerialisation) and retired into a secluded room which was arranged to be locked. The room was found later vacant, as already announced by him. The dematerialised dissolution of his body was specially intended by the Divine Will as the needed sacrifice for His manifestation on the earth, and as a way for enabling him (the Swami) to enter into all the physical bodies. But the Swami nowhere in his writings held dematerialisation itself as the goal of human life and spiritual realisation. He closed his room at 12 o' clock of the midnight on 30-1-1874 in the Tamil month of Thai on a Friday when "Poosa" star was in the ascendence, after enjoining his disciples not to open the door as he intended to remain secluded for 10 to 15 days. He said that the room would be found vacant after the said period. The room was then locked outside by the disciples and it was opened only after three months in the presence of the then District Collector and a Revenue Board Member both of whom were English men. The room was found vacant.

We shall consider the poems "Joti Agaval" (12-1), "Irai Vara Vyambal" (12-25), "Ulagap Pēru" (12-30), i.e. poems on "Light", "Coming of the Divine" and "The Boon of the World". Part II of the book give their translations. Here some connected passages in "Joti Agaval" are dealt with.

SELF-DETERMINATIONS OF GRACE LIGHT: INVOLUTION AND EVOLUTION IN "JOTI AGAVAL"

In the opening lines of "Joti Agaval", the Vast Grace-Light, Arut Perum Joti which is of the nature of the Supreme Truth itself is

spoken of as the substance and basis of both Iha and Para, this world and the other higher worlds, and exceeding them too. இகநிலைப் பொருளாய் பரநிலைப் பொருளாய்...... இகபரத்திரண்டின் மேற் பொருளாய் (ஜோதி அகவல் வரி 4-5)

The poem describes in several lines the self-determinations of the Vast Grace-Light in regard to the higher and lower worlds and the earth, their beings and forces, powers and personalities, gods and goddesses, the laws and principles of existence, their workings and results, etc. and in regard to the five-fold function of creation, maintenance, destruction for purification and renewal, veiling or involution and unveiling or evolution by act of grace. It also deals with the nature of the world of Truth-Consciousness, the Home and Source of the Vast Grace-Light. It delineates the gradations of the planes ascending to the world of the Supermind. It speaks of the subconscient and its source the Inconscient கருவெளி இருவெளி which the Grace-Light or Truth-Light can illumine. It refers to the several formations of earth or planes of earth, as earth within earth, earth above earth, earth reaching into earth, earth containing earth (12-1-177) and partieularly the poet sees the golden plane of the earth, i.e. the counter-part of the supramental which is hidden in the bosom of the earth புவிநிலைச் சுத்தமாம் பொற்பதி அளவி (12-1-183). There are also passages referring to the transformation of his body by the power of the Grace-Light, his training into deathlessness of body, acquisition of Perfect Powers of fulfilling the Divine Will called Siddhi, his oneness with the Divine and His Shakti, etc. The poem concludes with a note about the universal mission of his life.

Now coming to the details of the poem "Joti Agaval" (12-1):

" The Vast Grace-Light has constituted itself as Para and Apara, the higher and the lower worlds (line 88). It is smaller than the smallest, greater than the greatest and subtler than the subtlest (line 76). It is form, formless and the biune state, i.e. of formless-form (line 159)".

The gradations of the ascending worlds represented by their respective characteristic spaces are mentioned; each is interlinked with and contained in the next higher one. The cosmic worlds of Mind, Life or Prana and the Subtle-physical have formed their respective planes in the physical world. These worlds and planes and the still higher worlds are described in the following ascending order beginning from (a) the physical etherial space பருதிவான்வெளி, (b) universal subtle-physical space மாபூத வெளி of which the former is an extension and formation, (c) universal vital or life space, i.e.

Prana loka உயிர் வெளி and its formed counterpart or life plane in the physical world பகுதி அயவெளி (அய-ஹய, haya, horse which is the symbol of life or Prana; cf: Swami's explanation of "Haya griva" in Upadesha, p. 68), (d) then the space of kalā or arts and sciences, i.e. the realm or conscious source of inspired literature and knowledge which is behind our outer mind of thoughts and heart of emotions உணர் கலை வெளி then (e) the world of pure wide and free mind or Mano Loka சுத்த அலர் வெளி i.e. the spiritualised wide and free mind at the ajna centre, then (f) Para Veli பரவெளி the space of spiritual Mind above the head. (g) Parampara Veli பரம்பர வெளி the space of spiritual overmind, (i.e. global overmind), (h) Parapara Veli பராபர வெளி the space of overmind gnosis, then (i) Peru Veli பெரு வெளி the Vast world of Truth-knowledge, i.e. Vastness of Supermind and finally (j) Perum Sukha Veli, the summit Supermind as opening into the infinite and eternal world of Bliss, Ananda or Jana Loka பெருஞ் சுக வெளி (Joti Agaval, lines 277-285).

According to Sri Aurobindo, this physical world which is the lowest in the said order of worlds has been originally formed in and out of the vast nether world of the Inconscient by the impact and pressure of the immediately higher world (i.e. the subtle-physical) on it. Later, the worlds of Life and Mind by pressure on the physical matter and the Inconscient have successfully formed likewise their respective planes in the physical world.

The realm of the Inconscient is a dark, formless mass of Void, an obscure, unknowing and all-negating Waste called Asat in which existence, consciousness and force and delight of the Divine are wholly negated (i.e. their manifestation and rule apparently get obscured) and turned into their apparent opposites, i.e. non-existence, inconscience and insensibility. This dark Void is called by the Swami in 'Joti Agaval' (12-1-751 & 752) as Idu Veli, Karu Veli இடுவெளி கருவெளி the black Void of constriction and death, an impenetrable formless dense mass of Darkness. Elsewhere in the poem (12-21) பொன் வடிவப் பேறு dealing with the transformation of his body into a deathless physical body of bliss here on the earth, the Swami refers to the Inconscient as the vast and dark nether ocean of darkness இருட் பெரும் கார் அன்னற் கடல் (12-21-1) and he seeks refuge of the Vast Grace-Light to cross over it. In another poem the God of Vast Grace-Light is said to have dispelled the great or Vast darkness of obscurity and made him grow (in consciousness) மருட் பெரு இருளைத் தீர்த்து எனை வளர்க்கும்... அருட்பெருஞ்சோதி அம்பலத்தரசே (11-40-4-3). The light is manifest in all the worlds of cara and acara, moving and non-moving worlds, and at all levels, the inmost,

inner, outer and outermost, dispelling away the dark and dense darkness which is impenetrable even by the hard iron chisel or axe உளி நின்ற இருள் நீக்கி (12-40-8).

Sri Aurobindo speaks of four levels of our being. "There is then in our total range of existence: (1) a super-conscience as well as (2) a subconscience and inconscience overreaching and perhaps enveloping our (3) subliminal (i.e. inner being) and our (4) waking selves (i.e. surface or outer being), but unknown to us, seemingly unattainable and incommunicable". (Life Divine, p. 501).

"The subconscient is the Inconscient in the process of becoming conscious"—Life Divine, p. 658. cf: Swami's words கருவெளிக்கு உட் புறனுகி கரணமெல்லாம் கடந்து arising out from within the subconscient and inconscient dark world and forming instruments of consciousness and transcending them (10-I-12-2). "The Lord of Vast Grace-Light is the first cause, the casual seed of birth, the dark womb within the womb, that shows the entire field of the inconsistent, கருமுதற் கருவாய் கருவினுட் கருவாய் கரு எலாம் காட்டும் ஓர் கருவாய் ... அருட்பெருஞ் ஜோதியாந் தலைவன் (11-7-10):

"The subconscient appears to us as if it were inconscient comprising the material basis and a good part of our body. The subliminal (i.e. அகப்புறம் the inner) comprises the inner being taken in its entirety of inner mind, inner life, inner physical with the (inmost அகம்) soul or psychic entity supporting them; there is the waking consciousness (i.e. the surface or outer being புறமும் புறப்புறமும்) which the subliminal and the subconscient (புறப்புறம்) throw up on the surface, a wave of their secret urge ...... There is a range of being superconscient (அகம் அல்லது முடிநிலை) to all these three aware too of something, a supreme highest Reality sustaining and exceeding them all which humanity speaks of vaguely as Spirit. God, the Oversoul" (Life Divine, p. 500-501; also see Joti Agaval stzs. 339-345).

"Our subliminal self is not, like our physical being, an outcome of the energy of the Inconscient; it is a meeting place of the consciousness that emerges from below (i.e. the outer and the subconscient and the Inconscient) by evolution and the consciousness that has descended from above (i.e. the overmind and the cosmic worlds of mind, life and subtle-physical in the descending order) for involution ...... It possesses means of communication with the worlds of being which the descent towards involution (i.e. veiling and hiding the principles and powers of existence) created in its passage and with all corresponding planes or worlds that may have arisen or been constructed to serve the purpose of re-ascent (i.e. evolution or unveil-

ing and manifesting the hidden principles and powers of existence from Inconscience to Superconscience" (Life Divine, p. 382-383).

"Our surface being has been formed with this subliminal help by an evolution out of the Inconscient for the utility of our present mental and physical life on earth; this that is behind (i.e. the subliminal being) is a formation mediating between the Inconscient and the larger planes of Life and Mind which have been created by the involutionary descent and whose pressure has helped to bring about the evolution of mind and life in matter" (Life Divine: p. 655).

NOTE: The above two passages may be compared with stzs. 263 and 264 of 'Joti Agaval poem of the Swami.

The Swami in "Joti Agaval" (12-1) refers to the Inconscient as Iduveli, Karuveli, இடுவெளி, கருவெளி, the dark impenetrable Waste of constricting narrowness and death, the subliminal as நடுவெளி, உருவெளி the middle region of form-making formation, as it gives rise to outer formations of mind, life and the physical in our outer or surface being. The poet affirms that "the Truth-Light of the Sun of Knowledge இயல் ஒளி, கதிர் ஒளி has stationed itself in his middle region of formation (i.e. in the subliminal) so as to illumine the whole of the dense black Waste of the Inconscient and the subconscient realm or field of birth in word, Idu Veli and Karuveli. The word "Karuveli" is also applied in a restrictive sense the field of the womb i.e. the subconscient (Pinda Veli) when used with reference to the body (pinda). Otherwise it mean the subconscient and the Inconscient taken together. "Idaveli" denotes more properly the Inconscient itself.

இடுவெளி அனைத்தும் இயல் ஒளி விளங்கிட
நடுவெளி நடுவே நாட்டிய விளக்கே
கருவெளி அனைத்தும் கதிரொளி விளங்கிட
உருவெளி நடுவே ஒளி தரு விளக்கே
(ஜோதி அகவல் 12—1—751 & 752)

Evidently this is the personal experience of the Swami as no light other than the Supramental Light which has stationed itself in his subliminal or inner being (i.e. in the heart) can penetrate into and illumine the dark Inconscient below. We have already quoted parallel lines from Sri Aurobino which is repeated here for clarity of understanding:

"Light, endless Light! darkness has room no more
Life's ignorant gulfs give up their secrecy
The huge inconscient depths unplumbed before

Lie glimmering in Vast expectancy"
(Light — Last Poems — p. 32).

Further, the above passage of the Swami in the poem "Joti-Agaval" occurs in the context of the Swami's reference to the transformatory changes in his body by the power of the Grace-Light and Love which we have already dealt with ('Joti Agaval' lines 725-740). In line 168, the Swami mentions that "the Vast and limitless Grace Light spreads over from within his heart and illumines all the worlds." The immediately succeeding lines in the poem refers to the various self-determination of the Grace-Light in the Inconscient matter and the five elements So this Grace-Light stationed in his heart may be construed to flood and illumine also the dark and obscure formations of the material earth with their involved life-forces and mental forces and the evolutionary possibilities of perfection as are hinted in those lines.

Further in the poem உலகப் பேறு (12-30) "the boon of the World", the Swami describes his vision of the evolution of earthly life and, this evolutionary vision breaks open in him when the Vast Grace-Light reached him into his heart of Love. Speaking about himself, he observes the impure and mighty darkness (i.e. of the Inconscient Darkness) இருட்பெரு மலம் has not only left me free from attack but has become completely dissolved away. The mighty obscuring forces of ignorance which give rise to ignorant actions and play of maya have also gone away. Instead, the luminously conscious and mighty forces of perfect action of the Divine Will and Knowledge (தெருட் பெரும்சித்திகள்) have come to me when the Vast Grace-Light joined me in my heart of Love."

இருட் பெரு மலம் முழிதும் தவிர்ந்து இற்றது
மருட் பெரு கன்மமும் மாயையும் நீங்கின
தெருட் பெருஞ் சித்திகள் சேர்ந்தன என்னுள்ளத்து
அருட் பெருஞ்சோதி என் அன்பிற் கலந்ததே

— (உலகப்பேறு 12—30—10)

In another stanza of Swami, the subconscience and the inconscience are more clearly brought out. The outer and inner beings too are indicated and the superconscient realm is given as the goal.

"Arising from within the Inconscient darkness into the subconscient realm and crossing over the subconscient as well as all the formations of mind and its instruments and faculties, the seekers of Truth-Knowledge are madly aspiring for a long time to reach Peru Veli, the Vast World of Truth-Knowledge (i.e. the Supermind)"

கருவெளிக்கு உட்புறனாகி கரணமெல்லாம் கடந்து நின்ற
பெருவெளிக்கு நெடுங்காலம் பித்தாகித் திரி கின்றோர் ..

— ஆளுடைய அருள்மாலை 10-1-12-2)

It may be remembered further that the Swami follows the Vedic tradition of treating the heart as a centre in the subconscient and inconscient ocean of darkness which is called Pinda and this is said to be larger than Anda, the universe (See also Bk I–VII–5–3 giving reference to the Inconscient. இடுக்கில் ஒடுக்கில் ... வருவார் அழைத்து வாடி) and the translation in Vol. 2 of this book.

Tracing the conneeted source of our material earth itself, the Swami sees it as a concentration of many earths or planes "one within the other (i,e. as inner formations), one upon the other (புவி நடுப் புவியாய் i.e. as in hierarchy), one reaching into or telescoping or percolating into) the other (i.e. possibly as in and for evolutionary manifestation), and one containing or possessing and holding the other புவி நிலைப் புவியாய் and they have been so self-determined by the Vast Grace-Light and manifested and contained in Its Self-extension" (lines 177-178).

புவியுனுட் புவியாய் புவி நடுப் புவியாய்
அவைதர வயங்கும் அருட் பெருஞ் ஜோதி
புவியுறு புவியாய்ப் புவிநிலைப் புவியாய்
அவைகொள விரிந்த அருட்பெருஞ்ஜோதி

— ஜோதி அகவல் (12-1-177, 178)

The Grace-Light has also self-determined the well-fused formation of "a pure golden plane in the earthly matter."

புவிநிலைசி சுத்தமாம் பொற்பதி அளவி
அவையுற வகுத்த அருட்பெருஞ் ஜோதி

— ஜோதி அகவல் (12-1-183)

The golden plane of the earth which the Swami sees seems to refer to the counterpart of the world of Truth-Knowledge involved and hidden in the core of earthly matter. We learn that it is the God-given mission of Sri Aurobindo and the Mother to bring down the Light of Truth-Knowledge into the earth and its consciousness and awaken into manifestation this golden plane of the earth. The Swami too felt and proclaimed it as his divine mission to bring the Light into manifestation and applied himself to that end (12-25-5). The Supramental Light, consciousness and force however have been brought down effectively by the Mother into the earth-consciousness in 1956, and by the pressure of the new Light the golden plane of the

earth would manifest in its supramental terrestrial evolution in due course of time. The Swami's sacrifice of his deathless body by dematerialising it (possibly in the Inconscient) should have prepared the earth-nature to receive the divine Light and get it fixed here for the evolutionary purpose.

The above view is justified because he sacrificed his deathless body in the very earthly Presence of the Divine and that with all its divinised principles, powers and substances (i.e. with its golden truth-light, golden truth-substance), by a process of dematerialisation in the very inconscient material nature in order to make the divine manifestation permanent on the earth and in the earth-nature and thereby enter into all the physical bodies with his power of Light and Substance. If the Mother can be rightly said to have brought down the Light from above, the Swami can be equally said to have sunk into the below and founded himself, with the divine Light and Substance, upon and into the bed-rock of the earth-nature and the Inconscient. There is another point to prove the same. The Mother observed in 1968 that the torrents of Light that descended from above in 1956 was engulfed and swallowed up by the dark waves from the inconscient material earth, but still She assured that the Light would work itself out from within the Inconscient nature and there would be the needed response too for the new change (See "About Savitri" by Huta pp. 19 and 20). We may add that the response did come in the next year i. e in 1969 as the manifestation of the Superman consciousness with its shadowless golden Light and a power of compassion that could act directly into the physical bodies and even on material objects. The last part of this book Vol. I, Chapter XVIII—parts 3 and 4, goes to prove that the Superman consciousness is wholly identifiable with the Swami's Consciousness and so we are assured with the effectivity of the new Light brought into play by the Mother, because one has permanently entered into the Inconscient with his truth-being, truth-light, truth-substance, truth-consciousness, truth-love, Bliss and Compassion to support the new manifestation by or in and around a centre of response from below. So the Swami can be said to have duly acted and sacrificed himself in body a hundred years ago for the permanent manifestation of the God of Light in the earth-nature.

Swami Ramalingam, the seer-poet had the insight to see in the earthly matter itself, and in fact in each of the five elements, the principles and powers of existence as now hidden and involved in them, and also their states of perfection (i.e. of evolutionary perfection) as have been determined or intended by the Truth-Light. In the gross physical matter the Swami finds form-forces மண் உருச்

சத்திகள் knowing-forces கலைச் சத்திகள் (Kalā Shaktis in matter), light-forces மண் ஒளிச் சத்திகள், seed-forces or nuclear forces மண் கருச் சத்திகள், forces of aggregation, grouping or hierarchy மண் கணச் சத்திகள் (Gana Shaktis in matter perhaps refer to forces of atomic and molecular aggregation or to group of gods and goddesses or beings and energies presiding over matter), material energies of action மண் செயல் சத்திகள், material forces மண் இயல் சத்திகள் etc. (lines 192-195).

He finds the permutation of the qualities of the five elements because of their involved presence in the gross solid earthly matter and also sees in it its special quality of hardness and solidity and its golden state (lines 184-185, 191 மண்ணினில் பொன்மை வகுத்து அதில் ஐம்மையை அண்ணுற வகுத்த அருட்பெருஞ் ஜோதி. மண்ணினில் ஐந்தைந்து வகையும் கலந்து கொண்டு அண்ணுறப் புரிந்த அருட்பெருஞ் சோதி)

There are many groups and kinds of varied formulations of life in the involved or seed state of matter and so too the many and varied formations of material substances (lines 197-198 மண் கரு உயிர்த்தொகை வகை விரி வெவ்வேறு மண்ணினில் பொருள் பல) There are many states of formations and developments that the matter has yet to reach மண் உறு நிலை; so too their inter-related operative functionings (line 199). The gods and goddesses, beings and forces (Shaktargal and Shaktigal) preside over the many material formations, powers, functionings, etc. (lines 195-196 மண் கணச் சத்திகள், மண்நிலைச் சத்தர்கள்). The many natures or modes of matter (மண் இயல் பல) and their perfect states (of evolution) and their closely connected results have also been self-determined by the Vast Grace-Light (lines 200-201 மண்ணிடைப் பக்குவம் வகுத்து அதில் பயன்பல அண்ணுற அமைத்த அருட் பெருஞ் ஜோதி).

We may remember here that the Swami elsewhere mentions the five-fold divine substances of Matter that go to constitute a deathless body and they are (1) unobstructing earthly matter இடியாத புவி (i.e. a kind of supple matter) (2) non-flowing water or liquid போகாத புனல் (3) soundless fire ஒலியாத கனல் (4) non-ignitable air or gas வேகாத கால் (5) deathless ethereal substance of space சாகாத் தலை. The perfect states of evolution of matter referred to in "Joti Agaval" poem seem to indicate and include the above-said divine substances of matter and their permutations and combinations. The transformatory changes in the body of the Swami have also to be studied in this background.

It will be interesting to reproduce here a passage of Sri Naolini Kanta Gupta from his article "New Body" in the Advent—August

1970. "But there is another alternative which indeed seems to be the real consummation of the world evolution and the supreme fulfilment of man as an earthly embodied being, and that is not to dematerialise matter, but to rematerialise matter, materialise in a new mode. Matter in this line will not be sublimated, subtlised into its etherial form and substance, but recreated in its true substance with the dross and impurity, the legacy of ignorance and unconsciousness purged out of it, something of the kind Nature, in her ignorant functioning, has effectuated in the phenomenon of fossilisation. The material object remains the same, exact in its form, only the substance is changed, a tree, an animal for instance maintains the same outward structure but instead of being built in organic matter it is now made of inorganic matter (i.e. fossilised animal or tree), the latter replacing, ejecting or swallowing up the former. This is a type of transubstantiation, although in a reverse way, for here the object is remoulded not in a higher but in a lower mode; what is aimed at is a spiritual transubstantiation, that is to say, replacing the mortal substance by a spiritual immortal substance...The supramatter or the new matter that will build up the new body will naturally partake of the character and nature of the spirit....The material body will be imbued with luminosity, plasticity, mobility, tensibility, lightness and added to these a floral loveliness.

To resume the thread of the poem "Joti Agaval": The Swami sees, as he does in gross physical matter, the true states and potentialities of perfection in the other elements, i.e. water, fire. air and etherial space. Here the terms of description become more specific and meaningful for our understanding. The free state and the involved seed state பெருநிலை, கருநிலை, the qualities of the ultimately intended evolutionary perfection as against the natural qualities பக்குவம் சேர்குணம், இயற்குணம் the perfection to be reached and the many fulfilling results of its working உறுபக்குவம், நிறைவுறு பயன்பல the nature of consciousness and thought உணரியல், கருதியல், time-sense காலம் கருதுறு வகை; the involved seed-state of involution the evolving or developing state of evolution and its unseen formless state (i.e. possibly a formless causa state) கருநிலை 'விரிநிலை, அருநிலை qualities, colours and modes of aggregation of substances குணம் பல, வணம் பல, கணம் பல manifold formulations of life, its movements and its conscious expression or manifestation of kalās உயிர் பல கதி பல கலை பல — அசை இயல் கலை இயல் உயிரியல் many workings and their results செயல் பல பயன் ஆய் பல special and general nature. சிறப்பியல், பொதுவியல், light and quality of nature ஒளி இயல் குண இயல், many formations of life and substances உயிர் பல திகழுறு பொருள் பல nature of being or life, seed-state of consciousness and its conscious manifestation

உயிரியல் வித்தியல் சித்தியல் (வித்து,அறிதல், விதை), the innermost, inner, outer and outermost levels or states of existence with the nature parts of mind, life and the physical formed as the first, middle and last of each said level and their inter-related and inter-fused states with the five elements inter se அகம் (அகமுதல், நடு, கடை), அகப் புறம் (முதல், நடு, கடை), புறம் (முதல் அல்லது தலை, நடு, கடை), புறப்புறம் (முதல், நடு, கடை);—அடிநிலை (மண்); அடிநடுநிலை (நீர்); நடுநிலை, நடுநடுநிலை (தீ); இடை நடு, கடைநடு அகப்புறம் (காற்று); முடிநிலை (வெளி)—all these stātes and conditions of matter have been foreseen by the seer-poet (hints from Joti Agaval lines 202-276) and they have been so self-determined by the Vast Grace Light.

THE DIVINE ON THE MOVE TO MANIFEST—1872

We give below some extracts of assurances given by Swami Ramalingam to the people between 1871-1874.

1. "The Divine path of truth and purity (Suddha Siva Sanmarga) alone will thrive in the Future all over the world ... with the following of the great path of truth and the right (Suddha Sanmarga), all the manifold discords and differences due to religions, scriptures, communities, customary religious observances will go away. This is the will of the Divine and it will prevail after 29 months (i.e. by about September 1873). "The Divine that is to come is not of the kind of gods, godheads and universal powers (Karthā and Moortīs) who are glorified in the Scriptures and Puranas, nor of the kind of saints, sages and yogis. He is the Supreme Divine who responds to all of them according to their aspirations ..." (From his letter to a disciple dated 12—4—1871 on Tamil New Year Day — Letters, p. 106)

2. "The One Dvine is on the move to manifest Himself (வெளிப் படக் காரியப்படுகின்றனர்) for the benefit of the entire mankind so as to enable them to receive the great gains of the Sanmarga, the path of Truth and the Right and thereby live an eternal life. So in this hour all those who live here shall do so with the faith and trust to receive the spiritual gains and hence it is necessary that there shall be co-operation and harmony without any dispute in the matter of the discipline of worship. (From his public notice to disciples dated 25—11—1872—Letters, p. 109)

3. "God of Truth, God of Knowledge that has possessed me, God of Conscious Force that has manifested in Cit Sabha (i.e. the all-comprehending world of Truth-Conscious Knowledge), All-achieving omnipotent God of Purity, God of Vast Grace-Light who is the transcendent God of dynamic play, God of Bliss and

Felicity; He is my Lord. For Him to settle down here on the earth, O people, quickly prepare shrine of His seat with all decorations of honour ..." (Collection of Arutpa Songs, 12-44-50).

NOTE:

In honour of the God of Vast Grace-Light who was to manifest on the earth, the Swami particularly hastened the construction within six months, of a symbolical spiritual shrine called "Satya Jnana Sabha" (literally, "the Home or World of Truth-Knowledge") and opened it on 25—1—1872 (i.e. on Thai 13th of Prajotpatti) in the early part of that significant year 1872 (incidentally this is the year of Sri Aurobindo's birth). In that shrine has been installed, for worship without formalities, a lamp of diffused light, blessed by the Swami and kept behind seven symbolical colour screens of Ignorance The first darshan of the light was arranged on 9—2—1872 (i.e. on Thai Poosam day — Thai 28th of Prajotpatti — see Letters, p. 136 for the correspondence of the Tamil and Engllsh dates)

4. "This is the time for the Lord of infinite Compassion and Munificence to come and remove all the impurities of action, ignorance and ego and give us a new life It is the will of the Lord that I should so announce without delay of even a day .. when once the pure and auspicious day for the divine play of the pure and beautiful Grace-Light commences there will be no end to its manifestation" (Coming of the Divine — 12-25-7)

4A. In another stanza of the above poem, the Swami even declares himself to be an instrument for the manifestation of the Vast Grace-Light for the collectivity, though he does not speak about it as a descent.

> "From now onwards begins the Day of the Supreme God of Compassion and Play. Only His auspicious days are ahead when the Vast Grace-Light shall manifest through me in its ever-growing progressive Riches for the joy of this whole world. There is no doubt about it. This is the firm truth. O mind, do not delay to announce this to the world" (12-25-5)

4B. "Because of one person the infinite multitudes of people will gain the good. Keep this faith truly. Because of me all of you can get the benefit. This is the true word. I shall come out by Grace in a few days. Till then await patiently. I shall come out in the near future. Do not fear. Manage the Dharmashala

well. With blessings of Tirucittrambalam, the Supermind." (Swami's Letter dated 26—10—1870 to the disciples — See Book of Letters, p. 103).

NOTE :

From his last resort at Siddhi Valagam. Mettukuppam, the Swami wrote to his disciples at Vadalur. The Swami went into seclusion in 1870 for some time, possibly in the month of his annual birth day in October. The context and the foregoing passagess in items 2, 3 and 4A clearly suggest that he was actively interested or absorbed in Tapas for collective realisation of the manifestation of the Divine Light. His last written message "Sabhai Villambaram" quoted elsewhere in this book and the sacrifice of his deathless body in the process of Tapas for Its collective realisation (see passage in item II herein) are glaring proofs testifying to his collective mission.

5. "O people of the earth! Hearken unto me and listen to the Truth. It is time for my Father, the supreme Divine of the Infinite Home of Vastness to come. He gave me the sweet amrita of bliss which sweetened my heart into the sweet-ness of a ripe fruit. He has changed my decaying body into an undecaying physical truth-body so as to be praised by the seven worlds of existence. He has given me the all-accomplishing Power of perfect divine action to do lasting deeds of miracle. He has made me reveal in the infinite enjoyment of the ripe Bliss of Sivananda here and now" (Collection of Arutpa Songs—12-44-51).

6. "The graceful and Powerful Father is coming now here on the hearth to play the game of Grace" (The Boon of the World—12-29-46).

7. "It is time for the omnipotent Lord of Perfect Divine action to come by Himself and to make even the old and decrepit with wrinkless of shrunken skin into youth ; to awaken the dead into bodily life ; to perform divine miracles out of His Will. O people come, you too can receive the boon" (The Great Life Without Death—12-34-8).

8. "O people of the earth, you do not know that those who have good bodies free from aging, greying of hair and death from the good race of men ... For growing or evolving into the pure race of men by taking in ever-fresh amrita of bliss, O men ! Come here and realise what you can, as it is time for my unique and supreme Father to come. I speak the Truth" (Get into the Pure Race : 12-33-7)

9. "With the advent of the dynamic God of Vast Grace-Light, fools become wise; living creatures come to live without poison; even the dead are seen daily to awaken to bodily life gathering strength;...the earth and the universe accept the reign of the divine Grace and progress;...Worldly men shed their impurities and become godly men; men of strong bodies become men of culture" (The Boon Of The World—12-30)

10. "It is a truth that the Lord is going to come and that the veils of our Ignorance too would be removed...If you persevere with aspiration and effort, you can receive the gains accordingly... the Lord has now given by His will this Maha Mantra for practice of Sadhana and it expresses openly the Nature of His Truth.

அருட்பெருஞ் ஜோதி அருட் பெருஞ் ஜோதி
தனிப்பெருங் கருணை அருட் பெருஞ் ஜோதி

Aruṭ Perunjoti Aruṭ Perunjoti
Tanip Perung Karunai Arut Perunjoti

"Vast Grace-Light, Vast Grace-Light
Supreme Compassion, Vast Grace-Light"

(from Swami's Public Speech, 22-10-1873;
See Maha Upadesha—Prose p. 132, 140)

11. In the above songs and speeches and letters the Swami has not only assured the universal manifestation of the God of Vast Grace-Light on the earth but also felt himself an instrument for the manifestation of the Light. This is distinguished by his last song where he speaks of the God coming to his place to settle and stay, and within an hour the Lord would become one with his vast or enlarged body. This seems to suggest a descent or rather manifestation of God, the Divine Being at his place. The disciples have also recorded as last spoken by the Swami thus:

"I am in this body, henceforth I will enter
into all the bodies".

This throws light on the nature and circumstances of his unique and distinctive dematerialisation which happened after the transformation of his material physical body into a truth-body of deathlessness, purity, luminosity and knowledge as affirmed by him often. However, in his writings and speeches he does not mention dematerialisation itself as the goal of life, but holds the great divine Bliss of a transformed deathless bodily life on the

earth as the goal. In his case, the dematerialisation of his deathless body was meant as a sacrifice for the stable manifestation of the Light or God of Light on the earth, and for the purpose of his entering into all the physical bodies.

The last song is as follows:

"My Lord, the Master of my soul comes today to my place and stays. Within an hour thereafter, He would become unified with my vast or enlarged body, remaining inseparable from the soul of my heart. This is the truth I know and declare, because of the great Tapas proper to my being. The truth of what I say would be known to you, O maid of luminous waist, after the passing of the hour" (Collection of Arutpa Songs: 12-44-53).

NOTE

The Swami is considered to have dematerialised some time in February 1874. The disciples have also recorded that the Swami promised to come to bodily earthly life again when the God of Light manifested on the earth and he himself (i.e. the Swami) would give deathlessness of body to those who are already prepared and conditions or states of purity to the unprepared.

CHAPTER V

Part II

INTEGRAL YOGA IN SWAMI'S SANMARGA

The Swami has given instructions to his disciples in regard to the spiritual discipline that is to be followed in his Samarasa Suddha Sanmarga. They have been recorded by the disciples from time to time and published in the book of Upadesha. Spiritual discipline as enjoined on the disciples also occur in his prose work "Jeeva Karunyam", and in his public speech called "Mahopadesha". We give herein below the translations of the Swami's spoken words and written passages on the subject. Our notes have been added at suitable places to help for a clearer understanding. Arutpa poems and keertans such as Joti Agaval, Anubhavamalai, Mei Arul Vyappa, Thani, Thiru Malai contain references to spiritual discipline which the Swami followed.

EXPLANATION OF THE NAME OF SHATĀNTA SAMARASA SUDDHA SANMĀRGA:

"Samarasa Vēda Sanmārga Sangam signifies the group of people who follow the fourth step of the path which is the goal of knowledge according to books of Spiritual knowledge and worship and it is common to all religious schools. The said four paths are Dāsamārga, Sat putra mārga, Sakhamārga and Sanmārga (i.e., treating others with an attitude of love and service first as one's servant, then as one's son, then as one's friend and finally as one's ownself)".

Note:

Thus there is a fourth or final step of discipline called Sanmarga in each religion as also in each philosophy. There are the Sanmargas of the six main religions and the six philosophical systems. In the subsequent paras the Sanmarga common to the six schools of religious or of philosophies is called Shatanta Sanmarga or Shatanta Samarasam. This forms the first step that leads to the Swami's Samarasa Suddha Sanmarga. The second step arises by a synthesis

of the Sanmargas of the religious and philosophical systems and it is called Samarasa Sanmarga or Sanmarga Samarasam which leads finally to the Swami's Samarasa Suddha Sanmarga or "Suddha Samarasam" here elaborated and called specially as "Shatanta Samarasa Suddha Siva Sanmarga".

"Now what does Shatānta of the "Shatānta Samarasa Śuddhh Śiva Sanmārga" denote?

There are six (traditional) philosophical schools namely, Vēdānta, Siddhānta, Bōdhānta, Nādanta, Yōgānta and Kalānta. The practice of these disciplines would differ in varying degrees due to changes of time and place (i. e., according to the era and ages as also the regions and hence also the states of their realisations. Thus Shatanta as such (i.e. the six schools in themselves particularly the philosophical disciplines) are not now followed but Vedanta and Siddhanta in combination is in vogue and contains the other four. A synthesis of the last four is made thus; In Vedanta is synthesised Bodhanta and Yoganta; and in Siddhanta the other two i.e., Nadanta and Kalanta. Because of this synthesis Vedanta-Siddhanta is in practice now-a-days, and goes by the general and common name of Suddha Vedanta--Suddha Siddhanta among the practitioners of discipline in general.

NOTE:

The Vedanta-Siddhanta synthesis or rather Suddha Vedanta-Suddha Siddhanta synthesis as it is commonly said to be known, here signifies practically the synthesis of the six-fold philosophical disciplines. Hence in the succeeding paras it is called Samarasa Sanmarga or Sanmarga Samarasam and it forms the second step for leading further into the Swami's Samarasa Suddha Sanmarga. The name 'Suddha Vedanta-Suddha Siddhanta (with the prefixes of 'Suddha') here in the context only denotes and means a purer and greater discipline because of their synthesis than Vedanta or Siddhanta when taken alone. There is a synthesis of both the realisations of the soul and self, that is to say, the psychic or psycho-spiritual system of Siddhanta with its emphasis on the soul-realisation and its universalisation on the one hand and the spiritual mental system of Vedanta with its emphasis on self-realisation (rather with a dynamic cosmic consciousness) on the other combine to make for such a synthesis. Their synthesis readily helps one to ascend or cross into the Supermind through overmind. Here in the above context 'Suddha" does not signify the complete purity of the Supermind itself and so Suddha Vedanta and Suddha Siddhanta as used in the context of the synthesis of their traditional discipline do not mean the comprehend

ing supermind and the apprehending supermind as specifically denoted elsewhere in the Swami's Arutpa poems though in another context, i.e. as the high supramental realisations of the Swami's Samarasa Suddha Sanmarga, the most pure and integral yoga of Supermind (See Joti Agaval, and Anubhavamalai poems).

The Suddha Vedanta-Siddhanta at its highest leads further beyond to Samarasa Suddha Sanmarga (i. e. the absolutely purer and integral yoga or path of the Supermind) which is the eternal path, nitya marga. Suddha Sanmarga includes and covers necessarily the last and final steps i.e. Sanmarga states of religious and philosophical disciplines called Samaya Sanmarga and Matha Sanmarga. There are many disciplines of Sanmarga contained in the religious Sanmarga and the philosophical Sanmarga. The disciplines contained in the religious Sanmarga are of six divisions, thirty-six sub-divisions and six crores of sub-classifications; similarly in regard to the philosophical Sanmarga. In these religious and philosophical Sanmargas, are included the disciplines of "Dahara Vidya" and "Vakara Vidya" (possibly the discipline of the inner heart which is the origin for seed-sound of letter "Ta" or "Da" and that of the physical centre Mūlādhāra which is the origin for the seed-sound of letter Va).

These religious and philosophical schools of Sanmarga would last as long as their presiding gods called Kartas and Moortis or Ishwara (the ornamental godhead) and the philosophical tatvas or principles and powers namely Brahman, Sivam (i.e. impersonal state of Divinity in the spiritual Mind and Overmind ranges) would exist.

There is a six-fold synthesis even in the religious and philosophical schools. First they combine in twos such as Vedanta and Siddhanta; Yoganta and Kalanta; Bodhanta and Nadanta. Then there is Shatanta Samarasa, their six-fold grouping which in the course of practice leads to a common path or way of discipline called Shatanta Sanmarga). Beyond that is Sanmarga Samarasam, their synthesis of essential steps or Sanmargas of the six schools which leads further beyond into Suddha Samarasam or Suddha Samarasa Sanmargam.

NOTE:

The Swami called his Sanmarga by various names such as Suddha Sanmarga, Suddha Samarasam, Samarasa Suddha Sanmarga, Samarasa Suddha Satya Sanmarga, Samarasa Suddha Siva Sanmarga, Shatanta Samarasa Suddha Siva Sanmarga; sometimes he called it by shorter names without the prefix 'Suddha' by names

such as Samarasa Sanmarga or merely as Sanmarga according to the context and particularly in poems.

Its significance (i.e. of the Swami's Samarasa Suddha Sanmargal is thus: Samarasam means that it has made the ends or goals of all the schools of religious and philosophical disciplines as its starting point (Poorva) and leads to a harmonisation or Uttara, a high level or an exalting state which is the Guru Turya (i.e. the first or the transition state into the Vastness of Supermind).

It is justified to call it as Suddha Samarasam (i e. integral harmony in purity) as it transcends both Sanmarga (i.e., religious and philosophical schools which are concerned with the psychic and spiritual mind states) and Siva Sanmarga (synthesis of six disciplines leading to realisations in the overmind and its summit of overmind gnosis) just as Suddha bindu transcends both bindu and Para bindu. (i.e. psychic light of soul in bindu and the light of overmind gnosis in Parabindu Suddha Sivam (i.e., Supermind) transcends Sivam (i e. Siva the Divine in the psychic and Spiritual Mind ranges—the Divine in the soul and the infinite and eternal Akshara realised in the spiritual Mind) and Para Sivam (i.e., Para Siva the overmental Cosmic over-Lord). Suddha Sanmarga (i.e., the pure and integral way) transcends all the religious and philosophical Sanmargas of the past and hence it has come to be known as Shatanta Samarasa Suddha Sanmarga (or Shatana Samarasa Suddha Siva Sanmarga as named at the beginning), that is to say, it transcends not only Shatanta Sanmarga (i.e., the Sanmarga arising commonly out of the six schools in themselves) but also Samarasa Sanmarga, the synthesis of the Sanmargas of the six schools and therefore Suddha Sanmarga (i.e., the Integral way of purity and harmony) is uttara, the highest and the last Hence it is called Shatanta Samarasa Suddha Sanmarga (harmonious state of integration in purity transcending the six schools). Just as grace is inseparably one with soul, so too all the above said religious and philosophical Sanmargas inseparable from or are contained in the Suddha Sanmarga.

Note:

In the above passage Suddha Samarasam or Suddha Sanmarga, Suddha Bindu and Suddha Sivam denote the Supermind. Suddha Sanmarga transcends Sanmarga and Siva Sanmarga. Suddha Bindu transcends bindu and Parabindu. Suddha Sivam transcends Sivam and Para Sivam. Suddha bindu which trancends bindu and Parabindu donotes the supramental Light. So too Suddha nada which transcends nada and Paranada would mean the supramental sound

and its word. Then term "Suddha nada or Paramanada is occasionally used by the Swami (See keertan "Enna Punyam and Anubhava malai).

There are innumerably various divisions and classifications of Sanmarga. The essential aim of religious Sanmargas is to practice and realise the Divine as a Person by name and quality (Guṇa Lakshya anusantāna). What is guṇa? Guṇa implies Satva guṇa. The religious Sanmarga deals with or is related to a partial manifestation of particular aspects and qualities of Sat the Divine Being in conditions of purity i.e., in the happy and luminous clarified consciousness (Satva of Sat) இயற்கை உண்மை ஏகதேசமான சத்துவ குணம். Thus right knowledge (Sat bōdha), right action (Sat karma), right association (Sat Sanga), right time (Sat Kāla), right discrimination (Sat vichāra), right receptivity (Sat Pātra), right men (Sat Jana), right conduct (Sat Seykai) etc. belong to or related to Satva. Its nature is expressed by non-killing, patience. peace, self-control, mastery over senses, and the soul's natural quality of kindness to fellow-beings. Satva guṇa, the state of luminous purity and clarified consciousness is signified thus in the above words. After understanding its significance through words, if one realises the truth of its essence by practice, that state of realisation becomes the religious Sanmarga or Samaya Sanmarga.

Now Philosophy transcends religious. Its essential purpose is to seek the Divine as the Impersonal (Nirguṇa lakshya) and its realisation is attained by realising the significance of the Mahāvākya, the great revelatory Word of Truth, such as Soham, Śivōham, Tatvamasi, Śivatvamasi — "I am He", "I am the supreme Truth," "That thou art", "Thou art the Supreme Truth"— first as a clear understanding of the great revelatory words in mind (Vāchya Anubhava) and then as the experience of its Truth (lakshya anubhava) ... There are four ways or paths of Satva guna i.e., four states of luminous purity and clarified consciousness (Satva guna) to follow in realising Nirguna, the Impersonal Divine. The first result of the purified state of Satva guna is that in which one regards and deals with others with the feeling and attitude, first as one's servant, secondly as one's son, thirdly as one's friend and fourthly as one's ownself. This is the way of the jeeva, i.e., the human way of approach. Similarly as the final result of the purified state of Satva guna, one sets the goal of philosophical Sanmarga for realisation by treating and becoming oneself first as God's servant, then as His son, and then as His friend and finally as God Himself.

NOTE :

The Nirguna above referred to does not exclusively mean the static impersonal Divine; it may be also attended with a dynamic cosmic consciousness of the divine Person, as in the overmind. If Nirguna is the static Brahman alone, then that experience tends to be absorbed in its exclusiveness and avoids to combine or synthesise with truth of Siddhanta, or admit the dynamism of cosmic consciousness in the higher ranges of Spiritual mind or overmind.

The result of Satva guna (i.e., here according to Suddha Sanmarga) means the essential realisation of the all achieving omnipotent knowledge, Power, Jnana Siddhi எல்லாம் வல்ல சர்வசித்தியோடு ஞான சித்தியைப் பெறுதல் (which includes the attainment of Knowwledge-body, Jnana deha, which gives deathlessness of physical body) Cultivation of paddy means and includes all the operations from the tilling of the soil upto its enjoyment by taking it into home after harvest (i.e. the eating of rice). So too Sanmarga means and include all its features from the ordinary upto the special (i.e., the way and its realisation).

Suhdha Sanmarga contains and includes the religious and philosophical Sanmargas but transcends them and their set goals of guna and nirguna as indicated by these words. (Nirguna here does not exclusively indicate the featureless and static Brahman. But an indeterminable and non-predicable state of infinite qualities and powers also).

What is then 'Suddha Sanmarga? Suddham means the exemplary state of purity transcending oneness i.e., texclusiveness of any one thing or any one of the said paths (i.e., it is not confined to any one of the said paths). As the word "Suddham" comes before "Sanmargam", it implies that it transcends the above said experiences of all the religious and philosophical disciplines. Satmarga or Sanmarga has four meanings with a lower sense and ending with the highest (according to the Poorva Uttarottara Nyaya or Jnaya), Its highest or main aim can be known if one reaches in experience, the highest goal of Suddha Sanmarga which is the state of "Suddha Siva Turyāteeta" (i.e., the Summit of Supermind where the world of Truth-Knowledge opens into the world of Ananda Loka above i.e.. the 17th level of experience). The lower or lesser significances of Satmarga or Sanmarga (i.e., of the Suddha Sanmarga) can be expressed in some way as the attainment of Suddha deha (i.e. a pure physical body in a relative sense) by realising the state of Suddha Maha Sadasivānubha i.e., the state of the pure great god head of Maha Sadāśiva who contains the five-fold gods of Brahma,

Vishnu, Rudra, Maheshwara and Sadasiva, the respective universal Powers of creation, maintenance, destruction, involution by veiling and evolution by unveiling in grace; and it also contains the twenty-five permuted combinations or states of these five-fold powers and principles, and the life of such suddha deha is restricted to the age of Suddha Maha Sadasiva and it is calculated by multiplying 25 with 64,000 (i.e., upto 1 crore and 60 lakh years).

NOTE:

The transformation of the physical body into a relatively pure state giving a prolonged life up to the aeonic age of Maha Sadasiva is a first stage of Suddha Sanmarga itself as regards the transformation of nature and the body by supramental realisation. In the third stage deathless body i.e. with an eternal purity (Suddha deha proper) is realised (See Ch. VIII—Triple Siddhi and triple body). There are altogether four or five stages in this supramental transformation.

Sat is a comprehensive technical term with innumerable significances. "Mārgam" means the way, the way that guides to the essence of Sat, the Truth. So Satmarga or the Suddha Samnarga is superior to all ways and it is bhavanāteeta ateetam, guṇāteeta ateetam, vāchyāteeta ateetam, lakshyāteeta ateetam—extending beyond the final end or the highest limit thoughts, feelings and attitudes, beyond the final limit or the highest state of forms and qualities, beyond the final end of words and mantras, and beyond the final end of words and mantras, and beyond the final end of aims and goals. The Supreme Divine who is the Vast Grace-Light will reveal in future the truths of the Suddha Sanmarga.

NOTE:

The word ateetāteetam with reference to Suddha Sanmarga is not used here in an exclusive sense of a featureless transcendence. So Suddha Sanmarga extends beyond all limits of thoughts, feelings, qualities, words etc. which come within the range of Overmind, the highest known state of Knowledge-Ignorance, but yet includes them all in a supramental poise of divine Truth-Knowledge.

Some of the realisations that can be attained by the Suddha Sanmarga may be expressed thus: It is the integral realisation of the triple (perfect and deathless) bodies of Suddha deha, Pranava deha and Jnana deha (Suddhamādi Jnāna dēha Siddhi—the pure physical body, the subtle body of sound and the casual body of knowledge which are deathless and indestructible) free from all impediments or limitations of time, place and circumstances; and of the freedom of will and mastery to operate all the universal and

individual principles of existence in the world of beings and things; and of the siddhis or miraculous powers of resurrecting the deceased into bodily life and transmutation of baser metals into silver and gold; and of realising the identity of the substance of Truth in all things (Vastu pratayaksha anubhava).

Sat is a technical term and its true significance can be understood through some of the following symbolic and mystic letters, words and mantras. Bindu and Nada (in their highest origin) are of (the inmost or) casual significance (Kāraṇa). The mystic syllables and words such as Am, Ang, Sing, Vang, Mang, Śivā, Vasi, Om etc. are of (the inner or) casual-effectual (Kārya-Kāraṇa) significance. The mantras such as Hari, Sachchidānandam, Paripooranam, Joti yut Joti (Light within Light), Śivayavasi, Śivāya nama, Namaśivaya, Nārāyaṇa nama, Saravaṇa bhavāya nama etc. are of (the outer or) effectual significance (Kārya). The truth of such technical and mystic terms of sound and words can be realised spiritually in the soul and in "Dahara and Vakara Vidyās" (i.e., in the psychic states of heart and in the physical consciousness of Moolādhāra respectively).

Thus the seekers of God reflect on the said tatvās or principles perform formalities of worship, meditate on the truth beyond the tatvas, chant mantra japa, concentrate in Samādhi i.e., trance by withdrawal of mental faculties, observe austerities for controlling the excesses of the impure tatvas and control the breath as part of the ordinary disciplines of yoga (Note: According to another record of a disciple on the same subject the Swami expresses that these are needless or wasteful efforts in view of Suddha Sanmarga which is the best to follow and that the God of Vast Grace-Light which is its goal will express or reveal openly its truths in the future). Only the realised souls or yogis who are fixed in the Truth have no more to do Sadhana or practice of the discipline, as they have transcended the stages of hearing of the truth of scriptures, reflection, meditation and absorbed concentration. They come to possess Suddha deha.

The significance of God as one and many is thus; In religions the supreme God Sivam is one but there are many gods such as Brahma. In Philosophies, Brahman is one and jeevas, the embodied souls, are many. In common language, God is one and ignorant animalistic beings, Paśus, are many. In Suddha Sanmarga, the, supreme Divine is one but by His Grace there will be many Jnanis who will attain the (indestructible) triple bodies of Suddha deha, Pranava deha and Jnana deha, (the pure and perfect physical body, the subtle body of sound and the causal body of Knowledge,

"Suddhamādi Ināna dēhangaḷ")—(Book of "Upadesha"—Shatānta Samarasa Suddha Sanmārga" and "God as one and many" —p.45-48; and 82-84).

NOTE:

(a) In regard to the fellowship of the followers of Shatanta Samarasa Suddha Sanmarga, we have to observe that the Swami significantly changed the name of his movement in the later years i.e., in 1872 as "Samarasa Suddha Sanmarga Satya Sangha"—the Fellowship for the Path of Truth, Purity, the Right and Harmony (Vide Book of Letters—public notice dated 18-7-72—p. 108).

(b) He further observes in one of his Keertans (Pandu Ādal), evidently after attaining a perfect deathless physical body, that there is an environment or collective atmosphere of deathlessness of body in his Sanmarga and that he himself attained it along with the power to resurrect the dead and calls upon a maid-friend (as a representative of the people at large) to play ball with him to realise the Vast Grace-Light of the Divine and eventually attain a deathless body and that she shall not swerve from the Path of Light of the Sanmarga (i.e., the divine Truth-Light which is the goal of the Sanmarga) and in the same keertan he calls upon the people not to give consent to death which they are now doing by an error (keertan—"Play the ball"—stz. 8 & 5).

(c) The above Keertan "Play the ball" is a clear indication of the Swami's recognition of the importance of the dynamic activity of the physical body for its being turned in play and games as a lever for spiritual pursuit which aims ultimately for a deathless physical body by realising the Vast Grace-Light of Truth-Consciousness. The Swami calls upon a maid-friend to play the ball with him as a means of realising the Vast Grace-Light and eventual transformation of the physical body into its deathless state. The Swami also suggests the existence of a collective atmosphere of his Suddha Sanmarga to help for such a realisation.

(d) The Swami felt himself to be an instrument for the manifestation of the Vast Grace-Light on the earth for the benefit and happiness of the whole mankind and at one time he had also the inspired divine message that he was looked upon by the Divine as a representative of the earth or rather as the very earth or earth consciousness itself.

...இது தொடங்கி கருணை நடப் பெருமான்
தரு நாள் இவ்வுலகம் எலாம் களிப்படைய நமது
சார்பின் அருட் பெருஞ்ஜோதி தழைத்து மிக விளங்கும்

திரு நாள்கள் ஆம்..... (இறைவர இயம்பல் 12-25-5)
ஐயர் திரு அம்பலவர்.. காரணமும் காரியமும்
தாரணி நீயாக உன்னைக் காண வந்தார் வந்தார் என்றே
வேணுநாதம் சொல்கின்றதே (என்ன புண்ணியம் (1-7-6-6)

(e) The Swami created or brought about a collective atmosphere of aspiration for the manifestation of the divine Light on the earth, by giving to the large audience of disciples and devotees on the "Maha Upadesha day" the Mantra of Arut Perum Joti, the Vast Grace-Light, which he had received from the Divine for the purpose. The divine Light has also a truth of collectivity and because of which the Swami exhorted the people that it was time for the multitudes of the people to live in a collective harmony on the basis of the soul's inherent right to unity of relation or fellowship with all other beings (*ஆன்மநேய ஒருமைப்பாட்டுரிமை*) especially when the Divine Light was about to manifest imminently. Because of the collective truth of the Light and its force of collective approach and fulfilment the Swami has observed that his movement called Samarasa Suddha Sanmarga Satya Sanga carried an atmosphere for the realisation even of the deathlessness of physical body which became assured also due to his own realisation of the Vast Grace-Lights and his attainment of a deathless physical body as a special Gift of the Divine particularly in the then condition of the immenent manifestation of the divine Light. (Vide Book of Upadesha "Mahopadesha" p. 140; *இறை இன்பக் குழைவு* 12-2-2: *உலகத்திரள் எலாம் மருவிக் கலந்து வாழ்வதற்கு வாய்த்த தருணம் இதுவே*).

(f) The oral explanations of the Swami on the discipline of Suddha Sanmarga as found in the book of Upadesha have been recorded by a number of disciples as given out on different occasions and in the course of the developing stages of transformation of his body and also after its completion and attainment of a deathless physical body. In one record, one of the aims of Suddha Sanmarga is explained to be the attainment of the three indestructible and deathless bodies (deha siddhis) of Suddha deha the pure physical body, Pranava deha the subtle body of sound and Jnana deha the causal body of Knowledge all of which shall be free from all limitations of time, place and circumstances and attended with the possession of the all-effectuating omnipotent Power of Sarvasiddhi. (Book of Oral Teachings p. 846). Further Suddha Sanmarga is described as Satya marga, the way of Truth which is beyond Vēdānta and Siddhānta (Vēdāntāteeta Siddhāntāteeta—Ibid p. 82).

(g) The Swami emphasises a discipline of compassion and love for all fellow-beings and creatures for realising the soul and the Grace of the Divine as a preliminary step. He mentions the three-

fold steps of Cit Sabha, Por Sabah and Suddha Jnana Sabha i.e., (1) realising the soul at the Ajna called derivatively as Cit Sabha (i.e., derived from its true source of Suddha Cit Sabha in the Trans·cendence), (2) & (3) realising the Supramental Divine in His realms of (2) Por Sabha and (3) Suddha Jnana Sabha (or Suddha Cit Sabha) which are the apprehending and Comprehending Supermind respectively. Transformation and perfection of the triple bodies—the physical, subtle and causal—and possession of all-achieving omnipotent Power, Sarva Siddhi, which includes the five-fold universal powers are always mentioned as the goals to be realised. The intermediary stages of ascent through ranges of spiritual Mind (Para Veli) and overmind (Siva Veli or Parampora Veli) are necessarily implied, though not mentioned here, possibly because the Swami envisages the soul's total and direct vision of the Supermind on the opening of the soul (This is also confirmed by the Mother of the Ashram) and as a result, this vision and the Light of Grace would guide and help to realise even directly, by ascent and integration and possession, the Supramental poises and realms of Por Sabha and Cit Sabha.

THREE STEPS OF SUDDHA SANMARGA:

The relevant passage in the Book of Upadesha is reproduced: "Just as Grace is inseparably one with the soul, so too Sarva Siddhi, the omnipotent power of Will to achieve and fulfil everything is inseparable from the Suddha Sanmarga. There are three steps leading to Suddha Sanmarga. They are (1) Shatānta Sanmārga which is the general or common way for the six schools, i.e., a Sanmarga as developed by a general combination of the traditional schools (2) Samarasa sanmarga (i.e., the synthesis of these schools) i.e., a Sanmarga as developed by synthesising the sanmarga states of the six schools), (3) Suddha Sanmarga. Suddha Sanmarga has three steps of realisation which are (1) Cit Sabha (i.e., realisation of soul at Ajna, the derived Cit Sabha), (2) Por Sabha, the apprehending Supermind and (3) Suddha Jnana Sabha, the true Cit Sabha proper, or the Comprehending Supermind. These are the three steps. The nature and experience of Suddha deha, the deathless physical body are too special to be detailed here. When Suddha Sanmarga prevails, God will openly reveal them"—(Book of Upadesha - p. 85-86).

NOTE:

The above is a brief statement of the Swami on the integral yoga of his Suddha Sanmarga, its leading steps and the goal of transformation, Details of transformation have been given in other passages of Upadesha, Arutpa, Viranappam and Jeevakarunyam (See Ch.VIII—Triple Siddhis and triple transformation).

SANMĀRGA SATYA JNĀNA ĀCHARA:

By Jeevakarunya, compassion and love for fellow-beings and creatures, one would live up to the life of Brahma; by vairagya, detachment and control over passions and desires, the life of Vishnu; by bhakti or devotion the life of Rudra; by Brahma Jnana, the Knowledge of the Brahman (i.e., in its integrality of being, consciousness-force and bliss) one would get the deathless Swarna deha, the golden physical body and become as God Himself. It is explained thus: God is the all-compassion for all beings and the omnipotent all-achieving Power. So He has brought us (down) into human bodies so as to receive His All-Compassion for all beings and His omnipotent Power of fulfilment. Because of intensity of Compassion, Jnani, the perfect sage, receives the miraculous powers of hearing the truths of inspiration unheard of, and of resurrecting the dead into bodily life. In whichever being or jeeva compassion manifests and develops as Grace, in him the Divine specially manifests; and not in other beings. Therefore except in the hours of ablution when one is pre-occupied with evacuation and urination in will and thought, at all other times one should bear devotion to all beings and love for God. Devotion is the melting of heart, its movement of tenderness. Love is the melting of soul, its tenderness of feeling. Ishwara Bhakti, love for God, is nothing but the knowledge of the Presence of the Divine in all beings. Purification of the faculties of mind and heart results in bhakti; devotion to fellow-beings comes by compassion for fellow-beings; Love by grace; Sivanubhava, the realisation of Supreme Truth by Love (Sivam is explained by the Swami in another passage in p. 62 and 19 of book of Oral Teachings. Sivam means Satcitdanandam; Satcitdanandam means Sat, Cit and Anandam. "Si" means Sat; "Va" means Cit, "M" means Anandam; "Si" (Sat) means the self-aware Self-Existence; Va (Cit) means the self-manifestation of Consciousness-Force of the Self-Existenee. M (Ananda) means Bliss of the two i.e., Sat and Cit (that is to say, Ananda of the self-aware and self-manifesting consciousness-force of the Self-Existence).

"சிவம் என்பதற்குப் பொருள் சச்சிதானந்தம். சச்சிதானந்தம் என்பது சத்து, சித்து, ஆனந்தம். இதில் சிகரம் சத்து, வகரம் சித்து, மகரம் ஆனந்தம்; சிகரம் எல்லாம் உள்ளதாய் விளங்குவது, வகரம் எல்லாம் விளங்குவதாய் உள்ளது, மகரம் இரண்டிலும் நிரம்பிய இன்பம்"—உபதேசம் ப. 19, 62.

We quote Swami Ramdass of Kangangad (Mangalore) on "Love for God" which is identical with the above passage. "Truly speaking it is not that we have to love God, but it is to know that

God who is Love is seated in our hearts...By surrendering ourselves... and by constant remembrance and meditation, as we realise His presence within us, our life becomes pure and illumined with His light and love...We become the very image of love."

Religions and philosophies have been founded on the basis of the nature or way of tatvas (i.e., principles such as mind, heart of feelings and the body); and communities on the basis of occupation and work. Thus the circumscribing ways or codes of our life are based on race, community, family, heredity, four stages of one's life (Varṇāshrama), country, functional and ceremonial work (Kriyā āchāra), religions, philosophies, traditions, cultural civilisations, scriptures, Sadhana or disciplines for search of God, the goals of its seeking, etc. These limiting acharas should be discarded and, if instead, equal vision of the "Suddha Siva Sanmarga Satya Jnana Achara" (i. e., the equal vision of the pure way of Truth-Knowledge) comes to prevail, then by a growing compassion one shall receive God's Grace and attain liberation and all-round perfection (ananta Siddhi) and not otherwise—(Book of Oral Teachings—p. 21-22).

JEEVA KĀRUNYAM AND SIDDHI:

To realise the Divine, the Supreme Lord of our being, we have to get Grace which is the key for the divine Fort. Grace is not possible except by love. Love is not possible except by jeeva karunya, compassion for the fellow-beings. Love is the result of compassion. The way for compassion is to clearly reflect upon our smallness and incapacity as against the greatness and glory and omnipotence of the Divine. Jeeva Karunyam means a way of life which desists from causing any suffering, himsa or violence, to other beings (by word, thought and deed). This is the first step for attainf ing siddhi (i.e., the dynamic power of divine realisation and the transformation of nature), So one shall take care to follow this discipline of jeeva karunyam (Book of Oral Teachings p. 62 & 16).

SUDDHA SANMARGA SADHANA:

The main Sadhana or practice for Suddha Sanmarga is that one shall have jeeva karunya, compassion for all beings, and bear love for the Divine. As the God of Vast Grace-Light has instructed me to have compassion on all beings and to have the vision of every being and thing as God Himself *கருணையும் சிவமே பொருள் எனக் காணும் காட்சியும் பெறுக* and that ways other than this are the ways of Ignorance, I have followed His way and realised compassion and equal vision (Book of Oral Teachings—p. 91).

The practicc of Suddha Sanmarga has two ways namely parōpakāra and Satvichāra (Book of Oral Teachings—p. 86).

PARŌPAKĀRA AND SAD VICHĀRA:

What is Paropakara ? It is serving and rendering help to the beings in and through body, mind, senses and money. If it is not possible to help by money or riches, then one shall pray with his soul's psychic sympathy and understanding and with a pure mind and heart for the removal of sufferings of all beings. Sadvichara implies that one shall reflect upon the smallness of our nature as against the divine Nature, and also upon the glorious attributes ot the Lord and the nature of our true self and, place our difficulties and imperfections before the Divine Feet for their removal. There is no other way except the said two of paropakara and Sat vichara for attaining the triple perfect bodies of the Truth (Sivānubhava dēha trayam). Further compassion is of two kinds; They are God's compassion and human soul's compassion or jeevadayā. God's compassion manifests in acts such as resurrecting the dead into bodily life, showering of rain on the plant life, providing food for birds, animals, reptiles and other creatures according to a destiny through the power of grace, making the light of Sun, Moon and Agni illumine in time and place, bestowing grace of realisation to the purified seeker of the Divine, and bringing about conditions of purity in the impure and bound souls through a process of destiny or determinism which provides stresses and strains to undergo (now and then) for the purpose of purification. Human soul's compassion or jeeva daya means helping or serving the life around according to his capacity or else to feel and become the essence of compassion தயாவடிவாகி because of the soul's relationship with other souls (Book of Upadesha p. 34)

THE WAY OF TRUTH: FOUR AIMS AND FOUR DISCIPLINES:

The four purushārthās or essential aims of the way of truth are: 1. hema siddhi, power of transformation of baser metals into gold (possibly including transformation of physical body into a golden perfect body). 2. Knowledge and attainment of deathlessness of body, 3. Realisation of the Divine and becoming as Himself i.e., as of His Nature, and 4. Control and mastery over all tatvas or principles of existence.

These are four disciplines for achieving them. They are the disciplines of senses and body, mind and its faculties, and the disciplines of the jeeva and of anma, the spirit.

(A) The discipline of senses are of two kinds namely of the Jnānēndriya, the senses of knowledge and of Karmēndriya, the senses of action (i.e., relating to body). These can be mentioned thus: to hear music and devotional songs and avoid disharmonious and crude sounds; to have a sympathetic touch and not an impure sense of touch; not to see with a cruel or unkind look; not to desire for taste and smell; to speak sweetly and not to talk lies; to prevent by some means or other any cause occasioning sufferings to beings (Jeeva himsa); to visit upon the great liberated souls; to move about to places where Sadhus, men of pious nature, live in order to render help and service to them, and also to other places where service is required; to keep normal conditions of evacuation and urination without allowing them to become excessive or deficient (i. e., by loose or constipated bowels and excessive or obstructed flow from bladder) by regulations of food and through medicines of a herbal nature and physical and chemical substances, by massage and pressing of intestinal parts and by power of will and concentration (Note: Preservation of seminal fluid in order to have a healthy and longer life and absolute taboo of sexual indulgence and of even sex-thought are insisted upon for the spiritual seekers of the Samarasa Suddha Sanmarga - Ibid p. 66 & 18 "அதி தீவிர பக்குவி"; "காமக் குரோதங்கள்" p. 104 "மூன்று ஆசை"). To cover the organs and parts of the body such as head and chest; not to wear dirty clothes; to wear footwear etc.

(B) The discipline of mind and its faculties imply transformation of mind into the form of knowledge of Ajna centre, the derivative centre of Cit Sabha சிற்சபை என்னும் அறிவு ஆக்ருதி ஆக்கல். Its first step is to get poised in Ajna, the centre at the mid of brows. Mind shall not be allowed to dwell on bad and evil thoughts, nor on the defects of others; to have no personal regard or egoism; to eliminate anger, jealousy, pride, vanity etc. and to become of the true satwa nature i.e., of a nature with the clarity and happiness of consciousness; to control movement of tatvas (i.e., of the lower nature) from their excesses or outrageous behaviour.

(C) Ths discipline of jeeva (i.e., psychic discipline) shall be thus: To treat and deal with all men and women as one's own equal self or selves, irrespective of differences in caste, religion, philosophy, stage of life or ashrama, traditional heredity and nobility of family, adherence to scriptures, nationality and low or high social status etc.

(D) The discipline of anma, the spirit, is to become integrally the infinite and universal All-existence, because the Divine Himself

dwells within all living beings from ant to elephant (and man) as the subtle Master and as the supreme Lord, making jeevatma, soul and self of our being, as its field of play of knowledge (Tiru Sabhai).

By following the disciplines thus, one can realise the said rare goals (purusharthas); unity will naturally result where there is the identy of Knowledge ".

Out of the said four disciplines, one shall sincerely follow the first two of the disciplines; the other two disciplines will not be effectively possible before receiving the divine Grace; but one shall aspire so as to be led to the last two disciplines i.e., the discipline of the jeeva and that of anma (Book of Oral Teachings, p. 49-50, 74-75 and 126-127).

TRADITIONAL SCRIPTURES, RELIGIONS, PHILOSOPHIES ETC. Vs SUDDHA SANMARGA

"Religions have multiplied innumerably under several names such as Saivism, Vaishnavism, Jainism, Buddhism; and their gods, aims and goals and ways of discipline are only different modifications and manifestations of tatvas or principles and powers of existence (i.e., as for example tatvas of Suddha Maya or Suddha or Vidya Tatva of the Tantra and Saiva Siddhanta systems) — "tatva siddhi vikalpa bedha'; and scriptures and books of knowledge such as Vēdās. Āgamās, Shāstrās and Purāṇās are mental and symbolic representations of the manifestations of tatvas (tatva siddhi kalpanā kalā). Philosophical spiritual systems such as Vedanta, Siddhanta, Nadanta, Bodhanta, Kalanta, Yoganta etc. and their ways of discipline onlylead to different and partial aspects of the (Integral) realisation of Suddha Sanmarga (i.e., Samarasa Suddha Sanmarga of the Swami). "O Lord! Thou hast withheld me from following these disciplines ... but guided me true knowledge since my youthhood showing that the One Divine who gives bliss to all beings by manifesting Himself both in the inner and outer levels of existence is the God of Truth, the God of Vast Grace-Light"— (Peru Vinnappam — Book of Prose, p. 127 and Book of Oral Teachings, p. 128).

Do not pursue it as the goal to follow the books of learning such as Veda, Agama, Purana, Ithihasa etc. (i.e., the traditional books of inspired and derivative knowledge and worship and books on mythological gods and history of godly heroes) as they do not speak of the truth of Divine as in Itself or Himself but speak of Him only in a symbolical language and not in a clear and direct manner.

They have failed to convey openly the Truth or essence of the Divine. They have individualised the Universal, i.e., attributed human qualities and forms to the universal gods ; they have humanised the gods by giving them locations such as Kailasa, Vaikunta, Satyaloka etc. and vehicles (vahana), weapons, human form and shape hands and feet etc (Note: The Swami hereby observes that they are not the true forms of gods as such, and the traditional scriptures do not portray the essential forms of gods as they exist in themselves ; so too in regard to the essential nature of the supreme Divine.) These scriptures have given only mental pictures and constructions to the Karma Siddhis of a partial kind (Ēkadēsha Karma Siddhi i.e., intuition and inspiration of ideas, sense, feeling, word etc. drawn from spiritual mental or overmental sources for a partial fulfilment in and by actions) ; and if you pursue after these siddhis of a little value and significance, you would miss the main goal of realising the supreme Divine.

Similarly do not pursue after religions such as Saivism, Vaishnavism and philosophical disciplines such as Vedanta, Siddhanta etc. They have spoken of the Divine in a representative and symbolical language and not in an openly clear and direct manner of its essence. There is not enough time for us to practise them ... and even if you practise, you practise, you may get a little result but not the great and incomparable Life of the spiritual realisation of Truth-Consciousness ஒப்பற்ற பெரிய வாழ்வாகிய இயற்கை உண்மை என்றும் ஆன்ம அநுபவம். I myself stand as a concrete example to follow ... It is not because of my ardent faith and practice of Saivite religion (i e., in early life) that God has lifted me up to this unclaimbable height (i.e., the summit of Supermind) but because of the equal vision of seeing gods, all beings and things as the forms and substance of the supreme Divine, and the feeling of compassion for all கருணையும் சிவமே பொருள் எனக் காணும் காட்சியும் both of which I followed as the Divine guided me in those days (i.e., since youthhood) to follow these two as the great disciplines of Truth, and to abandon or eschew all religions and philosophic disciplines"— (Book of Oral Teachings — Maha Upadesha, p. 133, 135, 136, Oct. 1873 on the occasion of flag-hoisting).

ERRORS IN RELIGIOUS AND PHILOSOPHICAL SCRIPTURES

There are many errors in the scriptures of religions and spiritual philosophic systems. The reason for it is that those who wrote them were under the influence of a mixture of Maya. Therefore errors have resulted because of obscurity of truth in front and in depth. It is not possible to write without defect or error except for

those Suddha Jnanis, the pure and perfect sages of Truth-Consciousness, who have mastery over Maya These errors will become revealed when Suddha Sanmarga, the discipline of truth and purity comes to prevail effectively (Book of Upadesha, p. 96).

NOTE

The Swami considered 22—10—1873 as the effective day of beginning of the Suddha Sanmarga though it was formally started in 1867. On the said day the Swami unfurled the flag of the Sanmarga and gave to the disciples collectively the Mahamantra of Vast Grace-Light which he received from the Divine rather as an assurance of the imminent manifestation of the Light and so on the revelation of the Mantra he considered that the Sanmarga had its effective start from that day.

AVOIDING DEATH

The true followers of Suddha Sanmarga are only those who have abandoned the ways of religions and philosophies which are the chief impediments to the Sanmarga, and who have by intuitive knowledge ஞான அறிவினல் protected themselves by rejecting anger, sex etc., when they invade, and who have desisted from violence by killing and eating animal food. They can save themeselves from disease, aging, fear, suffering and death etc. that is to say, they who, by a good effort of discipline, protect themselves from the phenomenal qualities of nature can avoid death by accident or any sudden cause due to the influence of planetary motions (Kēvala athichāra maraṇam). By simply remaining here (i e., at the place of the Swami's living) one cannot save himself from death. When Grace manifests itself, one can experience the bhogas or enjoyments of the world, according to the conditions of his purity, but not (automatically) the knowledge-powers of the higher world (Para loka bhoga Jnana Siddhis) — Book of Oral Teachings, p. 96).

NOTE

During the last part of the Swami's terrestrial life, many came to live near the Swami at his place in Vadalur in the hope of escaping from death. The above is a caution to such people that even after the God of Grace and Truth-Consciousness manifested on the earth, one has to pursue the discipline sincerely. Further the Swami elsewhere insists on the purification of the inner being அகவடிவு அனக வடிவாகி and the Knowledge of the inner being அனகமறிந்து and realisation of the Vast Grace-Light before transforming the body into its deathless state and that one may come to his place for realising Grace of the Divine who is to manifest imminently on earth and that

Samarasa Suddha Sanmarga and its members alone can keep away senility, disease and death (12-34-5, 9, 18 & 25 "Deathless life of body" *மரணமிலாப் பெருவாழ்வு* and 1-III-5-8 *பந்தாடல்* "Play the ball"; Book of Upadesha, p. 132—Mahopadesha).

Compare with the Mother's words after the Universal Manifestation of the transforming divine Light on the earth in 1956.

"First the power to prolong life at will is to come and is being established now...But the state of spontaneous immortality is not possible for the present...This structure must change into something other than this...and it will take long." (Bulletin Feb. '67—p. 75 & 67).

SCIENCE OF DEATHLESSNESS

If one can remain sleepless (i. e., body's sleeplessness is meant), he would live a long life. Thus if one sleeps only for an hour a day, he would live a thousand years. The way to be trained in the science of deathlessness of body is to remember always the Guru, the feet of the Master (Book of Oral Teachings, p. 67).

THE MAHA MANTRA OF ARUT PERUM JOTI

Abandoning all things (i.e., all the ways and disciplines and religions and philosophic schools and their mantras), the supreme Divine has now chosen this Mahāvākya or Mahā mantra of Grace so as to openly express and manifest thereby the Truth of His Being, so that all may attain the great Life of Bliss by the help of this mantra sadhana...Because of the soul's inherent right of love for and unity with other souls and of its surging love within me, I now reveal to you the mantra in the same way as I have received from the Divine, so that all of you may realise, without any doubt, modification and obscurity of consciousness, the integral Bliss of Satcitananda which I enjoy in the Truth-Consciousness of my being (*இத்தருணம் ஆண்டவர் தமது உண்மையை வெளிப்படக் காட்டும் மகா மந்திர வாக்கியத்தை எனக்கு வெளியிட்ட அவ்வண்ணம் எனது மெய்யறிவின்கண் அனுபவித்து எழுந்த உண்மை அறிவானுபவானந்த இன்பத்தை . நீங்கள் எல்லவரும் . அடைய—மஹோபதேசம். ஒப்பிடுக: "ஆண்டவர்...யாவரும் நித்திய வாழ்வு வாழ்வதற் பொருட்டு வெளிப்படக் காரியப்படுகின்றனர்"—திருமுகப் பகுதி, ப.* 109).

God has commanded me to say that as compassion is the first step of Sadhana or practice for us, He has willed to choose openly this mantra of Grace (i. e., as the first truth of expressing Himself by manifestation).

"Aruṭ Perunjōti Aruṭ Perunjōti
Taṉip Perung Karuṇai Aruṭ Perunjōti"
Vast Grace-Light Vast Grace-Light
Supreme Compassion Vast Grace-Light."

Grace, Compassion, Kindness have the same sense. The knowledge that possesses compassion is perfect and integral Bliss itself. The Bliss is the supreme Knowledge possessing compassion. This is the meaning of the mantra. When the sadhana becomes perfected, nothing can impede the final realisation of the Bliss... As the Divine has now made the revelation of inspired word, unheard of before (possibly the Mahamantra of Grace is referred to here), this day (i. e., 22-10-1873) becomes the beginning of Sanmarga (i. e., the effective beginning of the Samarasa Suddha Sanmarga Satya Sanga) and in recognition of this I now unfirl the flag of the Sanmarga — (Book of Oral Teaching, Maha Upadesha, p. 140-141)

We now give the original Tamil Mantra as pronounced by the Swami. Its English meaning and its transliterations on other languages are also given.

Tamil	அருட் பெருஞ் ஜோதி அருட் பெருஞ் ஜோதி
Mantra	தனிப் பெருங் கருணை அருட் பெருஞ் ஜோதி
English	Vast Grace-Light Vast Grace.Light
Translation :	Supreme Compassion Vast Grace-Light
English	Aruṭ Perunjōthi Aruṭ Perunjōthi
Transliteration :	Thaṉip Perung Karuṇai Aruṭ Perunjōthi
Sanskrit	अरुट् पेरुञ्जोति अरुट् पेरुञ्जोति
Transliteration :	तनिप् पेरुङ्करुणै अरुट् पेरुञ्जोति
Sanskrit in	Aruṭ Perunjoti Aruṭ Perunjoti
Roman letters :	Tanip Perung Karuṇai Aruṭ Perunjoti
Hindi	अरुट पेरुञ्जोति अरुट पेरुञ्जोति
Transliteration :	तनिप पेरुङ्करुणै अरुट पेरुञ्जोति
French	Arouth Pairoundjoty Arouth Pairoundjoty
Transliteration :	Tanip Pairoung Karounaille Arouth Pairoundjoty

Note

"Arut Perunjothi" is coined by three words in combination viz., Aruḷ, Perum, Joti meaning respectively Grace, Vast and Light. The phrase has been translated as "Vast Grace-Light" to mean the Vast Light of Grace. In most of the places in the book we have used the phrase in a slightly different form i. e., "Aruṭ Perum Joti" for

the purpose of a clear distinction of words and a clear pronunciation as in Sanskrit or Tamil but as written in Roman script, though special markings for pronunciation have not been given always and everywhere in the book. However "Joti" may be rewritten as "Jothi" in order to bring a clear pronunciation as far as the English reader is concerned. "Arut" has to be pronounced with its last letters u and t as in the English word 'put'. In the other phrase "Tanip Perung Karuṇai", "Thanip" may be re-written as Thanip for a clear English pronunciation. "Karunai" may be pronounced with a stress on the syllable "nai", by allowing the tongue to touch the roof of the mouth.

THE DIRECT AND OPEN WAY TO THE TRUTH

The Swami observes in a general way that the traditional scriptures, religions and philosophies are not safe guides to follow, because of mental constructions and representations and symbolism in them (i. e., drawn mostly from overmental and spiritual mental sources) in regard to the Divine, the gods, mantras, ways of discipline etc. and further they at best will lead to only partial realisations as compared to the total and integral realisation of the Samarasa Suddha Sanmarga which is the integral yoga of the supramental Truth-Consciousness. Now almost a dilemma seems to be created in the minds of the disciples by this observation. The Swami solves it by giving a practical guidance to his disciples asking them not to waste their time and energies any more in the said religions and philosophies but to follow the way of the Suddha Sanmarga specially at a time when the coming of God i. e., His manifestation on the earth was imminent and that too when he was about to go into seclusion. He gives them the Mahamantra of vast Grace-Light as revealed to him by the Divine in assurance of Its manifestation and consequently to mark the effective beginning of Suddha Sanmarga as from 22-10-1873. The mantra is an open and direct expression simultaneously of the truth of the Divine which was to manifest imminently as also of the way of Sadhana Thus the said mantra was collectively given to the disciples with the will and sanction of the Divine on the one hand and charged with his own blessing and power of realisation on the other in order to realise its truth in its fulness leading eventually to the attainment of the blissful life of a deathless body. About a month later the Swami refers to one of his last poems as a practical and comprehensive basis of Sadhana ; this poem gives the truth of the God of Vast Grace-Light as the goal to be achieved and also refers to the Swami's assurance of the coming of the Divine to the earth imminently. God of Vast Grace-Light is pinpointed as the God that gives the great blissful life of deathlessness of body, the God of Knowledge

Will or Lord of Knowledge-play or Knowlege-dynamism ஞான நடத்தரசே Amrita of Grace, Treasure of all goodness and riches (spiritual and worldly), the One who who is the rightful Lord of one's being. He is to be aspired and sought after by surrendering oneself to Him and calling Him by His glorious Name and attributes with a moved and melting heart of love and joy and with a collected consciousness and continuous remembrance. He is to be realised and possessed by entering into Por Sabha and Cit Sabha, the World of Truth-Knowledge in its apprehending and comprehending poises. The key for this high realization comes with the realization of one's soul and the Divine Master within his being, the soul. The first song of this poem entitled "the Great Life of deathlessness of body" is as follows :

"O people of the World! come, come you can live the great life of deathlessness of body. I speak the truth ; I do not exaggerate nor lie. This is the time to enter into the Por Sabha and cit Sabha, the apprehending and comprehending sessions of the World of Truth-Knowledge, call the Lord by beautiful words of worship and praise as "Amrita or Bliss of Grace, the Treasure of Goodness, the Lord of Knowledge-Will or Knowledge-play (Jnana Natanam), the rightful Master of my being". Remember Him remember Him ; feel Him feel Him ; melt in love for Him ; fill and fill the heart with love for Him ; drench and drench the body with flowing tear of joy and love" (12-34-1).

The Swami placed the light of a lamp outside his room asking them to worship, for some time without wasting time, the said light as a form of the Divine with the attitude and feeling indicated in the said poem, and telling them that the light was full of the Divine Presence and that he intended to close the door of his room. The lamp was lit by the Swami about two years before and has been kept up burning ever since. Thus worship of a divinly sanctified form is not against the way of his Sanmarga. But is not tied down to worship of form alone. As a matter of fact, the Swami, in one of his public notices informs that the light of lamp in the shrine of Satya Jnana Sabha was to be lit up only until the open manifestation of the God of Vast Grace-Light takes place which will become known through the performance of His miracles (such as reawakening of the dead to bodily life, and transforming the old into youth etc.) (Vide Letters, p. 108 ஞானசபை விளக்க விபவ பத்திரிகை).

The following *Observation of Sri Aurobindo* would possibly illumine the circumstances in which the Swami happened to

advise his disciple not to follow the scriptures, religions and philosophies.

"In sum it may be safely affirmed that no solution offered can be anything but provisional until a supramental Truth-Consciousness is reached by which the appearances of things are put in their place and their essence revealed and that in them which derives straight from the spiritual essence. In the meanwhile our only safety is to find a guiding law of spiritual experience — or else to liberate a light within (i.e., the light of the inmost soul) that can lead us on the way until that greater direct Truth-Consciousness is reached above us or born within us" - (Synthesis of Yoga, p. 156).

"The Shankara knowledge is ... only one side of the Truth ; it is the knowledge of the Supreme as realised by the spiritual mind through the static silence of the pure Existence ... It is only if you approach the Supreme through his double aspect of Sat and Chit-Shakti, double but inseparable, that the total truth of things can become manifest to the inner experience. This other side was developed by the "Shakta Tantriks". The two together, the Vedantic and the Tantric truth unified, can arrive at the integral knowledge."

— ("On Yoga" Tome I-p. 39)

NOTE

The Tantra comes under Agamas. It has two divisions namely Shakta Tantra and Saiva Tantra. Nadanta and Kalanta are also its aspects or common to both. Saiva Siddhanta is close to Saiva Tantra and even to Shakta Tantra on the Tatva or philosophical side and also on the Mantra side. Therefore in the words of the Swami also, Vedanta and Siddhanta have to be combined and synthesised and exceeded for attaining the world of Truth-Knowledge (Vide Book of Oral Teachings - Shatanta Samarasa Suddha Shanmarga - p. 45; and John Woodroof's ' Garland of Letters" on Nada, Bindu and Kalā etc.)

CHAPTER VI

SEVEN SCREENS OF SOUL

The Swami describes the Vast Grace-Light as having self-determined the universal five-fold functions of (1) creation, (2) maintenance, (3) destruction for purification, control, renewal and re-creation, (4) orderly veiling or obscuring by involution Tirōdhana திரோதனம், அறத்தொடு மறைக்கும் and (5) orderly unveiling or unfolding and illumining and bringing out into consciousness by evolution which is an act of grace அறத்தொடு தெருட்டும், உயிர்களை அருளினில் தெருட்டும், அறம்திறம் தெருட்டும். These are carried out through the five godheads with their respective worlds and spheres of functions (Joti Agaval lines 292-296). These godheads கடவுளர், கர்த்தர்கள் with their hierarchies of many gods and goddesses சத்தர்கள், சத்திகள் are in turn created, maintained, destroyed, involved and evolved respectively by the Vast Grace-Light (Joti Agaval lines 421-422, 427-431). We may remember that the same five-fold functions are relevant to the five shaktis, the goddesses or forces of the five overmental summit planes or ranges of Suddha Maha Maya (Vide Book of oral teachings, p. 101-Agni, Sun and Moon; Ibid, p. 100 "Pancha Amrita Sthana; Ibid, p. 104-Aṇu Paksha and Sambhu Paksha Srishti)

The Swami classifies the Maya into (1) Asuddha Maya, the impure lower force of Nature in the outer ranges, (2) Suddha -Asuddha Maya, the mixed pure and impure, conscious force of Nature in the subliminal and universal ranges of Mind, Life the Vital, and the Subtle-physical, (3) Suddha Maya the purer and greater conscious force of Nature in the spiritual mind ranges and (4) Suddha Maha Maya in the spiritual overmind. Transcending the Suddha Maha Maya is the divine Cit-Shakti, the pure and divine conscious Force of the world of Truth-Consciousness and the beyond (Vide Vyākhyāna 'Peria Purāṇa Urai' p. 35-36 and 41. (1) Asuddha Shabdārtha Prapancha, (2) Suddha-asuddha Shabdārtha Prapancha, (3) Suddha Shabdartha Prapancha, (4) Turya Shabdārtha Prapancha). Also note similar classification into (1) Prakriti i e., asuddha tatva, (2) Suddha-asuddha tatva, (3) Suddha tatva, (4) Para Iccha, Para

Jnana, and Para Kriya in the realm of Para Siva and Parā Shakti, the overmental Lord and Shakti. (Ibid, p. 130-131 and 136-137).

We shall now consider the poet's vision and knowledge of the orderly veiling or involution of the principles of existence (*சொரூப மறைப்பு எலாம்*—the veils over the Swarupa) and their orderly unveiling or unfolding evolutionary act of grace. We have to bear in mind that the Swami does not deal with the descent of involution in the same way as Sri Aurobindo does. But yet the successive stages of veiling by the respective symbolical colour screens or veils of the Ignorance does point out in a practical way the involution of the horizontal or inner concentric levels as well as the vertical or ascending levels of consciousness of man in his present state of earthly evolution i. e., man as an evolving psychic being or soul-personality behind mind, life and body, evolving and growing with the growth of these instruments.

Joti Agaval poem refers to seven colour screens or veils veiling the divinity and sovereignty of the soul in the inner and outer level of one's being and at the same time screening also the Home of Truth above *மெய்ப்பதி* i. e., the world of Truth-Consciousness or Supermind in the ascending levels of one's consciousness.

It is generally seen in the said poem that in the ascending order of the planes, a colour screen symbolising the principle of a plane veils not only the next higher principle and its plane in the range of Asuddha Maya but also the corresponding principle and its plane in the overmental summit range of Suddha Maha Maya at the border of the Truth-world of Supermind. So too, the colour screen of one level in the inner or horizontal order veils the next inner level of consciousness (see Chart No. 12 for the symbolical colours of the planes). Thus it can be seen that the Swami explains the process of veiling of the individual, universal and transcendental levels of consciousness of man simultaneously both in the inward-going levels and in the ascending levels by successive veils, obscuring at first the reign of the Superconscient Spirit and thereby also the rule of the true soul *மெய்ப்பதியின் அரசு* which is the seat of the Divine in man by the first dark screen of the Inconscient, then his evolving psychic being or soul-personality *ஜீவன், ஆருயிர்* and then his mind, life and the physical by their relevant colour screens.

As the above process of veiling could be better understood in the background of Sri Aurobindo's Yoga literature, the following quotation from "Life Divine" is reproduced. "Our existence is a sort of refraction of the divine existence, in inverted order of ascent and descent thus ranged.

(A)	Existence	(a)	Matter
(B)	Consciousness-Force	(b)	Life
(C)	Bliss	(c)	Psyche (i. e., soul)
(D)	Supermind	(d)	Mind

The Divine descends from pure Existence through the play of Consciousness-Force and Bliss and the creative medium of Supermind into cosmic Being. We ascend from matter through a developing life, soul and mind and the illuminating medium of Supermind towards the divine Being. The knot of the two, the higher and the lower hemisphere is where mind and supermind meet with a veil between them. The rending of the veil is the condition of the divine life in humanity; for by that rending, by the illuminating descent of the higher into the nature of the lower being and the forceful ascent of the lower being into the nature of the higher, mind can recover its divine light in the all-comprehending Supermind, the soul realise its divine self in the all-possessing all-blissful Ananda, life repossess its divine power in the play of omnipotent Conscious-Force, and Matter open to its divine liberty as a form of the divine Existence" (Life Divine, p. 243).

CHART No. 9

INVERTED ORDER OF DESCENDING AND ASCENDING WORLDS OR PRINCIPLES

descending order ↓	(1) Existence or Sat	பொருள்	(1)	ஆண்டவனின் இறங்கு படிகள் ↓
	(2) Consciousness-Force or Cit-Shakti	சித்து	(2)	
	(3) Bliss or Ananda	ஆனந்தம்	(3)	
	(4) Supermind or Vijnana or Truth-Consciousness	ஸத்திய ஞானம்	(4)	
veil of the over mind				அதிமானஸ மேல் மனத்திரை
ascending order ↑	(4) Mind	மனம்	(4)	பரிணாமக் கிரமமாக நாம் ஏறும் படிகள் ↑
	(3) Psyche (soul)	ஆன்ம தத்துவம்	(3)	
	(2) Life (Prana)	பிராணன்	(2)	
	(1) Matter (the Physical)	ஜடப் பொருள்	(1)	

Thus according to Sri Aurobindo there are four essential principles of the Divine Reality and they are (1) Sat, Self-existence or Divine Being (2) Cit-Tapas or Cit-Shakti, the Consciousness-Force

of the Divine Being, (3) Ananda, the Delight of the Divine Being and (4) Supermind or Gnosis, the Divine Knowledge-Will of Truth-Consciousness of the Divine Being.

In the highest manifestation of the Divine (1) Sat becomes the principles of Self of being and Substance of being ; (2) Cit becomes Consciousness and Conscious Force, or Light and Power; (3) Ananda becomes the principles of Bliss, Beauty, Love and the psychic principle or soul ; and (4) Supermind or Truth-Consciousness (Gnosis) becomes the principle of Knowledge-Will. All these truths or principles descend through the last i.e., the Supermind into a first field of Ignorance rather a field of knowledge — Ignorance covered as yet only by a transparent thin veil and they form the corresponding levels of summit overmind in the realm of Suddha Maha Maya. These levels are respectively (1) Sat overmind, (2) Cittapo overmind, (3) Ananda overmind and (4) gnostic overmind. Further they descend through the realm of Suddha Maya (i.e., through overmind and Spiritual Mind ranges) into the more obscuring field of Ignorance i.e., Suddha-Asuddha Maya forming respectively (1) Mind world or Mano Loka, (2) Psychic world of Heart behind the Mind world i.e., Psychic world of internatal rest after death, (3) Life or the Vital world i.e., Prana Loka and (4) the Subtle-physical world or Bhuta Loka. It is to be noted however, that the principles of truth descending from and through the supermind get increasingly veiled or obscured at the said successive stages of involutionary descent and their original purity, power, consciousness, light, knowledge, love etc., are apparently affected and diluted, deflected and even blurred so that when they finally precipitate into and become the Void of Darkness of the Inconscient a state of complete obscurity, negation and darkness is reached ; they become completely hidden and involved and full of tamas or inertia ; and all the truths both the original and the derived truths appear to be in their opposites. Thus Sat, the existence, appears to be "Asat" the non-existence; Cit, the Consciousness-Force as Acit the inconscience ; Anda the delight as insensibility. By the grace of the divine fiat or urge in the inconscient Void, the involved truths, the original and the derived truths as obscured in and by the Inconscient are set to evolve one by one, and a first result is the emergence of Matter and the material universe from the Inconscient. Then Life emerged from Matter. Later, Mind manifested from life. The field of matter, in which the evolutionary growth of consciousness is taking place against the resistance of obscuring darkness and negativating inertia of the Inconscient, is the realm of Asuddha Maya rather of Jada Prakriti. In the evolution over aeonic ages, physical matter with our body, life or vital principle with our human

life, mind principle with our human mind, and soul-personality with its secret urges and motivations as yet ineffectively communicated frombehind into these instruments have emerged so far and they are they functioning, though still under the resistance, limitations and conditions of the Ignorance. Next with the emergence in man of the principle of Supermind which has its potential beginnings since 1956 (due to the universal descent of the supramental Light into the earth atmosphere), the evolution will assume a changed character of a progressive movement and growth in Knowledge, dissolving away the ignorance.

In effect the main derived principles in the advanced supramental terrestrial evolution will be ranged thus: (1) Matter பொருள் as the substance of the Divine Being forming the basis of existence, (2) Life as the operating and driving power of Conscious-Force சித்து acting on all principles and manifesting thereby forms or formulations of being, consciousness, force and delight for the purpose of possession and enjoyment, (3) soul-personality ஆருயிர் as the principle of truth, beauty, joy, love and unity of Ananda unifying all principles into a harmony, (4) Mind as the differentiating and distinguishing principle of the Light of knowledge-Will (i.e., of Supermind) for determining order of union, intimacy and closeness of relationship and mutuality founded upon an essential unity in the transcendental, universal and individual levels of existence.

In a given world the said eight principles are present either manifestly open as in the highest spiritual worlds of Satcitananda and Supermind or involved and hidden as in the cosmic worlds of Ignorance, but one principle would be the active dominant principle and the other seven would be the based on or subject to it. Where one principle is manifest in any given cosmic world there all the rest must be not merely present and passively latent but secretly at work and would evolve out under the conditions imposed by the dominant principle; for example in our material universe, matter is manifest as the dominant principle and the others would evolve out successively under its rule. So far in the material world, life, soul and mind have come up into manifestation but under the heavily subjugating resistance and pressure of matter and material body. Incidentally we may remark that we have reached a stage of evolution in which supermind is also due to manifest here in the earthly life and nature and consequently in man also; in fact it has its elementary beginnings of manifestation since 1956, because of the descent of its Light into the earth-consciousness brought about by the grace of the Mother and Sri Aurobindo.

We now proceed to the "Chart of Involution and Evolution" which will explain the foregoing passages at a glance.

CHART No. 10

CHART OF INVOLUTION AND EVOLUTION

1 →	2 →	3 ↓	4 →	5 ↓
The Supreme Truths	The highest truths manifested by the play of Cit-Shakti	Lesser manifestation of the truths or tatvas by Suddha Maha Maya in overmind - Summit of Knowledge-Ignorance in Involutionary descent A to D.)	More obscured manifestation of the truths or tatvas by Suddha - asuddha Maya in Cosmic Ignorance (Further Involutionary descent E to H)	Complete obscurity of all truth in the Inconcient, after which arises a growing but hampered evolutionary manifestation by evolving soul in Asuddha Maya in the world of earthly matter. (End of Involutionary decent and beginning of Evolutionary ascent)
Sat-Cit-ananda	—	— ↓	— ↑	↓ (i) Inconscient darkness (end of Involutionary descent) ↓
I. Sat, the existence	Being (self) and Substance	(A) Sat overmind ↓	(H) Subtle-Physical World ↑	(a-h) Physical universe (from the Inconscience with the formation of subtle-physical plane in it i. e., beginning of evolutionary ascent; Our physical world; and our body formed from matter. ↓
II. Consciousness-Force	Consciousness and Concious Force or Light and Power	(B) Cit-tapo overmind ↓	(G) Life or Vital world ↑	(b-g) Life plane in physical world; Life in our physical body; Life has developed from matter forming physical body. ↓

1 →	2 →	3 ↓	4 →	5 ↓
III. Bliss	Bliss, Beauty, Love and soul-principle	(C) Ananda over-mind ↓	(F) Psychic world of rest or Psychic world of Heart (behind the world of mind) ↑	(c-f) Our Psychic or Soul-Personality. ↓
IV. Truth-Conciousness or Supermind Gnosis	Knowledge-Will	(D) Gnostic over-mind ↓ →	(E) Mind World ↑	(d-e) Mind plane in physical world; ↓ Mind in our living body of matter; Mind has developed from life. IV. Supramental plane in physical world; and Supermind of Truth-Knowledge is to develop from our mind in the living body in future. NOTE: Supramental evolution will be followed by evolution of III. Ananda, II. Cit-Tapas and I. Sat in ascending order, here on the earth.

CHART No. 11

தத்துவ உண்மைகள் மறைபடுதலும் வெளிப்படுதலும்

1 →	2 →	3 ↓	4 →	5 ↓
பேருண்மைகள்	உண்மைத் தத்துவங்கள் (சித் - சக்தியின் ஆதிக்கம்)	மகாசுத்த மாயையில் இறங்கும் தத்துவ வெளிகள் மறைபடுதல்	சுத்த-அசுத்த மாயையில் இறங்கும் அஞ்ஞான தத்துவ உலகுகள் மேலும் மறைபடுதல்	அசுத்த மாயை ஜட உலகில் முற்றிலும் மறைபட்டுப் பின்பு வெளிப்பட்டுள்ள தத்துவங்கள்.
சத்-சித் - ஆனந்தம்	—	— ↓	— ↑	இடு வெளி (பூரண மறைப்பு)
I. சத் Existence	இருப்பும் பொருளும் Being (Self) & Substance	A) பொருளுறு வெளி Sat over-mind சத் மேல் மனம் ↓	H) பூத உலகு Subtle-physical world ↑	(a-h) பௌதிக உலகமும் நம் உடலும் Physical world of matter & body. ↓
II. சித்-தபஸ் (சித்-சக்தி) Conscious-ness-Force	சித்(பேருணர்வும்) சக்தியும் (சித்து) Consciousness and Conscious Force or Light and Power.	B) சித்துறு வெளி Cit-tapo over-mind சித்-தபோ மேல் மனம்	G) பிராண உலகு Life or vital world	(b-g) நம் பிராணன் Life in physical body

1 →	2 →	3 ↓	4 →	5 ↓
		↓	↑	↓
III. ஆனந்தம் Bliss	இன்பம், அன்பு, ஆன்ம தத்துவம் - Bliss, Love, and Soul-principle	C) ஆனந்த மேல் மனம் Ananda over-mind	F) இறந்த பின் ஜீவர்கள் தங்கும் உலகு Psychic world of Heart (behind the mental world)	(c-f) நம் ஜீவன் அல்லது ஆருயிர் (ஆன்ம தத்துவம்) Psyche.
		↓	↑	↓
IV. சத்திய ஞானம் Supermind or Gnosis	உண்மை ஞானமும் உண்மை ஆற்றலும் Knowledge-Will	B) ஞான மேல் மனம் Gnostic overmind	E) மனோ உலகு Mind world	(d-e) நம் மனம் Mind in the living body of matter.
		↓ →	↑	↓
				இனி உலகில் நம் மனத்திலிருந்து IV) சத்திய ஞானம் வெளிப்படும்; பின்பு III) ஆனந்தம் II) சித்-தபஸ் I) சத் இங்கு முறையாக வெளிப்படும்.

NOTES ON THE CHART OF INVOLUTION & EVOLUTION

(Charts No. 10 and 11)

(1) The Chart is to be read horizontally and vertically with its columns as connective.

(2) This chart is not to be intrepreted rigidly, because the planes are not strictly in the geographical order. The planes are multidimensional.

(3) The intervening descending planes of the global overmind and the Spiritual Mind ranges which are in the realm of Suddha Maya have not been shown in the chart.

(4) The psychic world of internatal rest is not one particular world in the gradations. It may cover or subsume the worlds experienced while in life, just as soul can live in mind, the vital and the physical and is not confined to any one of these things.

(5) Involutionary Descent is from A to H ending in (i) the Inconscient.

(6) Evolutionary ascent is from (a-h) to (d-e) and from IV to I.

(7) This chart may be studied usefully along with the charts of gradations of planes and colour screens; see charts 12 and 13 under this chapter.

Now coming to "Joti Agaval" poem, the Swami mainly speaks of seven veils of ignorance both in the ascending or vertical and inward or horizontal levels of existence (of "The soul's seven doors from Matter's tomb to rise"—More Poems, "Cosmic Dance" p. 62 by Sri Aurobindo). The first is (1) the black screen of the inconscient darkness of the material lower Nature, Jade Prakriti of the Asuddha Maya veiling here in this our material world the reign of the Super-conscient Spirit i.e., the rule of the Divine Consciousness அரைசது மறைக்கும், அரசு மறைக்கும், the reign of the spiritual worlds of Satcitananda and the Supermind. Also it veils in effect the rule of the spirit, the divine spark which is the soul-essence, the true soul in man. The second, third and fourth screens are respectively (2) the blue screen of mind which veils ஜீவன், ஆருயிர் the evolving psychic being in man (originally put forth by his true soul into the field of ignorance for its evolutionary growth) until it fully grows and evolves into an individual soul-person and finally becomes one with the true soul in the maturity of its growth, (3) the freigh-

tening green screen of life the vital (ராகாதிகளாகிய பச்சைத் திரை green screen of desires) veiling (அச்சுற மறைக்கும்) the mind and (4) the woeful red screen of the physical veiling (அம்மையின் மறைக்கும்) the life i. e., Prana the vital. These screens belong to the realms of the Asuddha Maya, the impure lower Nature. (Vide translations in the later part of this chapter and also the charts of screens i. e., charts No. 12 and 13).

The fifth and sixth screen belong to the summit overmind, the realm of the Suddha Maha Maya. Thus (5) the golden screen of gnostic overmind veils the white plane of Sat overmind," the plane receiving substance of Sat" பொருளுறுவெளி which is at the very border of the Supermind மெய்ப்பதி the Home or world of Truth. The golden screen seems to correspond with the golden lid covering the face of the Sun of Truth-Knowledge as described in the Isha Upanishad, (6) the sixth, the white screen of Sat overmind veils the Home of Truth, the Supermind மெய்ப்பதி which is the realm of the divine Cit-Shakti or Grace-Shakti.

Besides veiling the said farther ascending or vertical levels of consciousness, the fifth and sixth screens also veil in the horizontal level of consciousness the purer inner being of inner mind, inner life, and inner body which are nearer to the seat of soul. In fact each depth of the inner consciousness has its secret or occult contact with or opening into its corresponding vertical level or height in the over-head planes. Therefore, the fifth, the golden screen would also give rise to its subsidiary screens represented by golden shades of colours such as the golden blue or golden yellow for the inner mind, golden green or golden purple for the inner life and golden red செம்பொன் for the inner or subtle physical. We may remember the golden purple splendour of the Mother of might, force and works (who is the second of the Triple soul-forces) represents the purer vital in the inner mind near to the soul as described in Savitri Savitri Bk 7-cto -4- p. 577). The Swami refers to the golden green colour of the purer vital screen of Suddha Maya. See "Mahopadesha". So too, the sixth screen of white which is the closest to the soul has its subsidiary screens represented by similar shades of white. The Mother of light, joy and peace (who is the third or last of the triple soul-forces) representing the purer inner mind closest to the soul as described in "Savitri"—Bk. 7 cto 4—p. 584, seems to indicate this inner level of consciousness corresponding to the sixth white screen. Incidentally we may note that the triple soul-forces are in the levels of inner mind near the soul and, the first soul-force is the Mother of compassion, pity and sorrows appearing in a pale robe with sombre hair. (Savitri Bk. 7—Cto 4—p. 571)

Beyond the triple soul-forces according to Sri Aurobindo or beyond the golden and white screens which are the fifth and sixth according to the Swami is the house of flame and light of Agni which is described by the Swami as the peeta or seat of soul. "Bindu is soul: the peeta of bindu or seat of soul is Agni itself which is the mystic Fire. The soul and its fire both together manifest the light of knowledge". Bindu is the soul-centre of light. "விந்து என்பதே ஆன்மா. விந்துவின் பீடம் அக்கினி. இந்த இரண்டினது காரியமே பிரகாசமாகிய அறிவின் விளக்கம். - Upadesha, p. 35". When the human portion of the soul i. e., the evolving psychic being ஜீவன் ஆருயிர் has fully evolved and grown it crosses and enters into the flame of Agni and meets and merges with the true soul, the secret deity or the divine spark மெய்ப்பதி

"Here in this chamber of flame and light they met,
They looked upon each other, knew themselves
The secret deity[1] and its human part[2]
The calm immortal[1] and the struggling soul[2]
Then with a magic transformation's speed
They rushed into each other and grew one"

(Savitri Bk 7 cto 5 —p. 598)

1. soul ஆன்மா, மெய்ப்பதி
2. psychic personality or evolving psychic being ஜீவன்

Man is an evolving being. As the principles and powers of the outer nature of his mind, life and the physical become increasingly purified and refined, they enable him to enter into inner depths and levels of consciousness in the universal ranges of Mind, life and the physical which have secret contact with or are open to influences from their corresponding heights in the overhead planes and levels of consciousness. So at first he enters into the inner subtle-physical, inner vital and inner mental planes of his subliminal or inner being which come under the range of Suddha-asuddha Maya; this enables him by further purification to get access to and even communicate with the ascending overhead planes of spiritual mind and overmind which come under the range of Suddha Maya and even to the farthest planes of overmental summit of Suddha Maha Maya. As is the inner depth reached, so is the opening into the heights and vice versa. Thus the inmost depth of the soul opens itself to receive even influences from the high-seated divine world of Truth or the Supermind but modified in transit through the intervening planes of Overmind and Spiritual Mind ranges. Not being satisfied with influences and visions from the overhead planes, the man in yoga on

and with the realisation of his soul followed by self-realisation can ascend directly to these overhead planes successively from the spiritual Mind to overmind, from the overmind to its summit and from the summit overmind into the Supermind of divine Knowledge.

Because of the evolving nature of man, the purer principles and powers of the higher planes descend too in man, as he progresses in purification, aspiration and concentration and grows in his inward depths of consciousness and/or upward heights of consciousness. The meeting ground of the ascending and descending levels or planes of consciousness is the overmind and it is represented as a screen or plane of mixed or multiple colours (Vide Savitri paintings Bk. 1—cto 4—plate 6; and also the plate explaining the lines

"All Time is one body, Space a single book;
There is the Godhead's universal gaze"

(Savitri Bk. 10 cto 4—p. 741).

It may be said that the ascending principles of Asuddha Maya throwing their shadow upwards and the descending principles of Suddha Maha Maya bringing down greater illumination of Light from the Supermind but modified in purity and intensity in the course of transition meet in the overmind and more particularly in the lower overmind i.e., selective overmind. Because of the divergent possibilities and even contradictions of its working, based on the fundamental dividing principle of Mind, the overmind, rather the lower overmind, presents itself at first as a state of confused perplexity. The Swami described (7) the seventh sereen as a screen of mixed or multiple colours, confusedly perplexing and veiling the states of experiences when regarded by the mind.

Because of the inner opening, the mind becomes widened and deepened into vaster and varied ranges of its working, in the inner and outer ranges of comparative purity and impurity and also in the higher and lower ranges of planes with a similar clash of purer and impure forces. So its activity brings in confusion and perplexity for a time until it is further purified and harmonised in itself and with the other parts of being i.e., life and the physical. Explaining the role of Mind, its divergence, contradictions and confusions even in the heights of spiritual Mind to which Aswapathy had ascended Sri Aurobindo observes thus in poem "Savitri":

"There paused the climbing hierarchy of worlds
He stood on a wide arc of summit Space
Alone with an enormous Self of Mind...

There he could stay, the Self, The Silence won;
His soul had peace, it knew the cosmic Whole.
Then suddenly a luminious finger fell
On all things seen or touched or heard or felt,
And showed his mind that nothing could be known...
This great spetator and creator Mind
Was only some half-seeing's delegate,
A veil that hung between the soul and Light ..
A shadow seemed the wide and witness Self...
For here was no firm clue and no sure road,
High-climbing pathways closed in the unknown;
An artist sight constructed the beyond
In contrary patterns and conflicting hues;
A part-experience fragmented the whole...
Two firmaments of darkness and of light
Opposed their limits to the spirit's walk .."

(Savitri, pp. 321 - 326-Bk 2 cto 13)

"A greater Spirit than the Self of Mind
Must answer to the questioning of his soul"

(Ibid, p. 525-Bk 2 cto 13)

The same idea is again reflected in Sri Aurobindo's Life Divine : "Again, overmind is, like mind, a divididing principle, and its characteristic operation is to work out an independent formation of a selected harmony...but labouring under the restrictions of mind, life and matter, (i.e., of our outer nature in Asuddha Maya) it is obliged to do it by sections and their joinings. Its tendency to totality is hampered by its selective tendency which is accentuated by by the nature of the mental and life material in which it is working here; what it can achieve in separate limited spiritual creations each perfect in itself, but not the integral knowledge and manifestation. For this reason and because of the diminishing of its native light and power it is unable to do what is fully needed and has to call in a greater power, the supramental force to liberate and fulfil it. As the psychic change has to call in the spiritual to complete it, so the first spiritual change has to call in the supramental transformation to complete it" (Life Divine, pp. 815-816).

"The overmind follows out diversities and divergent possibilities on their own lines of divergence ; it can allow contradictions, and discords...or we may say that it accepts and even encourages contradictions, but obliges them to support each other's existance so that there may be divergant roads of being and consciousness and experience that lead away from the One and from each other but still maintain themselves on the Oneness and can lead back again

each on its own path to the Oneness. That is the secret sense even of our own world of Ignorance which works from the Inconscience but with the underlying cosmicity of the overmind principle. But the individual being in such a creation does not possess this secret principle in knowledge and does not base upon it his action" (Life divine, p. 861). So there arises an element of confused perplextion in the individual consciousness leading to the veiling of the states of experiences by Mind, even by the spiritual Mind. This is the sense of the veiling by the seventh screen of mixed colours in the Swami's poem "Joti Agaval". The Swami speeks of the many gods going in their seperate ways of existence in their vain mental search after Truth and knowledge (Mahadēvamālai song 60). He also refers to the partial knowledge of the separate schools of discipline such as Buddhism which are the mental play of honey-drunk children.

(Aruḷviḷakkamālai song 89).

The mixed or multi colour screen of all possible colours intervenes after the white screen which is the sixth, that is to say, when soul is realised within (either with or without the vision of Supermind in the soul) by crossing over the six screens from the black to the white (white representing anugraha of Ādi Shakti), its ascension into overhead planes and universalisation is held up or prevented by the perplexities of multi-coloured screen (i.e., the overmind). So with further purification and integration the overmind has to be crossed over to reach Supermind. With the realisation of the individual soul one would become free from selfishness of nature but not from the original ego-consciousness itself. See the discription of psychic consciousness under "Anma Cit Shakti" — item 96 of "Tatva Lokas" in the book of "Vyakhyana". So one has to ascend and realise cosmic self to overcome the mental ego and universalise himself to become the overmental being and nature by a first kind of harmony of all parts of his being and thereafter realise his true individual self as a centre of the transcendental and universal Divine; and this last realisation develops into the Supramental Knowledge which is at once an integral harmony of the Self-Knowledge and World-Knowledge with its unfailing fulfilling power of effectuation.

So the multiplicity of colours seems to point out the necessity of integrating all the parts of the being such as mind, life and body into a harmonious existence i e., at first into a totality of harmony as of the global overmind which eventually exceeds itself and reaches into the integral harmony of the Truth of Supermind.

We have in the overmind a realm of various and divergent possibilities of spiritual experiences with an interfusion of the higher spiritual forces and the mental, vital and physical principles. Even a constructed or summed up totality of harmony is obtaining in the overmind. According to Sri Aurobindo, this experience of the totality of the overmind has confusedly misled many saints and sages to believe that this is the final truth of the creation and that the overwhelming lustres of the overmind is the true illumination of the Gnosis or Supermind (Tome I, p. 272). This is the greatest spiritual error or confusion possible at the heights of the overmind. In fact this totality of the overmental knowledge is not the integral knowledge of the Divine Supermind which is further above; it can be at its best only a partial knowledge of the Truth.

Thus the multiple coloured screen veils and stops the experiences, even the spiritual experiences, when the self-regarding Mind remembers the previous ones or regards new ones; even if the experiences repeat or occur anew, they are only partial and not total or global, much less integral. So this seventh screen is an index to the aspiring man of spiritual discipline, pointing out the necessity of further purification and harmonisation of all the parts of his being so that with a harmonised totality of his overmental being (Cf. the harmonised pattern of many coloured gems பொருத்திய பன்மணி I-V-7-5- to 14) he may ascend further towards the supermind.

It may be seen that after a sufficient purification one may penetrate and cross over the first six veils of Ignorance, in an intense moment of aspiration and concentration, and thereby come into contact with the soul மெய்ப்பதி rather by vision. But there is the further necessity of purifying the various impurities and imperfect functionings of mind, life and body for the purpose of realising the soul and getting established in it and thereafter for transforming and integrating these instrumental natures into the values and powers of the soul; or when once established in the soul, one may have also the vision of the Supramental Divine, the Lord of the Home of Truth மெய்ப்பதி, in his soul. This vision will be an important stage but not yet amounting to a realisation of the transcendent and universal Lord so as to be one with Him, live and move in Him. Thus the spiritual discipline of purification and transformation and integration of nature has to proceed even after the opening of the soul and its realisation in the inmost level, either attended with or without the vision, of the Home of Truth or Supermind above. Here, in this intermediate state of spiritual discipline when one has seen or realised his soul within him, there comes from above, the active intervention of the seventh screen of mixed colours due to the meeting of

the ascending and descending principles which may be also translated or reflected as the inward - going and outward - coming principles of mind, life and the body The seventh screen signifies the necessity of purification and harmonious integration of all the parts of being i.e. mind, heart, life and body (even as there should be a harmonious blending or pattern of colours to avoid confusion in their total and collected expression), so that one can realise and possess the Divine in all parts of the being harmoniously and not merely get a glimpse or even a vision of Him in one part of his being in the soul. Apart from the main seven screens, mention is also made of a number of seperate screens which come under two groups of screens treated collectively as the eigth and nineth orders of screens i.e., of the vital vishayas or instinctive habits of the senses and of the physical and bodily habits and instincts which obscure the being and hinder its integration. These impurities and habitual instincts form as it were a number of seperate screens which have to be dealt with each separately and also in relation to the total harmony of the whole being. Here are the words of the Mother which are quite illumining: "But if you loosen the knot (i.e., the egoistic knot of action out of desire), and let the Force that comes from above or elsewhere to act through you... it is the Force from above that acts...And you feel absolutely free. This experience comes like a flash, for a moment, then it withdraws. Only when you are quite ready for the transformation that it comes to stay. But it happens at times that some people have this experience for a few seconds in their life and then the movement withdraws, the state consciousness withdraws, but the memory remains. They imitate that" (Bulletin, April 1960, p. 65).

Now compare the above with the words of the Swami "*கலப்புத் திரையால் கருது அனுபவங்களை அலப்புற மறைக்கும்.*" The states of experiences are veiled in a perplexing manner by the screen of mixed colours when they are regarded by the Mind."

Sri Aurobindo gives a hint of the opening and closing of the mystic door within us thus. "When we go within overselves we get sometimes a glimpse of something immovable and immutable... beyond all change and formation and action. Here is the one door in us that sometimes swings open upon the splendour of a truth beyond and, before it shuts, allows a ray to touch us a luminious intimation which...we may hold to in our faith and make a starting point for another play of consciousness than that of the sense-mind, for the play of Intution.

(Life Divine, p.64)

Thus the seventh is a mixed or multiple colour screen of many hues and shades symbolising the mental attitudes to spiritual experiences and their remembrances, and the mental expectations and constructions as to new experiences - all of which in effect veil these experiences and reduce them into a confusion or make them practically partial instead of giving whole or global spiritual experiences. The eigth group of various and separate screens of vishayās represent the experiences, pursuits and formed instinctive habits of the desire-born senses of life; the nineth group of various and separate screens of tatvas, the principles and powers especially of the vital physical and material physical represent the mechanical rounds of habits and instincts of the nervous and bodily nature which is full of tamas or inertia and darkness. Tatvas here particularly refer to the tatvas of the vital physical and material body as in 'Joti Agaval" line 736 *தத்துவம் அனைத்தும் தாமொருங்கு ஒழிந்திட* and in "Anubhavamalai-97" "*இருட்சாதித் தத்துவங்கள் எல்லாம் போயின அழகிய பொன்மேனியை நான் தழுவி நின்ற தருணம்*" "when I embraced the golden body of the Lord all the impure tatvas of darkness were dissolved away."

Now after clearing off all the main screens from one to seven, and the many seperate screens of the eigth and nineth groups, the Swami assures that the rule of the Divine would become manifest in every level of the being (line 416). The true principles and powers of existence which were hidden and forgotten appearently behind the screens will be brought out (*சொரூப மறைப்பெலாம் தொலைப்பித்து ; மறைப்பின் மறந்தன வருவித்து*) into active manifestation in an orderly manner *அறத்தொடு தெருட்டும்* Ibid, lines 421-422. That is the true purpose of conscious evolution. The Swami further envisages five-fold universal functions of (1) creation, (2 maintenance, (3) destruction for purification and control, (4) involution and (5) evolution for the one who has cleared off the nine orders of the veils of Ignorance covering the soul (Vide Upadesha-Mahopadesha-p. 133). The involution which is one of the said five universal powers here referred to is not of the Ignorance, but evidently the luminious involution which Sri Aurobindo explains in the following passages.

(a) "If the Supermind limits itself or its working, it is by choice and intention, not by compulsion ; in the limits it chooses, its action and the results of its action are harmonious and inevitable" (Life Divine, p. 815).

(b) "In the manifestation the Spirit, the Being, while knowing all itself, is not bound to put forth all itself in the actual front

of formation and action which is its immediate power and degree of self-expression and hold all the rest of itself behind in an unexpressed delight of self-being...This frontal formation with all the rest behind it and held in power of being within it would be an act of self-knowledge and not an act of Ignorance" (Life Divine, p. 895)

(c) "Instead of a constant intermixed and confused struggle between the growth of consciousness and the power of the Inconscience, between the forces of light and the forces of darkness, the evolution would become a graded progression from lesser light to greater light... This is envisaged as the natural consequence of the direct action of Supermind on the evolution ; for supermind has the power of withholding or keeping in reserve its force of knowledge as well as the power of bringing it into full or partial action; but it would harmonise, steady, facilitate, tranquilise, and to a great extent hedonise the difficult and afflicted process of the evolutionary emergence" (Life Divine, p. 861).

The Swami in fact, refers to the infinite and integral divine consciousness-force behind its partial or frontal manifestations. This is the sense of the luminious involution in integral knowledge. "The nature of the manifestation of the divine Consciousness-Force i.e., Grace-Shakti இயற்கை விளக்கமாகிய அருள் can be known to be thus: "The Consciousness-Force has the character and nature of an integral and whole manifestation even when She manifests Her particular or partial manifestation in each and every level of Her Nature and Force such as the nature of the thoughts of the thinker, the nature of words of the man of words, the nature of experience of the experiencer and the nature of knowledge of the knower."

கடவுளின் இயற்கை விளக்கமாகிய அருள் எந்த வண்ணத்தையுடையது என அறிய வேண்டில், சொல்லுவார் சொல்லும் வண்ணங்களும் நினைப்பார் நினைக்கும் வண்ணங்களும் அறிவார் அறியும் வண்ணங்களும் அனுபவிப்பார் அனுபவிக்கும் வண்ணங்களும் ஆகிய சர்வசக்தி வண்ணங்களும் தனது ஏகதேச வண்ணங்களாக விளங்க விளக்கி விளங்குகின்ற பூரண விளக்க வண்ணத்தையுடையது என்று அறிய வேண்டும் (வசனம் — ஜீவகாருண்ய ஒழுக்கம், 99)

In fact, this universalisation of the individual, with power to do five-fold universal functions, i.e., after realising the Truth-Consciousness by removing all the veils of Ignorance, is explained by the, Swami to include the power of performing all deeds of divine perfection wonders and miracles சித்து, attainment of deathless body and even

the power to revive the dead by the power of Vast Grace-Light (Joti Agaval, lines 436-437). In short, the Swami briefly puts the three-fold steps of spiritual discipline leading to perfection as realising (1) the (derived) Cit sabha, (2) Por Sabha and (3) Suddha Jnana Sabha i.e., realising (1) soul at the Ajna which is a derived centre of Cit-Sabha, (2) the supramental Divine in Por Sabha, the Golden World of apprehending Supermind above and (3) the supramental Divine in the true Cit Sabha proper i.e., Suddha Jnana Sabha or Suddha Cit Sabha the Comprehending Supermind (Vide Upadesha, p. 85). சுத்த சன்மார்க்கத்திற்குப் படிகள் 3. சிற்சபை 1. பொற்சபை 1. சுத்த ஞான சபை 1. ஆக இவைகள் மூன்றும்தான் படிகளாக இருக்கும். It may be noted that the intervening stages of realising the first overhead plane giving the Self of Knowledge and then the other Spiritual mental planes and overmental planes farther above are naturally implied in the ascent to the poises or planes of Supermind.

The close link between the soul and the supermind is clearly brought out by the Mother in the following passage and this throws much light on the three-fold brief steps of the Swami above referred to and on his references in "Joti Agaval" poem.

"If as a result of numerous efforts on your part you come into contact with your psychic being (i.e., the soul), there the door is opened wide. Through the psychic you can have immediately a fine clear vision of what the supramental is, a vision only, not a realisation. That is the wide way out. But even if you do not come up to this fine realisation, the psychic realisation, if you succeed in liberating a part of your mind, or a part of your vital that makes a hole in the door, the hole that is a key hole; through the key hole you can have a little, just a little vision (i.e., of the supramental). And even that is very attractive, very interesting" (Builletin, February, 1960).

This just a little vision seems to be described by Sri Aurobindo in "Savitri".

"As if a torch held by a power of God
The radiant world of the everlasting Truth
Glimmered like a faint star bordering the night
Above the golden Overmind's shimmering ridge.
Even were caught as through a cunning veil
The smile of love that sanctions the long game ..."
(Savitri, p. 47 Bk 1-cto 3)

We have noted already that the supramental vision of the Swami as described in "Mahadevamalai" poem arose due to his inner contact with the supreme Divine in his soul உயிருக்கு உயிராம் ஒளி தான் ஆகி ... காட்சி ஆகி (7-5-1). Therefore the realisation of the soul which is the seat of Truth, the Divine Lord மெய்ப்பதி gave him

the vision of the triune poises of the Supermind, the Home or world of Truth மெய்ப்பதி with all the ranges of planes below it. This led him to the realisation of Supermind by direct ascent to it in his later part of life. It is apt there ore that Sri Aurobindo and the Mother insist on the realisation of the soul in the depth of heart, as it provides a sun-lit path for realising the Supermind.

We may further note that the Swami insisted on the compassion and love of heart to fellow-beings and creatures as the main-stay of spiritual discipline for the realisation of soul (anma or atma) at the ājna centre and for clearing off all the veils of Ignorance. He also speaks of the soul in the heart and the Divine in the soul Therefore, when he refers to the realisation of soul at the ajna, it does not merely mean the realisation of the liberated mind and the mental soul or mano purusha. It is well known that the soul in the heart can rise up to the ajna and even above the head. In fact the Swami speaks of the ajna which is usually the mind centre, as the centre of soul but as possessing the heart and that the Divine abiding in the soul is pervading all levels of the being, the inmost, inner, outer and outermost.

அகம் புறம் அகப்புறம் புறப்புறம் நிறைந்தே
ஓதியும் உணர்ந்தும் இங்கு அறிவரும் பொருளே
உளம் கொள் சிற்சபை நடுவிளங்கும் மெய்ப்பதியே...

—சற்குருமணிமாலை (11-2-20)

Thus it is evident that the soul can be realised deep behind the mind centre of Ajna which has its link with the depth of the heart, the true seat of soul. According to Sri Aurobindo soul in the heart can, not only rise up to meet the Self above, but also can come into the front i.e., the surface being, from out of its depths in the heart where it is seated behind the inner being of inner mind, inner vital and inner physical; and the coming of the soul into the front is essential for psychic transformation of the inner and outer nature into the values and powers of the soul.

The divine golden Light of the Supermind descends into the overmental summits of Suddha Maha Maya but gets modified in purity, intensity and power in the process of transit and thus the modified golden Light discends into the evolving man to transform his mind, life and the physical and changes their representative colours into the purified golden shades of colour i.e., changes the blue or sometimes yellow of the mind, the green or sometimes purple of the life, and the red of the physical matter respectively into golden blue or golden yellow, golden green or golden purple, and golden red or orange. The Swami recognises in regard to the planes of the life of desires two shades of green colour, the blackish of dark green of

Asuddha Maya in the lower cosmic Ignorance and the golden green of Suddha Maya in the spiritual Mind extending upto overmind.

This shade of golden green may also possibly be derived by descent of the forces of golden gnostic overmind into life the vital and in such a case it may not have the same power of transformation as in the above case but at best it may indicate a purer state of the vital.

> *"ராக சம்பந்தமான பச்சைத் திரைகள். கருமையிற் பச்சை வண்ணமுடைய அசுத்தமாயா திரை, பொன்மையிற் பச்சை வண்ணமுடைய சுத்தமாயா திரை. இவற்றில் அசுத்த மாயா திரை இகலோக போக லக்ஷியமுடையது. சுத்த மாயா திரை பரலோக சாத்தியத்தையுடையைது".*
>
> — (உபதேசப்பகுதி-மஹோபதேசம், ப. 132).

He emphasises the necessity of removing both the green veils. Apparently the golden green is a shade of the fifth screen and the blackish green that of the third screen. Thus it is clear that according to him, there is a double function of veiling of the blue, green and red screens veiling their respective planes both in Cosmic Asuddha Maya *'தோற்ற மாமாயை'*—ஜோதி அகவல்-417 and in the overmental Suddha Maha Maya *'சுத்த மா மாயை'*—ஜோதி அகவல்-418 which are referred to in "Joti Agaval" poem concerning the screens of veiling (lines 417-418). Suddha Maha Maya of overmind may be considered to be veiled through its derived state or power of Suddha Maya of the Spiritual Mind.

Now we shall explain through chart No. 12 the vertical order of veiling the over head planes by the respective screens (See also charts no. 17 and 19). The second (2nd) or blue screen of mind veiling the evolving soul *ஆருயிர்* has to be considered as veiling also the psychic world of internatal rest—where such soul takes test between death and next birth—and the Ananda overmind farther above the principle of soul being derived originally from Ananda; the third (3rd) or green screen of life veiling the mind veils also the universal Mind, the spiritual Mind and the gnostic overmind, the principle of mind being derived originally from Gnosis, the Supermind; the Fourth (4th) or red screen of the physical veiling life also veils the universal Life and the Cit-tapo overmind *சித்துறு வெளி* the principle of life being derived originally from Cit-Tapas. We have already seen that the fifth (5th) or golden screen of gnostic overmind veils the white Sat overmind *பொருளுறு வெளி* and the sixth (6th) or white screen of Sat overmind covers the Home of Truth the Supermind *மெய்ப்பதி*. This is process of veiling in the vertical order of planes and it is explained in the following chart. The higher and the lower worlds or planes are in inverted order.

CHART No. 12

THE CHART OF SCREENS

Realms of divine Cit-Shakti	(O) Superconscient Spirit: Rule (Sat-Cit tapas-Ananda) AND Supermind or Gnosis or Truth-Home (Satya Jnana Veli)		Spirit's Rule அரசு
Realms of Suddha Maha Maya with planes of summit over-mind here shown in a descending order	(A) Sat Overmind	Poruḷuṛu Veḷi " Plane in which Substance descends"; Plane of white storey (Davala mādam)	White Screen—6th
	(B) Cit overmind	Cittuṛu Veḷi	
	(C) Tapo overmind	Cit-tapo overmind plane in which Consciousness-Force descends	a shade of white—6th or silver white
	(D) Ananda overmind	(may be considered as behind Cit-tapo over-mind)	Orange —5th or a shade near the golden
	(E) Gnostic overmind	Parāpara Veḷi (Plane of Golden Pillar)	Golden Screen —5th
	Overmind	(the plane where descending) ↓	multi-colour screen —7th
Realms of Suddha Maya (Para Veli & Parampara Veli)	(or Parampara Veḷi)	and ↑ ascending planes of consciousness meet and cross over)	
	Spiritual Mind	(Para Veḷi)	

Realms of Suddha-Asuddha Maya	(d-e)	Universal Mind	(with Psychic World behind)	blue screen —2nd
	(b-c)	Universal Life		green screen —3rd
	(a)	Universal Subtle-Physical		Red screen —4th
Asuddha Maya Jada Prakriti	(a)	Material universe of our world of matter		Red screen —4th
—do—	(O)	Inconscient Darkness (Veiling the rule of the Superconscient Spirit and of the Truth-World; all truths are hidden in it)		black screen —1st (veils the Divine Rule & veils everything அரசு மறைக்கும் எல்லாம் மறைக்கும்)

Herein below is given a more elaborate chart entitled "CHART OF GRADATIONS OF PLANES AND COLOUR SCREENS" explaining the symbolism of colours contained in the Swami's poems "Joti Agaval" (lines 407 to 423) and "Ānip Ponnambalattē Kanda Kātchigal" (songs 5 to 14) and as interpreted in the background of Sri Aurobindo's explanations on symbolism of light and colours in the chapter "Visions and Symbols" in his Yoga Volume Tome II pp. 73-84 and 88 and from a study of "Savitri paintings" (Plate 6 of canto V—Bk. I of Savitri; and the Mother's indications of the planes thereon). See also Chapter II "Integral vision and ascent to the world of Truth-Knowledge".

CHART No. 13

GRADATIONS OF WORLDS AND PLANES & COLOUR SCREENS

Realms of Cit-Shakti (Spirit's Rule	(O) Sat-Cit Tapas-Ananda (Porul-Cittu-Inbam) ↓ Supermind or Gnosis (Satya Jnana Veli : Truth-World)				(Transparent Crystal படிகம்) (Diamond வயிரம்)
	Main special colour of planes in Savitri painting (Bk. 1-5-p. 16)	↓ Planes of descent into Knowledge-Ignorance & then into Ignorance.	In pure states Light descends from Supermind to transform mind, life & body. Golden Light from 2nd Supermind	Sun Light from 1st Supermind.	Colour gems & screens- poems- Joti Agaval & Anip Ponnambalate Compare I & V
	I	II ↓	III	IV	V
		Overmind-Summit Planes			
Realms of Sud-dha Maha Maya, the high-border heavens of Light, Peace & Bliss	White	(A) Sat overmind Porul uru Veli ; Para Nada; Plane of white storey i e. Devala Mādam.	golden-white light	White-white light	A) white screen - 6th (luminious pearl முத்து)
	Silver White	(B) Cit-tapo overmind Citturu veli; Para bindu.	golden-silver white light	white-silver white light	B) white gem வெள்ள மணி

	Orange	(C) Ananda Overmind	golden-orange light	white-orange light	C) (coral பவளம்)
	Golden	(D) Gnostic overmind Parigraha state: Parā Veli; plane of golden pillar; Siva Susupti	golded-golden light	white-golden light	D) golden screen-5th (golden gem பொன்மணி)
		Overmind (global & Selective)			
Realms of Suddha Maya in	Varied colours	Parampara Veli & Para Veli summit; Adikrānta & Dikrānta; Siva Swapna & Siva Jāgrate Turya).	golden light as combined with varied colours	white light as combained with various colours	multi-colour screens-7th (varied colour gems பன்மணிகள்)
		Spiritual Mind Planes i.e.			
Knowledge-Ignorance.		Para Veli			
	Yellow	Intuitive Mind, Para Vāda-lower; Para Susupti.	golden-yellow light	white-yellow light	—
	Light greenish	Illumined Mind, Para bindu-lower; Para Swapna.	golden-Light greenish blue	white light greenish blue	(lightish blue-gem)
	Light blue	Higher Mind; Nāda; Para Jāgrata in Sahasrāra	golden-light blue	white-light blue	சிர -do- நீலம்

		Cosmic Mind, Life & Physical			
Realm of Sud-dha Assuddha Maya in Ignor-ance	Blue	(d) Cosmic Mind (with psychic world behind); Mano Loka	golden-blue light (transforms mind)	white-blue light (transforms mind)	d) Blue screen-2nd (deep blue gem கருநீலம்)
	...	(c) Psychic world of Heart for internatal rest between death & next life.	golden-pink light	white-pink light	c) Coral of light red or pink (செய்யபவளம்)
	Purple (i.e. mixture of blue & red.	(a) Cosmic Vital; Prāṇa Loka	golden-purple light/golden-green light (transforms life)	white-purple or white-green light (transform life)	(b)green screen-3rd (green gem மரகதம்)
	Red	(a) Cosmic Subtle-physical; Bhūta Loka	golden-red light	white-red light	a) Red screen-4th
			-do- (transforms body)	-do- (transforms body)	a) -do-
Asuddha Maya Jada Prakriti	Red	(a) Our World of Physical matter; Bhautika Loka	SA : Deep red light which is associated with golden light & Sun light of Truth transforms body. SR : (cf Cluminous deep red flower "செஞ்சுடர் பூ" நிற ஒளி)		a) - do - (Red gem மாணிக்கம்)
	Dark deep bluish black	(o) Inconscient Darkness : Idu Veli, Karu Veli; Mahā Pāsa Andhakāra : Veiling Spirit's Rule			(o) Block screen-1st

CHART No. 14

வர்ணத்திரைகள் மணிகள் குறிப்பிடும் வெளிகளும் உலகுகளும்

சித் சக்தி அல்லது அருட்சக்தி ஆதிக்கம் — O) சத்—(சித்-தபஸ்)-ஆனந்தம் (பொருள்—சித்து—இன்பம்) அரசு ↓ சத்திய ஞானவெளி (Supermind or Gnosis) மெய்ப்பதி வெளி ↓ — (ஸ்படிகம்) (வைரம், வச்சிரப் பேர்மணி

(1)	(2)	(3)	(4)	(5)
சாவித்திரி சித்திரத்தில் உள்ளபடி அடையாள வர்ணங்கள் வெளிகளின் சிறப்பான முக்கிய நிறங்கள்	அஞ்ஞானத்தில் இறங்கு படிகள்	தூய நிலையில் ஞானப் பெருவெளியின் பொற் சபையிலிருந்து இறங்கும் திவ்ய பொன்னொளி (Supramental golden light) மாறும் நிறங்கள் பொன்னொளி கலந்த நிறங்கள்	தூயநிலையில் ஞானப் பெரு வெளியியின் சிற் சபையிலிருந்து இறங்கும் சூரிய ஒளி (Supramental Sun light) மாறும் நிறங்கள் வெண்ணொளி கலந்த நிறங்கள்	அருட்பாவின் படி அடையாள வர்ணத் திரைகளும், வர்ண மணிகளும் (ஆணிப் பொன்னம் பலத்தே பாட்டும் ஜோதி அகவலும்) (1-ஆவதுடன் ஒப்பிடுக)
வெள்ளை	A) சத்மேல்மனம் Sat overmind (பொருளுறு வெளி: தள மாடம், வெள்ளை மாடம் இயற்பரநாதம்	பொன்-வெண் ஒளி	வெண்-வெண் ஒளி	A) வெண்மைத் திரை-6ஆவது (ஒளிர்முத்து பெருமுத்து)

சுத்த மகா மாயை ஆதிக்கம்	வெள்ளையின் ஒரு சாயல் Silver white	B) சித்-தபோ மேல் மனம் cit tapo overmind (சித்துறுவெளி) மேலைப் பரவிந்து	பொன்-வெண் சாயல் ஒளி	வெண்-வெண் சாயல் ஒளி	B) (வெள்மணி அல்லது வெண்மணி)
உபசாந்தம் ஒளி, இன்பம் கொண்ட சுவர்க்கங்கள் (ஞான வெளிக்கு எல்லையில் உள்ளன	ஆரஞ்சு	C) ஆனந்தமேல்மனம் Ananda overmind	பொன்-ஆரஞ்சு ஒளி golden orange light	வெண் ஆரஞ்சு ஒளி White orange light	C) (பவளம். மிகு பவளத் திரள்)
	பொன்மை	D) ஞான மேல் மனம் Gnostic overmind (பராபரவெளி; பொன் தம்பம்) சிவ சுழுத்தி	பொன் - பொன் ஒளி	வெண்-பொன் ஒளி	D) பொன் திரை 5-ஆவது (பொன்மணி)
	பல வர்ணங்கள் (varied colours)	அதிமானஸம் அல்லது மேல்மனம் overmind (பரம்பர வெளியும் பரவெளி உச்சியும் அதிக்ராந்தம் திக்ராந்தம் உள்பட ; சிவசாக்கிரமும் சிவஸ்வப்பனமும்) (Meeting place for the ascending & descending planes of consiousness)	பொன் ஒளியில் கலந்த பல வர்ணங்கள்	வெண்ஒளியில் கலந்த பல வர்ணங்கள்	பல வர்ணக்கலப் புத்திரை 7வது (பன்மணிகள்) (ஏறு உணர்வு நிலைவெளிகளும் இறங்கு உணர்வு நிலை வெளிகளும் கலக்குமிடம். கலந்து கடந்து பின்பு மேல் ஏறவும் அல்லது கீழ் இறங்கவும் செய்யும்)

சுத்த மாயை ஆதிக்கம் (ஞான - அஞ்ஞானக் கலப்பு		ஆன்மீக மனம் (Spiritual mind) பரவெளி :	மனோபுத்திகளைத் திவ்யமாக்கும் ஒளி வருமாறு:	மனோபுத்திகளைத் திவ்யமாக்கும் ஒளி வருமாறு :	
	மஞ்சள்	அ) Intuitive Mind பரசுழுத்தி (பரநாதம் கீழ்நிலை)	பொன்-மஞ்சள் ஒளி	வெண்-மஞ்சள் ஒளி	
	சீர்நீலம் light blue	ஆ) Illumined Mind பரஸ்வப்னம் (பரவிந்து கீழ்நிலை)	பொன்-சீர் நீல ஒளி	வெண்-சீர் நீல ஒளி	(சீர் நீலமணி)
	சீர்நீலம் light blue	இ) Higher mind பரசாக்கிரம் (நாதம்)	பொன்-சீர் நீல ஒளி	வெண்-சீர் நீல ஒளி	(சீர் நீலமணி)
	நீலம் (blue)	d) மனோ லோகம் Cosmic Mind	பொன்-நீல ஒளி (மனதைத் தெய்வீகமாக்கும்)	வெண்-நீல ஒளி மனதைத் தெய்வீகமாக்கும்)	d) நீலத்திரை 2ஆவது கருநீல மணி)
		c) Psychic world of Heart behind cosmic mind இறந்த பின் ஜீவர்கள் தங்கும் மனோ உலகுக்குப் பின்புறம் இருப்பது	பொன்-ரோஜா சிவப்பு ஒளி	வெண்-ரோஜா சிவப்பு ஒளி	c) செய்ய பவளம் coral with red pink colour as of rose: ரோஜா சிவப்பு)

சுத்த-அசுத்த மாயை ஆதிக்கம்	ஊதா purple ie mixture of blue & red	b) பிராணலோகம் Cosmic Life	பொன்-ஊதா அல்லது பொன்-பச்சை ஒளி (பிராணனைத் திவ்யமாக்கும்)	வெண்-ஊதா அல்லது வெண்-பச்சை ஒளி (பிராணனைத் திவ்யமாக்கும்)	b) பச்சைத் திரை-3ஆவது மரகதமணி)
	சிவப்பு	a) பூதலோகம் Cosmic subtle-physical	பொன்-சிவப்பு ஒளி	வெண்சிவப்பு ஒளி	a) சிவப்புத் திரை-4ஆவது
அசுத்த மாயை ஜடப் பிரகிருதி மாயை	சிவப்பு	a) our world of physical பௌதிகலோகம்	செம்பொன் ஒளி (உடலை திவ்ய மாக்கும்) ஞானப்பெரு வெளியின் பொன்னொளியும் சூரிய ஒளியும் கலந்த சிவப்பு ஒளி உடலைத் திவ்யமாக்கும். சாவு ஒழிக்கும். ஒப்பு "செஞ்சுடர் பூ" நிற ஒளி.	உடலை திவ்யமாக்கும்	a) (செம்மாணிக்கம்) சிவப்புத் திரை-4வது
(ஜட அஞ்ஞான இருள்)	கருமை மிகு நீலம் (deep dark blue)	O கருவெளி Inconscient Darkness			O) கருப்புத் திரை-1ஆவது **அரசு மறைக்கும்** எல்லாம் மறைக்கும்

NOTES ON THE CHART OF GRADATIONS OF WORLDS AND PLANES AND COLOUR SCREENS

(See Charts No. 12, 13 and 14)

(1) The chart is not to be interpreted rigidly. The planes are not strictly in the geographical order. They are multi-dimensional. The Divine is present above and below, within and without, and around. The chart shows the gradations of worlds and planes as in a vertical order.

(2) Generally speaking colours seen as such in vision symbolise the colour screens or the veiling nature of the Shaktis. But colour lights seen in vision are dynamic in the functioning of their respective truths and more evolutionary, "Colour and light are close to each other-colour being more indicative, light more dynamic. Colour incandescent becomes light"—Sri Aurobindo "On Yoga Tome II (Visions and symbols, p. 76).

The colour symbolism revealed in the Swami's poem "Ānip Ponnambalattē Kanda Kātchigal" (I-V-7-5-to 14) fits in with the colours of the planes as painted in "Savitri" paintings explaining the line in Sri Aurobindo's Savitri, p. 87. "He (Aswapathy) raised his eyes to unseen spiritual heights aspiring to bring down a greater world" (see plate 6 of cto V of Book I of Savitri). The Swami's above poem I-V-7 describes the changing of a luminious pearl successively into gems of different colours which symbolically indicate the ascending and descending universal and overhead planes. The vision of golden pillar in the said poem seems to arise in the Plane called Parāpara Veḷi which is golden and denotes gnostic overmind. Now the order of descending planes suggested through the Swami's vision of the successively changing pattern of colours of a pearl is given thus. The luminious pearl (i.e., Sat overmind பொருளுரு வெளி Poruḷuru Veḷi) changes into silver-white gem வெண்மணி (cit-tapo overmind சித்துரு வெளி Citturu veli), then into light blue gem சீர் நீலம் (i.e., Spiritual mind range பரவெளி Para veli), then into deeper blue gem (universal Mind), then further into light reddish coral i.e., of pinkish colour செய்ய பவளம் (psychic world of internatal rest or world of phychic Heart), then into emerald or green gem மரகதப் பச்சை (universal Vital or Life World) and finally into a ruby or red gem செம்மாணிக்கம் (subtle-physical world and the physical world of Matter). Next the order of ascending planes suggested through the Swami's vision of the changing pattern of colours is given thus: A great pearl பெருமுத்து (Sat overmind பொருளுரு வெளி Poruḷuru Veli) changes into a great dazzling diamond வச்சிரப் பேர்மணி (i.e., the Vastness of Truth-Knowledge of Supermind ஞானப் பெருவெளி);

a collection of corals i. e., of orange colour (Ananda overmind) change into silver-white gem வெண்மணி (Cit-tapo overmind சித்துரு வெளி Citturu veli). The harmonised pattern of many gems பொருந்திய பன்மணி indicating a first total harmony or synthesis of the global overmind (global overmind அதிமானஸம், அதிக்ராந்தம் Parambara Veli) changes into golden gem பொன்மணி (golden gnostic overmind). In a highest state symbolising the world of divine Truth பதி ஓர் நிலையில் all the gems of varied kinds and colours மணி எல்லாம் change into a pure colourless, transparent and luminious crystal படிகம் (i. e., crystal reflecting all colours symbolising world of Sacitananda or possibly the summit Supermind).

Thus it is seen that when the main seven colour screens of "Joti Agaval" poem and the changing pattern of colours of gem as in the poem "Ānip Ponnambalattē" are taken together into consideration, they cover all the planes from the Inconscient below up to the overmind summit and further beyond into the world of Truth-Knowledge i. e., Supermind. The colour symbolism of the Swami's vision agrees in effect with that given in the said "Savitri" painting (Bk I cto-V, plate 6) of Sri Aurobindo's epic "Savitri".

We have already seen in Chapter V the nature of the Inconscient Darkness which is here represented by the first black screen of obscurity.

Sri Aurobindo gives a graphic description of the horrible and oppressing experience of Aswapathy, King and Yogi and father of Savitri, when descending into the Night, the suffocating darkness of the Inconscient. For a time his soul appears vanquished and self-lost. The rule of the spirit in him is obscured அரசது மறைக்கும் by the black screen of the Inconscient, the first obscuring screen of the dense and dark Maya according to Joti Agaval poem.

"He was alone with the grey python Night
A dense and nameless Nothing conscious, mute
A formless Void suppressed his struggling brain
A darkness grim and cold oppressing his flesh...
Hope strangled and perished in his empty soul,
Belief and memory abolished died...
An incapacity for faith and hope
And the dread conviction of a vanquished soul
Immortal still but with its godhead lost,
Self lost and God and touch of happier worlds".
"But he endured, stilled the vain terror, bore
The smothering coils of agony and affright;

Then peace returned and the soul's sovereign gaze ;
Mighty and mute the Godhead in him woke
And faced the danger and pain of the world...
He met with his bare spirit naked Hell ".

(Savitri, pp. 246-248 Bk. 2 cto 7)

The Swami's passage relating to the screens of ignorance and inconscience has its application also to the horizontal or inner levels of consciousness in man. The order of veiling is also mentioned by Sri Aurobindo in the following words : " The soul cannot lose all consciousness, for its very nature is consciousness, though not of the mental kind to which we give the name. The consciousness (i. e., consciousness of the soul) is merely covered, not lost or abolished, by the so called Inconscient of material Nature and then by the half-conscious ignorance of mind, life and body" (Tome I—On Yoga, p. 447).

The Swami rightly therefore speaks of the covering of the soul or spirit as amounting to the obscuring of its free rule, sovereignty and freedom அரைசது மறைக்கும் by the first black veil of the Inconscient nature. In sequence he mentions the veiling of the evolving psychic being ஆருயிர் by the blue veil of mind, the green veil of life and the red veil of the physical.

Sri Aurobindo gives the solution to the blind opposition and the obscuring coils of darkness of the Inconscient. "It (the Inconscient) opposes them (the higher spiritual powers) with its strong titles of an established and inexorable Law, meets always the claim of life with the law of death, the demand of light with the need of a relief of shadow and a background of darkness, the sovereignty and freeedom and dynamism of the spirit with its own force of adjustment by limitation, demarcation by incapacity, foundation of energy on the repose of an original interia. Only the supramental Force can entirely overcome this difficulty of the fundamental Nescience : for with it enters an opposite and luminous imperative Necessity which underlies all things and is the original and final self-determining truth-force of the self-existent Infinity. This greater luminous spiritual Necessity and its sovereign imperative alone can displace or entirely penetrate, transform into itself and so replace the blind Ananke of the Inconscience. "

(Life Divine, pp. 854-855)

CHAPTER VII

SEVEN SCREENS OF SOUL INVOLUTION AND EVOLUTION

Now the portions relating to the involution and evolution occuring in "Joti Agaval" and the translations are given below. All the five-fold functions including involution and evolution are described as the self-determinations of the Vast Grace-Light. In fact, the seer-poet ascribes everything to the Vast Grace-Light, the Supra-mental Grace-Light.

1. கரைவின் மாமாயைக் கரும்பெறும் திரையால்
   அரைசது மறைக்கும் அருட்பெருஞ்ஜோதி.
2. பேருரு நீலப் பெருந்திரை அதனல்
   ஆருயிர் மறைக்கும் அருட்பெருஞ்ஜோதி.
3. பச்சைத் திரையால் பரவெளி அதனை
   அச்சுற மறைக்கும் அருட்பெருஞ்ஜோதி.
4. செம்மைத் திரையால் சித்துறு வெளியை
   அம்மையின் மறைக்கும் அருட்பெருஞ்ஜோதி.
5. பொன்மைத் திரையால் பொருளுரு வெளியை
   அன்மையின் மறைக்கும் அருட்பெருஞ்ஜோதி.
6. வெண்மைத் திரையால் மெய்ப்பதி வெளியை
   அண்மையின் மறைக்கும் அருட்பெருஞ்ஜோதி.
7. கலப்புத் திரையால் கருது அனுபவங்களை
   அலப்புற மறைக்கும் அருட்பெருஞ்ஜோதி.
8. விடய நிலைகளை வெவ்வேறு திரைகளால்
   அடர்புற மறைக்கும் அருட்பெருஞ்ஜோதி.
9. தத்துவ நிலைகளை தனித் தனித் திரையால்
   அத்திறம் மறைக்கும் அருட்பெருஞ்ஜோதி.

(ஜோதி அகவல் 12-1-407 முதல் 415 வரை)
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O. P. 4615*

(*O. P. 4615 means the Four thousand and six hundred and fifteenth in Ooran Adigal's Edition.)

"The Vast Grace-Light has self-determined (1) the veiling of the reign of Spirit, the Divine Being by the infinite and indissolable dense black screen (i.e., the Inconscient mass of darkness, Asat) of the great obscuring power of Maya, the lower Nature, (2) the veiling of the evolving soul or psychic being ஜீவன், ஆருயிர் by the great and obviously familiar blue screen (i.e. the mind), (3) the veiling of para Veli (the planes or range of spiritual mind பரவெளி) by the frightening green screen (i.e. the vital or life principle of desires, likes and dislikes பச்சைத் திரையாகிய ராகாதிகள் the green screen of desires referred to also in Upadesha, p. 131), (4) the veiling of the space or plane, into which the principle of Conscious-Force arrives or descends for manifestation சித்துருவெளி Cittu uru veli, i.e., the cit-tapo overmind, by the woeful or sorrowful or red screen (i.e., the physical matter), (5) the veiling of the space or plane, into which the principle of Substance arrives or descends for manifestation பொருளுரு வெளி Porul uru veli, i.e., the Sat overmind. by the negatively resisting or the not easily communicable and penetrable golden screen (i.e., the golden gnostic overmind), (6) the veiling of the Truth-World or Truth-Home மெய்ப்பதி of the Divine by the closely proximate white screen (i.e. Sat overmind பொருளுரு வெளி at the very border of the Truth-world or Supermind சத்திய ஞானப் பெருவெளி), (7) th veiling of the states of experiences by the perplexing multi-colour screen when the Mind regards or constructs them (i.e., the multi-colour screen symbolising overmind of Suddha Maya), (8) the veiling of the states of desire-born senses விடய நிலைகள் by their respectively separate and thick screens, (9) the veiling of the tatvas or principles and powers (i.e., of the vital-physical and material body) by separate and similar thick screens" (Joti Agaval, lines 407-415).

NOTES

1. The true soul of the individual self has descended from the Ananda aspect of the Supermind through the immediate counterpart in overmental knowledge-ignorance called Ananda overmind to take part in evolution in the field of ignorance through its representative, the evolving soul, which has its world of rest between birth and death (i.e., psychic world) in the universal Psychic Heart in the Ignorance.

2. Para Veli or the Spiritual Mind has deseended from the gnosis aspect of the supermind through the immediate counterpart in overmental knowledge-ignorance called gnostic overmind, forming its lower derivatives of universal Mind and human mind in Ignorance.

3. Cittu uru Veli, i.e., the Cit-tapo overmind has descended from the conscious Force aspect சித்து of the Supermind, forming its lower derivatives of universal Life and human life in Ignorance.

4. Porul uru Veli, i.e., Sat overmind has descended from the Sat aspect பொருள் of the Supermind, forming its lower derivatives of the universal Subtle-physical and the physical world of matter and human body in Ignorance.

Now the passage relating to evolution is described in the following lines:

திரை மறைப்பெலாம் தீர்த்து ஆங்காங்கே
அரைசுறக் காட்டும் அருட்பெருஞ்ஜோதி
தோற்ற மா மாயைத் தொடர்பு அறுத்து அருளின்
ஆற்றலைக் காட்டும் அருட்பெருஞ்ஜோதி
சுத்த மா மாயைத் தொடர்பு அறுத்து அருளே
அத்தகை காட்டும் அருட்பெருஞ்ஜோதி
எனைத்து ஆணவமுதல் எல்லாம் தவிர்த்தே
அனுக்கிரகம் புரி அருட்பெருஞ்ஜோதி
விடய மறைப்பெலாம் விடுவித்து உயிர்களை
அடைவுறத் தெருட்டும் அருட்பெருஞ்ஜோதி
சொரூப மறைப்பெலாம் தொலைப்பித்து உயிர்களை
அருளினில் தெருட்டும் அருட்பெருஞ்ஜோதி
மறைப்பின் மறந்தன வருவித்து ஆங்கே
அறத்தொடு தெருட்டும் அருட்பெருஞ்ஜோதி
எவ்வகை உயிர்களும் இன்புற ஆங்கே
அவ்வகை தெருட்டும் அருட்பெருஞ்ஜோதி

(ஜோதி அகவல், வரி 416-423)

"The Vast Crace-Light has self-determined the revealing of the rule of the Spirit (i.e., the soul and the Divine) அரைசுறக் காட்டும் in all the respective planes where it is now hidden, by removing all the respective veils. The Vast Grace-Light reveals the power of Grace by cutting off the b..nds of ignorance relating to the great phenomenal lower Nature or Maya தோற்ற மா மாயை. The Vast Grace-Light reveals Grace itself by cutting off the bonds of Knowledge-Ignorance relating to the high realms of the great and purer and higher Maya, Suddha Maha Maya (i.e., of summit overmind). The Vast Grace-Light bestows its Grace by casting off all (i.e., the impurities and imperfections) that have to be rejected or eliminated, dissolving away even the least trace of ego" (Joti Agaval, lines 416-419).

Now this grace of purification is not confined to the mere elimination of the impurities and imperfections of nature. With each

stage of purification comes the positive aspect of evolutionary growth of consciousness and joy in the evolving beings, the jeevas உயிர்கள்.

"The jeevas are freed from the obscurities of the desire-born senses விடய மறைப்பெலாம், and an orderly growth of consciousness அடைவுறத் தெருட்டும் (i.e., an orderly evolution) is brought about by the Vast Grace-light. The obscuring veils over the true principles of existence சொரூப மறைப்பெலாம் are removed and the jeevas are illumined and evolved by conscious growth of consciousness in grace அருளினில் தெருட்டும் by the Vast Grace-Light. Whatever true principles and powers are involved, hidden and forgotton behind such obscuring veils, are brought out into manifestation மறைப்பினில் மறந்தன வருவித்து in the respective parts or levels of being by an orderly growth of consciousness அறத்தொடு தெருட்டும் (i.e., in evolution) by the Vast Grace-Light. According to the nature and kind of the jeevas, evolutionary growth of consciousness is given to them by the Vast Grace-Light so that they enjoy their respcetive existences of life" (Joti Agaval, lines 420-423).

The nature of evolution of beings spoken of in the above lines is too general. It is said that it is the Vast Grace-Light that does everything. It has self-determined both the orderly veiling in involution and its unveiling or unfolding by grace in an orderly evolution. However, in this poem Joti Agaval 12-1, the Swami also refers to the pure golden plane of earth and the perfect state of Matter and the mind-forces (kalā shakti) and life-forces in matter. They point therefore, to the collective evolution of nature. Over and above this, he promised the imminent manifestation of the Vast Grace-Light on the earth bringing about evolutionary changes in terrestrial life and nature and it is dealt with in some of the poems such as உலகப்பேறு "Boon of the World" 12-30, and "Suddha Siva Nilai", 12-29, and in the prose-writings called Vinnappam and in also letters and Upadesha.

Now coming to the poem "Joti Agaval" the following lines point to the evolution and even the state of perfect evolution in earthly matter.

விண்ணிலை சிவத்தின் வியனிலை அளவி
  அண்ணுற அமைத்த அருட்பெருஞ்ஜோதி
வளிநிலைச் சத்தியின் வளர்நிலை அளவி
  அளிஉற அமைத்த அருட்பெருஞ்ஜோதி
நெருப்பது நிலை நடுநிலை எலாம் அளவி
  அருப்பிட வகுத்த அருட்பெருஞ்ஜோதி

நீர்நிலை திரை வளர் நிலை தனை அளவி
ஆர்வுற வகுத்த அருட்பெருஞ்ஜோதி
புவிநிலைச் சுத்தமாம் பொற்பதி அளவி
அவையுற வகுத்த அருட்பெருஞ்ஜோதி

(ஜோதி அகவல், 12-1-179-183)

The Vast Grace-Light has by self-determination well measured or limited the Vastness of the Being of Siva (i.e., spatial substance of Siva, the divine Being) in the sky of etherial space ; the Vast-Grace-Light has by self-determination measured gracefully the growing manifestation of Shakti (i.e., Cit-Sakti the Consciousness-Force) in air. The Vast Grace-Light has by self-determination measured the middle state (i.e. tapas or conscious force) in fire so that it may grow into life and multiply and ramify. The Vast Grace-Light has by self-determintion measured excellently the nourishing state of growth (i.e., Ananda or the rasa of Ananda) in water and its waves. The Vast Grace-Light has by self-determination measured the pure golden plane in earthly matter so as to get them well fused (i.e., the golden plane well fused in the earthly matter seems to refer to the supramental golden plane involved and imbedded in the earth).

The Swami further mentions the states self-determined by the Vast Grace-Light to become manifest in earthly matter, water, fire, air and ether (Ibid, lines184 to 256). He refers also to mind-forces (kalā shakti) and life-forces (உயிர் பல) in them and finally the perfect states of each element. The translated passages about the states of manifestation of the gross earthly or material matter are given in volume II of the Book. The Swami refers to the permutation of the five elements resulting in twenty-five states of the gross earthly matter, i.e., the metallic matter then to the form-forces, action-forces mind forces (kalá shaktis), light-forces, grouping forces (gana shaktis கண சத்திகள்) gods or shaktargal, substances, life-forces, etc. in the said earthly matter (உருச் சத்திகள், செயல் சத்திகள், கலைச் சத்திகள், ஒளிச் சத்திகள், கணச் சத்திகள். சத்தர்கள், பொருள் பல, உயிர்த் தொகை). In regard to the earthly matter the Swami also refers to its involved state கருநிலை, and evolving state விரிநிலை, உறுநிலை and its true nature and true action இயல்பல, உறுநிலை, பல செயல் பல), and its perfect state of evolution and the resulting effects (மண்ணிடைப் பக்குவம், பயன்பல). Similarly he refers to the states of water, fire, air and etherial space. These states point out by hints to their involved state கருநிலை, and evolutionary state விரிநிலை, பெருநிலை, திருநிலை, their qualities and energies of action செயல் சத்திகள் and states of substances பொருள்கள், their true nature and action இயல் செயல் and the intended perfection towards which they are moving and its effects உறுநிலை, பக்குவம் சேர்குணம், கருதிய பயன். Parti-

cular mention is made of the siddhis or forces of perfect and miraculous deeds சித்திகள் as belonging to the realm of fire, the consciousness and thoughts and time to the realm of air உணரியல், கருதியல், காலம் and the expansion and contraction to that of etherial space விரிவியல் அணைவியல். The nature of being and of seed-state and of conscious force உயிரியல், வித்தியல், சித்தியல் are said to arise in etherial space.

VISION OF THE EARTHLY EVOLUTION

The poems "Suddha Siva Nilai" 12-29 and "Ulakappēṛu" or Boon of the World உலகப்பேறு 12-30 specially mention the nature of collective evolution and evolutionary changes that are to come with the manifestation of Vast Grace-Light on the earth. In the poem "Ulakappēṛu", the Swami sees in vision that with the advent of the God of Vast Grace-Light, the worldly minded people shed their impurities and become god-like; the strong-bodied become cultured; fools become wise; nature of qualities excels by throwing out defects; even material prosperity becomes the order of the day removing wants of the people; the earth and the universe take to the reign of Grace; the path of Truth, the Right and Harmony (i.e. Suddha Sanmarga) prevails over the other ways of spiritual discipline; and by divine play the mind and heart of men become clarified in consciousness; poisonous creatures come to live without poison in them; plant life comes to have luxuriant and incessant growth; inimical creatures like serpents and birds come to live and associate in harmony; impurities of nature are washed away and purity of the good nature subsists and sustains; many discriminating hearts and minds become clarified in consciousness பன்னுளம் தெளிந்தன and the will of the divine play becomes manifested in them பதிநடம் ஓங்கின; the whole world takes to the "rule of Grace" and prospers; even the dead are seen to resurrect to bodily life; those who died in grief are seen free from grief after death; devotees sing, dance and worship; the liberated are aware of the Trurh of being and experience bliss; the Perfected (Siddhar i.e. men of divine perfection by transformation) eat or partake of the bliss of clarified Amrita. These visions of collective evolution on the earth are seen as manifestations of the God of Vast Grace-Light in the wake of the Light reaching towards the poet and entering into his heart சுத்த அருட்பெருஞ் சோதியார் தோன்றுறவே, என்பால் அருட்பெருஞ்சோதியார் எய்தவே, என்னுளத்து அருட்பெருஞ் சோதியார் எய்தவே — his heart representing the heart of the subconscient (as in the Vedic tradition) which is symbolical of the earth and its evolution. The Swami's heart was fit to receive the Light.

In the poem "Suddha Siva Nilai" 12-30, the Swami observes that the heavenly gods and godheads such as Brahma and Vishnu

gather and wait at the gate (to fulfil the will of the Lord) when the universal Lord comes and manifests with the blissful Sakti (Siva Kama Valli) here on the earth to play His Will in the future. In other words, all the gods and godheads will also come to the earth to fulfil the Will of the Supreme in His direct manifestation here. The eternal and omnipotent Lord will play here on the earth for ever in time without break (12-30 — 33 & 34). Again in the poems 12-33 "The coming new race" and 12-34 "The great life of deathless body" the Swami promises that this is the time that the Eternal and Universal Lord is coming by Himself to play openly (as on the open road வீதியிலே அருட்சோதி விளையாடல் புரிய) the manifestation of His Grace-Light (12-33-1) and that in order to get into a new and pure race of good people who will have bodies free from aging senility, greying of hair and death, by taking to the feed of amrita, the Swami exhorts the people to attain this state here and now as the universal Lord is due to come or manifest (12-33-7 புனித குலம் பெறுமாறு புகலல்). This is the time for the omnipotent Lord of perfect will and action to come so as to transform even the old and weak people of wrinkled skin into youths and make the dead resurrect into bodily life (12-34-8 மரணமிலாப் பெரு வாழ்வு).

In the book of Prose under "Jeeva Karunyam", Chapter III, written about 1869 or in the early part of 1870 the Swami observes that 'atmas or individual beings are the individual portions of Sat (இயற்கை உண்மை ஏகதேசங்கள் i.e. individual selves of the one Supreme self) and that they are the centres of Consciousness based in unity for manisfestation of the Consciousness-Force into or as the Wisdom and Knowledge of the Divine Grace இயற்கை விளக்கமாகிய அருள் அறிவுக்கு அறிவாய் விளங்குதற்கு ஒற்றுமை உரிமை இடங்களாயிருக்கின்றன, and they require physical bodies (Bhuta Kārya deha) in order to become and evolve as jeevas (here on the earth) ஜீவர்களாகி அதிகரிப்ப and if the jeevas do not so evolve in the physical bodies, the manifestation of their souls or atmas will be obscured ஆன்ம விளக்கம் மறைபடும் (Prose, pp. 112-113)". The Swami explains the logical necessity of the evolution of jeevas in and through physical bodies thus. In the first sristi or creation (possibly the manifestation by successive descent or fall in involution) brought forth by the Divine Grace, the jeevas due to the ancient impurity of ego, failed in their attempt to follow the laws or ways determined by the Divine for attaining their true nature of Bliss and so in a second creation (possibly the manifestation by successive ascent in evolution, i.e the terrestrial evolution of life) they get manifoldly various physical bodies and enjoyments (deha bhoga) due to the manifold variations in the modes of attempt and approach of their egos. (Ibid. p. 106.)

The Swami outlines the evolution of terrestrial life in his first and second Vinnappam written in 1872 (Prose pp. 116-117 and 123). He observes that at first the soul or jeevan was submerged irrecoverably in a state of obscuring Darkness, a state of which it can be said that darkness is its very nature. இயற்கையே அஞ்ஞான இருளில் (i. e., the Inconscient Darkness Pāśa Mahā Andhakāra, Ibid p. 123 & p. 116) and, in a state of swoon without awareness of consciousness (i. e. without distinguishing sense of "I" and "It or other thing" and without the sense of time, the past and the future, or the former and the latter—Ibid p. 123) for an immeasurable length of time and remained irretrievably lost, as it were, as none could lift it up from that morass of Darkness. When (by the Divine Grace) it came out leaving the Darkness or was lifted up from it into this world it took birth in "Stāvara yonis" or as immovable births such as stone, hill, mountain, grass, paddy, plant, tuber, tree etc., and underwent the many avasthas or conditions of death...proper to them (for e. g. a state of death occurring when split and broken into pieces in respect of pebbles and hills) and died, then took birth as reptiles such as ant, white ant, worm, serpent, lizard, etc., and then as creatures of water such as frog, fish, crocodile, shark, whale, etc., and suffered the many avasthas or conditions of death proper to them and met with death and thereafter got birth as winged creatures such as fly, bee, sparrow, crows, kite, eagle, etc., and died through many conditions of death proper to them, then again was born as animals such as squirrel, monkey, dog, pig, cat, sheep, cow, elephant, horse, tiger, bear, etc. and died through the avasthas or death proper to them and then again took births (in devayonis) such as Pisachas, Bhutas, Rakshasas, Asuras, and gods or heavenly beings (Sura) and suffered the avasthas such as wandering, getting seized or caught, self-affirming ego of nature, aggressive or oppressing nature, forgetting, remembering, getting obscured in consciousness, becoming confounded, fighting and getting killed etc., and thereby met with death (Note: possibly these avasthas and rounds of birth and death "in deva yonis" suggest human beings themselves but possessed and ruled by vital beings good and bad of the above kind who belong more properly to the vital world than to the physical world) and further then, took unrefined human births such as dwellers of forest, thieves, murderers and suffered the avasthas of fearing, getting caught and jailed and injured and got sick and tired of these rounds of births and deaths. Going through these cycles and rounds of births and deaths, we suffered by fears, tiresomness, pain and difficulties and these sufferings have reached or entered into the consciousness of the Divine, appealing for His Grace and in response we got into the human birth proper as men with a higher capacity for mental knowledge (Prose, pp. 116-117).

Now the Swami relates and links this human evolution to the glorious evolution that is waiting to be realised with the advent of the God of Vast Grace-Light on the earth. He further observes in continuity to the above, that even when the Lord infused the soul into a human frame of body, man has suffered the many avasthas of ignorance (i.e. ignorance due to a half-conscious mental life) during the prenatal period, childhood and youth and wasted the years without becoming conscious of the Divine Grace. The Swami implores the Divine asking, "when shall man become free from the avasthas of fear, sufferings, disease, aging and death and reach a state of deathless blissful life and how shall we attain it?" In response the Divine has answered the Swami thus: "I shall manifest soon in the near future in the place called "Uttara Jnana Siddhipuram", i.e. at Vadalur and play and manifest Siddhis (or perfect actions of will) for an illimitable time so that you (i.e. mankind in general) who have so far, over many generations of birth in time, undergone tiresome sufferings of avasthas such as death (disease, aging etc.) shall become henceforth free from such avasthas and be relieved from the anxiety and exhaustion and reach the state of deathless blissful perfection அழியாத பேரின்ப சித்தி (i.e. the blissful life of deathless body), and for My Manifestation as a play of Grace, a symbolical shrine of knowledge has to be founded thereat" (Ibid pp. 117-118). நெடுங்காலம் மரணம் முதலிய அவத்தைகளால் துன்பமுற்றுக் களைப்படைந்த உங்களை அவ்வவத்தைகளினின்றும் நீக்கிக் களைப்பும் கலக்கமும் தவிர்த்து அழியாத பேரின்ப சித்தியை அடைவித்தற் பொருட்டாகவே.'

The Swami further adds that as willed by the Divine, the shrine of Satya Jnana Sabha was constructed and founded. It was opened on 25-1-1872 (Tai 13th) and the first darshan of the Light of the shrine removing the seven symbolical colour screens veiling it, was arranged on 9-2-1872 (Tai 28th—See Book of Letters, p. 136 as to correspondence with the Tamil date for the first Joti darshan). However, the works of decoration and embellishment of the shrine continued further and the Swami at the end of his first Vinnappam invokes the God of Vast Grace-Light to manifest in the shrine by His direct Presence soon after the completion of the works of decoration. This first Vinnappam was written on 17-5-1872.

The Swami expected the manifestation of the God of Light on an universal level and in particular or as a prelude to it His Manifestation at his place of living at Mettukuppam and the place of the shrine at Vadalur which are near to each other. The last songs 12-44, 50 and 53 (என் சாமி எனது துரை...) point to this expectation. The last written message "Sabhai Viḷambaram" dated 30-1-1874

even refers to the concrete Presence of the Divine at his place which presence the Swami expected to become a stable manifestation at his place and for which he sacrificed his deathless body. Particularly this last message (Vide Book of Letters pp. 99 to 101) expresses in clear terms about the evolutionary possibilities of the divine manifestation.

Before coming to the said relevant passages, we shall trace forth his active expectation of the divine manifestation. In a letter dated 12-4-1871, on a Tamil new year day, in reply to a disciple who asked about the way of deathlessness of body (vide Book of Letters, p. 106), the Swami writes that "the Supreme Divine is to come to the earth or manifest and that by His Will the Suddha Siva Sanmarga, the divine path of Truth and Purity will come to prevail over the world after 29 months (by about September 1873)". This letter points out in effect that the Swami's movements of Suddha Samarasa Sanmarga was to come into active functioning after or with the manifestation of the Divine Himself. "The Divine Path of Truth and Purity alone will thrive in the future all over the world...with the following of the great path of truth and the right (i.e. Suddha Samarasa Sanmarga) all the manifold discords and differences will go away. This is the Will of the Divine and it will prevail after 29 months (i.e. by about September 1873). The Divine that is to come is not of the kind of gods, godheads and universal Powers (Karthas and Moorthies) who are glorified in the Scriptures and Puranas nor of the kind of saints, sages and yogis. He is the supreme Divine who responds to all of them according to their aspiration."

In the poem 12-25-5, the Swami clearly expresses that he is the instrument (*நமது சார்பின்*) through whom the God of Light is to manifest on the earth. "From now on, the Universal Lord of Play in Compassion begins His New Age, and for the happiness of the whole world the Vast Grace-Light shall manifest progressively by and through me and only His days of happiness are ahead."

...இது தொடங்கிக் கருணை நடப் பெருமான் தருநாள் இவ்வுலகம் எலாம் களிப்படைய நமது சார்பின் அருட்பெருஞ்ஜோதி தழைத்து மிக விளங்கும் திருநாள்கள்...(*இறைவர இயம்பல்—பா.* 5)

In the book of letters p. 109 there is another passage about the imminent manifestation of the Divine and it was intended as a public notice to the disciples and is dated 25-11-1872. "The One Divine is on the move to manifest Himself *ஆண்டவர் ..வெளிப்படக் காரியப் படுகின்றனர்* for the benefit of the entire mankind so as to enable them to receive the great gains of the Sanmarga, the Path of Truth and the Right and thereby live an eternal life... (Note: the great

gains of the Sanmarga referred to are the realisation of the oneness of the Divine and the blissful life of a deathless body). In a much earlier public notice to disciples dated 26-10-1870 (Ibid p. 103) the Swami wrote " Bear true faith that because of one man multitudes of innumerable people will be benefited. I affirm it as a truth that because of me, you will all get the benefits. Within a few days I will come out by the divine will. Be patient till then. I will come out soon. Do not fear. Carry on well the Dharma Shala (the Swami's institution at Vadalur for feeding the poor and the needy). "Tiru Cit Ambalam" (i.e. words of benediction giving the blessings of the World of Truth-Consciousness or the Supermind)". (Note : From this passage it appears that the Swami went into seclusion for some period to fulfil a divine mission and work, possibly the manifestation of the divine Light on the earth and transformation of his body into its deathless state, and he was due to come out soon and mingle with the disciples).

In song (12-44-50 *ஐயன் அருள் வருகின்ற...*) the Swami exhorted the people of the earth to receive the God of Vast Grace-Light and Bliss in full honour as He is to settle down here on the earth (for His direct rule). In another song (*சுத்த சிவ நிலை* 12-29-46) it is said, "the graceful and powerful Father is coming now here on the earth to play the manifestation of Grace." Again, in the book of Upadesha the Swami observes in his public speech on 22—10—1873 (i.e. about 29 months after the above said letter promosing the coming of the Divine) when he unfurled the flag of his Sanmarga movement marking the day as its effective beginning: "It is a truth that the Lord is about to come and that the veils of our Ignorance would be removed ... If you persevere with aspiration and effort you can receive the gains accordingly ... the Lord has now given by His Will as a first step this Mahamantra so as to express and manifest openly its Truth (i.e. as a first manifestation of the Truth of His being and becoming) (Ibid p. 132 and 140).

Arut Perunjoti Arut Perunjoti
Tanip Perung Karuṇai Arut Perunjoti.
Vast Grace-Light Vast Grace-Light
Supreme Compassion Vast Grace-Light.

In the same speech the Swami answered to a question as to whether spiritual discipline was any more necessary in view of the fact that the Supreme Divine Himself was coming or manifesting (here on the earth). He answered that with the advent of the Divine and by His Grace the dark green screen (i.e., the veil of the lower vital) will be removed even for the ordinary people of ignorance without

their effort and aspiration for it and they can live, as far as possible, in conditions of purity (Note : this points to a natural and collective upward evolution of man in the wake of the Divine manifestation). However, the Swami advised that one can live in certain states of purity after the removal of the vital veil, but in order to get the higher spiritual gains such as powers of universal functions and spiritual realisation, one has to progress only by a good effort of discipline, and therefore they, the disciples should continue the spiritual discipline so that when the Divine manifested on the earth they could readily get the higher spiritual gains also. (Upadesha p. 132).

Compare with Sri Aurobindo's passages :

"I never said or thought that the supramental descent would automatically make everybody immortal. The supramental descent can only make the best conditions for anybody who can open to it then or thereafter attaining to the supramental consciousness and its consequence. But it would not dispense with the necessity of Sadhana if it did, the logical consequence would be the whole earth, men, dogs and worms, would suddenly wake up to find themselves supramental. There would be no need of an Ashram or of Yoga."

"What is vital is the superamental change of consciousness — conquest of death is something minor and, as I have always said, the last physical result of it, not the first result of all or the most important — a thing to be added to complete the whole, not the one thing needed and essential. To put it first is to reverse all spiritual values."

"But for supramental Spirit to work itself out in Matter it must go through a process of transforming the immediate mental, vital and other connections must it not — so why should not the process (of supramentalisation) be in parts (i.e., done in stages or parts)? Immortality also can come by parts. First the mental being becomes immortal (i.e. it will not be shed and dissolved even after death), then the vital, while the physical comes only last. That is a possible evolution recognised by occult science"— (from "Correspondence of Sri Aurobindo with Nirodbharan" dated 17—4—1935, pp. 82-83).

"After all the Divine is infinite and the unrolling of the Truth may be an infinite process or at least, if not quite so much, yet with some room for new discovery and new statement, even perhaps new achievement, not a thing in a nutshell cracked and its contents exhausted once for all by first seer or sage, while the others must religiously crack the same nutshell all over again, each tremblingly fearful not to give the lie to the "past" seers and sages."

"What is the use? How much would anybody understand? Besides the present business is to bring down and establish the Supermind, not to explain it. If it establishes itself it will explain itself — if it does not, there is no use in explaining it. I have said some things about it in past writings, but without success in enlightening anybody. So why repeat the endeavour? — (Ibid, pp. 85-86 dated 8—10—1935).

The Swami observes in song (இறைவரா இயம்பல் 12-25-7) thus: "This is the time for the Lord of infinite Compassion and Munificence to come and remove all the impurities of action, ignorance and ego and give us a new life ... It is the will of the Lord that I should so announce without delay of even a day ... when once the pure and auspicious day for the divine play of the pure and beautiful Grace-Light commences there will be no end to its progressive manifestation."

The evolutionary nature of the new life is amplified in the Swami's last written message சபை விளம்பரம் "Sabai Vilambaram" dated 30-1-1874, i.e., on the eve of his retirement into seclusion, in the imminent expectation of the Divine Manifestation and that more particularly at his place. He retired into seclusion with the will and purpose to enter into all the physical bodies of people (i e., universally at the material bodily level-vide Swami's last spoken words - "I am in this body. In future, I will enter into all bodies." Book of Letters, p. 111) possibly when the manifesting Divine was to become one with the Swami's vast or enlarged body (i.e., his transformed, sleepless, deathless and enlarged golden body) on the earth itself. It appears that the event of his last retirement into seclusion, his will to enter into all physical bodies, his expectation of the imminent manifestation of the Divine at his place and of God's indentification with his enlarged body (see his last song 12-44-53) and the actual manifestation of the Divine by His concrete presence at the Swami's place (see 'Sabhai Vilambaram') are the pertinent points gleaned through his last writings and spoken words and all these seem to have a bearing on his disappearance by a dematerialised dissolution of his body.

In his last message the Swami observes, "The jeevas because of their various mental constructions take to the different aims and goals of various religions, schools of philosophies and spiritual ways and disciplines and get entangled in the avasthas of the rounds of births for long ages without development of even a little of consciousness of knowledge in them, and quickly get into various dangers and sufferings and die away in vain, unable to attain and live on the earth the

great life of deathless and integral Bliss and Truth by knowing and loving the one supreme and universal Divine and by receiving His Grace. In order that these jeevas may not die away quickly and in vain and in order that they may get true knowledge, true love, true compassion and such other true good qualities along with power for good and true action (these point to a new upshot in evolution of man because of the expected advent of the Divine and in order that they may receive the great Life of Bliss and Happiness by following the Suddha Sanmarga which is the Common Path of Truth for all religions, spiritual disciplines and ways, the Supreme Divine of Truth-Consciousness by His will and sanction, has made us found here a Jnana Sabha (i.e., the shrine of Satya Jnana Sabha, literally the world of Truth-Consciousness) which is the true expression of the Truth of Suddha Sanmarga and its main goal, and has assured with His divine will, "I would Myself settle down or stay in order to play the manifestation of wonderful siddhis from now onwards upto illimitable length of time to come"; and having expressed His will thus, *is now concretely present as the God of Vast Grace-Light.* So if from the time marked or noted herein below, people come to worship repeatedly, they will get not merely happiness of bliss but also will see with great joy many wonders such as the dead waking to bodily life and even the aged becoming young" — Last Message of the Swami, Letters, pp. 100-101. So far, we have seen the knowledge and vision of the Swami in regard to the terrestrial evolution of life as developing in the wake of the advent or manifestation of God of Light, the God of Truth-Consciousness.

NOTE

The Swami did not announce the above said time or day for the commencement of worship at the Shrine, possibly as it was to be commenced after or with the actual and stably settled manifestation of the God of Vast Grace-Light for which and in expectation of which he retired into seclusion. Possibly the Swami wanted to announce the said time or day soon after the divine manifestation got fixed and settled in the earth. Further the message, according to the recorded diary of a disciple was intended to be published in several languages when the said siddhis were to take place following the divine manifestation. So only in this backgrond the last part of the message referring to the concrete presence of the God of Light at that time at the Swami's place has to be construed (i.e., presence distinguished from a settled manifestation of the Divine) in the context of the concluding part which refers to postponing the commencement of worship until after a date to be duly announced later on; that is to say, the God of Light though concretely present

had not become manifest (on the day and at the time this message was written) so as to settle down or stay to play the siddhis. For this his body's sacrifice was needed. (With the sacrifice of his deathless body by dematerialisation, the Divine might be said to have united with his body for this purpose and also stably manifested in His being at his place, because the subsequent event of the descent of 'Superman Consciousness' retrospectively proves it, — the said Consciousness being none other than the Swami's dematerialised supramental consciousness which could enter into all the bodies due to such manifestation conserving the powers of his physical deathless body in the earth-nature at his place). Again the last song 12-44-53 clearly mentions that the Divine was to come to his place and stay and He would unite with his enlarged body. Further His last spoken words to disciples point out that he wanted to enter into all physical bodies and that when the Divine manifested (i e. universally), he would come back in his form of body after an intervening period when he would not be seen. In these circumstances, the concrete presence of the God of Vast Grace-Light at the Swami's place on 30-1-1874 may be considered as something like the concrete Presence of the Divine at the playground of Sri Aurobindo Ashram at the time when the Mother played her role to bring down the supramental light on the earth. Her scene of action was above in the overmind where She broke open the golden door.

Thus, the earthly Presence of the Divine was needed to enable the Light to be brought down by the Mother to the earth universally and in a permanent way. In the Swami's case earth itself or his earthly place wast he scene of his action. The earthly Presence of the Divine was there at the Swami's place to enable him to dematerialise, diffuse and fix the deathless substances of his body into the earth or earth-nature at his place in a permanent way and thereby enable him also to enter into all bodies possibly at first in a potential manner which could later on become active with the universal manifestation of the Divine Light so as to bring about the general phenomena of resurrection of the dead and transformation of even the aged bodies—the things for which the Swami sacrificed his body. He has made the supreme Sacrifice in the august and concrete Presence of the Divine—a sacrifice for a divine and world-purpose quite unknown and unrecognised by the very humanity at large for whose deathless evolution he made it by the divine will in him. The Swami, too insistently observed in a poem, that those who wanted to transform the body into its deathless state shall come to his place at Vadalur. That is the significance of the Divine coming to the Swami's place to stay, and embrace and

identify with his vast body in order to dematerialise and sink and fix its deathless powers and substances into the earth-nature of his place and more possibly into the sub-conscient and the Inconscient. For this the Swami's deathless body remaining inseparable from his soul of heart at that time should have borne and received well the full and mighty blissful Force of the Divine when the Lord became one with his body on the earthly soil resulting in the sacrifice of dematerialisation in the earth-nature and the Inconscient.

The Divine Bein g tco hould have by this process, manifested then in some form or other at his place of sacrifice which is proved retrospectively by the subsequent event of the descent of "Superman consciousness" in 1969 and particularly in the Mother's body for its transformation.

We may incidentally point out the extreme difficulty in transforming the earth-nature and the inconscient matter which is its base, to bring about a drastic and quick evolutionary progress and change in man's life. However things have turned for the better due to said manifestation of the Divine Being of Light at the Swami's place in 1874 and the universal manifestation of Light in 1956 and the descent of Superman Consciousness in 1969. We quote here the Mother's explanations on the lines of "Savitri" poem (Book 1, canto 1) of Sri Aurobindo which she gave as recently as in 1968 i.e. after the manifestation of the universal Light in 1956.

"Only a little the God-light can stay...
As when a soul draws near the sill of birth.
A spark of deity lost in Matter's crypt
Its lustre vanishes in the inconscient planes.
So now dissolved in bright accustomed air."

"That is the explanation of why the experience does not last. The atmosphere of the earth is too contrary to the magnificence of the Supreme Consciousness and veils it almost constantly. From time to time it can show and express Itself, but then again, this Inconscient atmosphere veils It.

It was like that when in 1956 the Supramental Power came down upon earth. It was coming in torrents of Light, wonderful Light and Force and Power, and from the earth b-i-g w-a-v-e-s of deep blue Inconscience came and swallowed It up. All the Force that was coming down was swallowed up and it is again from inside the Inconscient that It had to work Itself through. That is why things take so much time here. It is too much unconsciousness in

the response that veils what earth has absorbed. Otherwise, it is long since the Light has poured down and things ought to have changed."

However the Mother leaves a note of enthusiastic hope for the better in an explanation on another line of Savitri, "Our prostrate soil bore the awakening ray...". Her hope is justified by the advent of "Superman Consciousness" in the next year i.e. in 1969.

"Sri Aurobindo seems to say that a Ray of Knowledge, of Light, of Truth came down upon earth and was so badly received, transformed into such a common place thing that It simply withdrew finding no response. It withdrew unwanted, fading. Many times this happened before It could come and stay. At least something like a response was needed to keep It. And It came many times, waking up the smallest thing, and then, not having sufficient response It withdrew.

But now, this time, there is a response—something seems ready and we shall witness the beginning of a change...Something is beginning to change in the world and, as Sri Aurobindo says, when it is like that, even the smallest thing becomes a living miracle."

("About Savitri with some paintings" pp. 19-20 by Huta)

Indeed this response for a change of the earth-nature arose in 1969 with the advent of "Superman Consciousness" which we consider as the Swami's dematerialised supramental consciousness, coming into the physical body always with the golden Truth-Light as if to prove that the "Light swallowed up by the earth" is not lost but active.

Now again after the universal manifestation of the Light in 1956, possibly by a similar process of the divine Presence as in 1874 and 1956, a new divine body such as a new incarnation of a glorious luminous body as aspired for by the Mother in 1969, the year of descent of the "Superman consciousness", is to be created and precipitated directly on the earth from out of the earth-nature, perhaps from the Swami's place, if he is to come again in a new body. The full significance and implications of the Swami's sacrifice by dematerialisation are given in Chapter 18 Parts 3 and 4.

THE SEVEN SCREENS, THEIR FUNCTIONS & SHAKTIS

The Swami has arranged to put up seven colour screens 1 to 7, one behind the other, to veil the diffused light of the sacred lamp installed in his shrine at Vadalur, the shrine of Satya Jnana Sabha

representing the Light of supreme Truth-Consciousness. The Light of the lamp is diffused through a glass sheet.

The light represents or rather is the divinely sanctified Truth-Light of the divine Supermind and is worshipped by removing the screens successively. This light also represents the light of the soul deep within man. The first outer veil is the black one and the last inner veil is that of multi-colours. The inner significance of yoga is that man, by rending these veils in his inner consciousness by inward movement and in his upward consciousness by ascending movement, meets the glory of the divine Light which will integrate all levels of his being in all dimensions and directions.

In a way we may say that the soul within and the world of Truth above மெய்ப்பதி are covered by the same six veils. With the parting of the six veils they are seen in vision only, though not realised. The seventh is a veil more indicative of the further sadhana or discipline for purification needed for integration of all the parts of one's being and for the purpose of a firm realisation and even transformation. The order of the seven screens from without into the within is thus: (1) black of the Inconscient and subconscient Darkness, (2) blue of mind, (3) green of the vital, (4) red of the physical, (5) gold of the inner being, (i e. in inner mind as well as in the gnostic overmind), (6) white of inner being close to the soul (i.e. in the inner mind close to the soul as well as in the Sat overmind close to Supermind). After an initial purification and in a moment of intensive aspiration and concentration and silence in the mind or in the heart, as the case may be, the first six veils part away and the soul and possibly supermind also may be seen in vision for a time after which the vision is obstructed by a fall as it were due to the intervention of the multi-coloured screen of a lower plane, i.e. overmind, indicating thereby the needed further purification and more particularly the integration and transformation of the parts of being before a final and firm realisation of soul and supermind is achieved. That is to say, the so called seventh screen seems to become active as a perplexing obstruction only after getting an initial vision and experience. This obstruction seems to arise because of the intermingling of the ascending movements of consciousness from below and the descending movements of Consciousness from above (i.e. from Overmental Summits) and thus a multi-colour disharmonious pattern of screen arises as a veil. The Mind later begins to regard or remember the said initial visions and experiences and consequently, further experiences or realisations seem to be hindered or become partial even if they come. Only when by a purified integration of all the parts of the being, the multi-colour pattern due to ascending and

descending principles and powers become harmonious, one can cross over the multi-coloured screen of overmind so as to get the greatest and firm experience of the soul in the supramental field of Knowledge.

NOTE

> In regard to the fifth and sixth screens, we may note that the highest and lowest ranges of Summit Overmind, i.e. sat overmind and gnostic overmind (both being in the realm of Suddha Maha Maya) have their derived and descending powers in the Suddha Maya of Spiritual Mind and in the corresponding inner levels also.

The colours of the seven screens can be seen in the said order of arrangement (See Chart 19) by making an inward concentration at the Ajna centre at the mid of the eye-brows. According to the Swami the soul can be realised in the Ajna also, where the seven said screens of Maya veils the light of the inmost soul. He says that the soul is infinitesimally atomic ஆன்மா சிற்றணு வடிவன் but having the effulgence of a *crore of suns*. *He calls it* ānma aṇu the soul-atom. In the ajna it has a shade of colour constituted of one-fourth of golden colour and three fourths of whiteness (*in other words the* soul-atom is dazzling white with a slight golden shade). We find that this soul-atom is the divine spark or soul-spark, the true soul of man. The evolving psychic being or soul-personality is distinguished by the Swami as ஆருயிர், உயிர் āruyir, uyir. The seven veils of ignorance are represented by their respective Shaktis as follows (Upadesha, p. 92.) இந்த பவுதிக உடம்பிலிருக்கிற நீ யார் எனில், நான் ஆன்மா, சிற்றணு வடிவன். மேற்படி அணு கோடி சூரியப் பிரகாசமுடையது. லலாட ஸ்தானம் இருப்பிடம். கால் பங்கு பொன்மை முக்கால் பங்கு வெண்மை கலந்த வண்ணம். இப்படிப்பட்ட ஆன்மப் பிரகாசத்தை மறைக்க ஏழு திரைகளுண்டு அவையாவன:

1. கறுப்புத்திரை—மாயா சத்தி	1. black screen — Maya Shakti
2 நீலத்திரை—கிரியா சத்தி	2. blue screen — Kriya Shakti
3. பச்சைத்திரை—பராசத்தி (அ-து திரோதன பராசத்தி)	3. green screen — Para Shakti i.e. as Tirodhana Para Shakti)
4. சிவப்புத்திரை—இச்சா சத்தி	4. red screen — Iccha Shakti

5. பொன்மைத் திரை—ஞானசத்தி	5. gold screen — Jnana Shakti
6. வெண்மைத் திரை—ஆதிசத்தி (அ-து அனுக்கிரக பராசத்தி)	6. white screen — Adi Shakti (i.e. Para Sukha-arambha Cit Shakti)
7. கலப்புத்திரை—சித்சத்தி (அ-து ஆன்ம சித் சத்தி)	7. Multi-colour screen — Cit Shakti (i.e. Anma)

NOTE

Parā Shakti, the overmental Cosmic Maha Shakti has her ascending and descending movements. In her descending or involutionary movement, She becomes Tirodhana Para Shakti of the third screen of green colour. In her ascending or uplifting and evolving movement she becomes Adi Shakti or Anugraha Para Shakti of the sixth white screen. In the totality of her universal being, She is called Parā Shakti. The other three powers are also derived from her of which the Kriya Shakti is concerned mainly with her Tirodhana aspect in the initial stages of evolution (see item 95 of Tatva lokas) and the other two i.e. Iccha and Jnana Shaktis with her evolutionary aspects through Adi Shakti. The Adi Shakti corresponds with Para Sukhārambha Cit Shakti (Item 100 of Tatva lokas, p. 99).

CHART NO. 15
RECONCILIATION OF SHAKTIS IN VARIOUS LEVELS

Colour Screens & MAYA SHAKTIS (or Kārya Shaktis) operating in soul's field of earthly evolution (Book of "Upadesha", pp. 92, 100 & 101)	CORRESPONDING SHAKTIS IN *BOOK OF VYAKHYANA*			
	In their universal modes of workings as ANADI NITYA SHAKTIS or Kāraṇa Shaktis in a overmental realisation (Ibid pp. 94-99) Items 94 to 101 of "Tatva lokas" Ch. 1	In intermediary modes as ADI NITYA PRĒRAKA SHAKTIS or Kāraṇa-Karya Shaktis in Asuddha Prakriti, Suddha - asuddha Mohini, and Suddha Maya or Bindu (Ibid pp 107-111) Chapter 3	In purer modes of working, on EMERGENCE OF SOUL in one's nature, as Kāraṇa Visesha Shaktis in the psychic being (Ibid, pp. 125-127) Ch. 4 : "Suddha Tatva Sadhana Sadhya lokas"	In universal modes of working as experienced in transition to Supermind or Kāraṇateeta Loka (i.e., in the set up of a developing transcendental and universal realisation) but as yet with partial and total (not integral) powers of divine manifestation (ēkadesha Cittu and Sānga Cittu) (Ibid pp. 135-137) Chapter 5 - "Kāraṇāteeta Lokas"
1. Black-Maya Shakti	Anava or ego Shakti	—	—	Sahaja mala (ego) Shakti seen in its totality and parts
2. Blue- Kriya Shakti	Kriya Shakti	(Jeeva traya) Kriya Shakti (in the three fields)	Anma Suddha Kriya Kāraṇa Visesha Kriya Shakti	Suddha Samvēdāntārantara (i.e., pure and total knowledge in the inmost level) Para Kriya Shakti, with partial power of divine manifestion (ekadesha Cittu)

3. Green - Para Shakti (i.e., as Tirodhana Para Shakti)	Tirodhana Shakti (involutionary Shakti as derived from overmental cosmic Parā Shakti)	—	—	Tirodha (involutionary) Shakti seen in its totality and parts
4. Red-Ichcha Shakti	Ichcha Shakti	Ichcha Shakti	Anma Suddha Ichcha Kāraṇa Visesha Ichcha Shakti	Suddha Samvēdāntarantara Para Ichcha Shakti with partial power of divine manifestation (ekadesha Cittu)
5. Golden -Jnana Shakti	Jnana Shakti	Jnana Shakti	Anma Suddha Jnana Kārana Visesha Jnanā Shakti	Suddha Samvēdāntarāntara Para Jnana Shakti with partial power of divine manifestation (ekadesha Cittu)
6. White - Adi Shakti (i.e., as anugraha Para Shakti derived from the overmental cosmic Parā Shakti)	Para Sukhārambha Cit Shakti (i.e., in overmind; evolutionary & uplifting)	Sukha Priya Adi Shakti	Anma Suddha Sukhārambha Kāraṇa Visesha Sukhārambha Chit Shakti	—

7. Multi-colour Screen - Cit Shakti (i.e., Anma Cit *Shakti)*	*Anma* Cit Shakti (i.e., as derived from Cit Shakti; evolutionary *and* integrating soul - power)	—	—	Suddha Samvēdāntarāntara Anma Shakti (i.e., individual soul universalised & living in cosmic consciousness) with partial power of divine manifestation (ekadesha Cittu)
A STATE OF GRACE (i. e., without screens, allowing for a total universalisation and transcendence into the Truth-World)	Parānubhava-ādhara Parā Shakti in her totality of being, with five fold powers *(Pancharupa* Kāraṇa Parā Shakti)	Sukha anubhava Parai (i.e., Parā Shakti as mediating Power)	Anma Suddha Sukha Poorana Kāraṇa Visesha Parā Shakti	Suddha Samvēdāntarāntara Parā Shakti with a total (but not integral) power of divine manifestation (Sānga Cittu) ; A STATE OF GRACE.

NOTES ON THE CHART OF SEVEN MAYA SHAKTIS AT VARIOUS LEVELS

The Shakti of the seventh screen is noted or taken down by disciples as Cit Shakti. It should be evidently wrong in the context. However, we may note that the seventh shakti seems to be "Anma Cit Shakti," not the original Cit-Shakti in Her fullness of divine Power as in the Transcendent and universal Supermind, but, anma cit shakti as mentioned in book of Vyakhyana, in item 96 of Tatva lokas. Possibly, this is a modified form of Cit Shakti in the soul itself intended to help it in its evolutionary labour of ascent and integration. The following passage from Sri Aurobindo is a helpful guide on the point in respect of anma cit shakti. "But the last division to be removed is the scission between this Nature and the Super-Nature which is the Self-Power of the Divine Existence. Even before the dynamic knowledge-Ignorance is removed, while it (i.e. our nature) still remains as an inadequate instrumentation of the Spirit, the supreme Shakti or Supernature can work through us and we can be aware of her workings; but it is then by a modification of her light and power so that it can be received and assimilated by the inferior nature of the mind, life and body. But this is not enough, there is needed an entire remoulding of what we are into a way and power of the divine Supernature...An eternal Truth-Consciousness must possess us and sublimate all our natural modes into its own modes of being, knowledge and action" (Life Divine, p. 562).

The sixth shakti, i.e. Adi Shakti which is an anugraha shakti extending its grace to the jeevan to enter into the innermost depths and realise its first spiritual basis, i.e. realise its soul and or self, i.e., its first bare white spiritual existence. This Adi Shakti which is an universal power seems to correspond with or is the same as "Para Sukhārambha Cit Shakti" (see the Chart No. 15) which is evolutionary and uplifting. After a vision or emergence of soul from within or a realisation of self above, its "anma cit shakti" a form of cit shakti in the soul itself i.e. a soul-power before recovering its full and true status and universal dynamism so as to enter into the Truth-World, the Supermind) helps it to integrate the various strands of its being, i.e. will of being, knowledge and action etc., (Iccha Jnana Kriya Samavayatva Anma Rupa Cit Shakti) and to ascend into the Truth-world for realising a harmonious and colourful and multiple or diversified divine life and existence. Thus, at the sixth and seventh levels of soul's evolutionary lobour, Cit-Shakti in her modified forms as Adi Shakti (i.e. Sukharambha Cit Shakti) in the cosmic, and as Anma Cit Shakti in the individual, comes in and mediates even in the field of Knowledge-Ignorance. This seems to be the purport of Sri Aurobindo's above passage.

SEVEN FOLD IGNORANCE AND SEVEN FOLD KNOWLEDGE

The seven screens of Ignorance due to seven Maya Shaktis, when cancelled progressively, will yield to a seven-fold self-revelation within our consciousness.

The seven screens of Ignorance in the chart may be compared with the seven-fold ignorance referred to by Sri Aurobindo in Book II, Chapters 15 and 19 of his "Life Divine." In brief they are (1) a primal ignorance due to the nescience (i.e. inconscience) which obscures the Absolute and falsifies knowledge of things, p. 649; (2) a constitutional ignorance of our self and soul due to the material nature of our life in the material world—a life which is lived only through a materialised mental intelligence which acts as a limitation of our existence, p. 649; (3) psychological ignorance which limits our knowledge to our surface or outer being and hides our subliminal or inner being, circumconscient being and subconscient being, p. 653; (4) temporal ignorance which restricts our knowledge only to our present life because of ignorance of our soul, and hides our continuous existence in past births, p. 657; (5) egoistic ignorance which separates us from other souls due to our wrong self-identification with mind, life and body as our true soul and prevents us from living as the universal individual, p. 659; (6) cosmic ignorance which, due to the ignorance of timeless and spaceless Self, takes the mutable cosmic becoming as the whole truth of existence, p. 660; and (7) Practical ignorance which is a result of all these ignorances and is the cause of life's confusions and discords and leads, in its extreme, to wrong-doing and error and suffering, and which will in the end yield its place to the right will of self-knowledge, right consciousness, right action and right being, when our self-knowledge is made complete in all its essentials, p. 660.

"In the same movement (i.e. getting rid of the egoistic ignorance and replacing the separative ego by the Purusha, a self and power of the transcendent Divine in cosmic Nature) by the very awakening into the spirit, there is a dissolution of the cosmic ignorance, for we have the knowledge of ourselves as our timeless and immutable self possessing itself in cosmos and beyond cosmos ... If our self-knowledge is made complete in all its essentials our practical ignorance will yield its place to the right will of self-knowledge and, its false or imperfect values recede before the divine values of the true Consciousness-Force and Ananda". (Life Divine, p. 660; Explanations within brackets are our own).

To quote Sri Aurobido at the end of the Chapter : "This would seem to be the method and the result of conscious spiritual evolution; a transformation of the life of the Ignorance into the divine life of the truth-conscious spirit, a change from the mental into a spiritual and supramental way of being, a self-expansion out of the sevenfold ignorance into the sevenfold knowledge." (Life Divine, p. 660).

In the above order of sevenfold ignorance in Sri Aurobindo's "Life Divine" (1) the primal ignorance due to the Nescience corresponds to the black screen of Maya Shakti of the terrestrial Inconscient Nature which effectively obscures all the gates of the soul and at its worst i.e. in the state of 'Pasa Maha Andhakara', the Inconscient Darkness, puts the soul in a swoon of inconsciousness (See "Peru Vinnappam") and which is here represented by the dense darkness of ego, the cause for basic ignorance which obscures the being from other beings etc.— "Nibiḍa andhakāratva āṇava ; Moola ajnāna sādhya āṇava ; Para jeeva āvaraṇa sambandha āṇava etc.,— Refer item 94 (1) to (7) of Tatva lokas in the Book of Vyakhyana ; (2) the constitutional ignorance because of the material basis and nature of our mind corresponds to the blue screen of Kriya Shakti i e. the blue screen of mind by which the Kriya Shakti impels actions of the individual through the three qualities and effectuates them in the material and subtle natures by linking and unifying the faculties as well as dissociating them — jeeva kanma vyakti preraka Kriya ; Triguna prerakatva Kriya ; Sthoola sukshma prapancha samavaya asamavaya sarva karaṇa Kriya etc. — Ibid item 99 (1) to (7) of Tatva Lokas ; (3) the psychological ignorance corresponds to the green screen of Tirodhana Parā Shakti i.e. the green screen of vital desire which is the strong and chief obstruction for our entry into the subliminal and larger realms of our being ; the Tirodhna Parā Shakti here referred to is a lower formulated Power in the Ignorance ; but derived from the cosmic Maha Shakti or the overmental Parā Shakti, to obscure knowlede and possession of things in the field of half-lit consciousness of Ignorance but only as a mode of help to purify actions so as to lead to an equal poise in actions and attitudes — Kanma pakkva upakāra udyōga Tirodhā ; Jnāna ajnāna bāhya antara vyāpāratva Tirōdhā, Pāśa samānatva Tirōdhā ; Kanma samāna prērakatva Tirōdhā, etc. Ibid, Tatva Lokas — item 95 (1) to (7) ; (4) temporal ignorance corresponds to the red screen of Ichcha Shakti, the will in the heart over which Rudra, who destroys for purification, control and renewal, presides i.e. by the grace of the secret will in the heart, memory of our past births is obliterated so as to allow for soul's growth and emergence in the present life through the formulation of inner Guru or guide — anma anugrahatva Ichcha, Jnana rupa satguru sakalatva Ichcha ; Tirodha paryanta Ichcha,

see item 97 (1) to (7); (5) egoistic ignorance due to the nature of darkness of ego explained under the first screen is here sought to be progressively removed in the stage of the golden screen of Jnana Shakti i.e. the power of knowledge that separates or detaches the being from animality and obscurity of egoistic nature and leads to the opening of psychic consciousness and to soul's direct knowledge of all beings and things, and an all-round knowledge through the soul's movements of consciousness and to the various kinds of knowledge by the dealing of soul with the nature and qualities of things — Paśu pāśa vyōgatva Jnāna; Sarva ānma rūpa Jnāna, Sarva ānma prērakatva Jnāna, ānma vividha guṇa vyāpāratva Jnāna — Ibid item 98 (1) to (7); (6) cosmic ignorance corresponds to the white screen of Adi Shakti not the original Adya Shakti or Cit Shakti but a formulated power of Cit Shakti *in overmind range to lead by its act of* grace to the realisation of transcendent knowledge (possibly referring to realisation of the immutable and timeless Self possessing itself in cosmos and beyond cosmos). This Shakti seems to correspond with or is the same as "Para Sukhārambha Cit Shakti" which gives the discriminatory power of Truth and acts through the principle of bliss or leads by the way of bliss and has its own self-light and can lead to the super-conscient knowledge in the inner and outer levels of being, and it is the causal-effectual Power of the Transcendent Superconscient Light (Ibid item 100 (1) to (7) on "Para Sukharambha Cit Shakti"— Satya Viveka Cit; Inba anubhava dwaratva Cit; Swayam prakasatva Cit; Bahya antara atteta jnana sadhya Cit; Kāraṇa karya ateeta Prakasatva Cit, etc.).

The above said Adi Shakti or Para Sukharambha Cit Shakti is causal-effectual in its operation, that is to say She links the Tatva lokas in the overmental range with the Karanateeta lokas in the transcendent and universal range. She is the Supreme Cit Shakti, but *mediating* here in the field of knowledge-ignorance so as to universalise the individual being and nature into the totality of the being and becoming of the *universe* (Sānga Sattu and Sānga Cittu) as ruled by the overmental Maha Shakti and Over Lord, called Parā Shakti and Para Siva and further leads into the *ateeta* Jnana, the transcendent and universal knowledge of Supermind where She transforms herself into her status of the integral Light of Consciousness-Force) Poor-anateeta Cit Prakasa — Ibid Karanateeta lokas, p. 138, item 7) and raises our being farther into the infinite and eternal worlds of Satcitanada where She becomes "Ateeta Cit Poorana" Shakti, i.e. the supreme Cit-Shakti.

(Cf: Book of Vyakhyana, pp. 137-138, items relating to *Vyāpya Vyāpaka* (i.e. overmental) Parā Shakti and Para Siva; Poorana

bodha *Vyāpaka Vyāpya* (i.e. Supramental) Suddha Anma; Ateeta Jnana Prakasa, the Light of Supreme Reality, and Pooranateeta Cit Prakasa, the integral Light of Consciousness-Force; the highest worlds of Satcitananda (Sat Swarupa Loka, Ananda Swarupa Loka etc.) formed by the Supreme Cit Shakti called "Ateeta Cit Poorana").

Therefore, on this background, it is significant to note that while the Swami has mentioned this mediating Power of Cit Shakti called Para Sukharambha Cit Shakti in the world of the Tatvas (Item 100, Ibid, p. 99) in the range of overmind world of Knowledge-Ignorance, he has omitted to mention this Shakti in the last Chapter i.e. Super-causal world Karanateeta Loka, because She has mediated and transformed Herself into the Supreme Cit Shakti.

(7) The pragmatic or practical ignorance corresponds to the seventh screen, i.e. multi-colour sereen of anma cit shakti, i.e. "atma cit shakti" referred to as item 96 of Tatva lokas. The anma cit Shakti is not the supreme Cit Shakti but a formulated power of Her in the psychic being to help it to shed off its ego-sense and universalise its being and lead into its spiritual existence at once transcendent, cosmic and individual and finally to help specially in its integral expression of the will of its being, knowledge and action (Ichcha jnana kriya samavayatva Anma) and make it possible for the free soul to perform eightfold siddhis, the culminating fruition of a manifold and diversified spiritual life and existence (Ibid item 96 (1) to (7) Ichcha jnana kriya samavāyatva Anma; ahankāra mamakāratva Anma; Tatva tātvika paryanta sambhandhatva Anma; Tatvāteeta sambhandatva Anma; Ash tasiddhi anubhava sādhya Anma). The eight fold siddhis referred to here includes tranformation of body and power of resurrecting the dead (see Upadesha, p. 94 on "Kinds of Siddhis"). Ashta siddhi according to Tirumoolar includes the perfection of a deathless body (*வீயாப்பராகாயம் மேவல்* TM 643; Para kāya deha TM 649). Before the soul attains its full and complete free status in being and dynamis of its becoming it has to remain dependent on the tatvas for its knowledge (Para tantra jnanatva Anma) and thereby suffer *the life's confusions and discords*, even inspite of partial spiritual realisations and so long as the integration of its powers referred to above is not attained.

Again, as in the case of sixth screen in the removal of which "Para Sukharambha Cit Shakti" called otherwise as Adi Shakti helps the being and, after her mediation in the knowledge-Ignorance She becomes or transforms Herself into the supreme Cit Shakti, beyond the cosmic overmental Parā Shakti, so too in the case of the seventh screen, the "Anma Cit Shakti" becomes the universal indiv-

idual, the universalised soul, i.e. without egó (Suddha samvēdāntarāntara ānma rūpa swarūpa swabhāva—Ibid, Ch. Karanateeta lokas, p. 137) and at first with partial power of divine manifestation (ēkadēsha cittu), then with a full and total universalisation of its being and becoming in oneness with the overmental cosmic Lord and Cosmic Maha Shakti, i.e. Para Siva and Parā Shakti (Sānga Sattu and Sānga Cittu) and finally it becomes the Suddha Anma with its full and integral knowledge and power of divine manifestation, i e. as a supramental being, beyond the field of Paranādānta (Poorna bodha vyapaka vyapya...suddha anma—Ibid pp. 137-138 Ch. Karanateeta lokas). Therefore, while "Anma Cit Shakti" which is none other than soul but still in its dependent state and yet aware of all its potentialities of the Divine, is mentioned as an item in "Tatva Lokas" (Ibid item 96), it repeats itself as an item of tatva in the Chapter "Karanateeta Loka" before its transition to Supermind (Vyapaka Vyapya) and becomes after the transition, the transcendent and universal individual, the Suddha Anma (Ibid "Poorana bodha vyapaka vyapya...Suddha Anma").

In the poem Mahadevamālai, anma cit shakti, the individual soul is referred to. It attains the essence or universality of Parai, the cosmic Maha Shakti, *பரையின் செம்மையாகி* and realises the firm basis of immutable Self by shedding off its ego, and then is poised in the Supreme Divine, i.e. the Supramental Divine.

ஆன்ம சிற்சத்தியாகி பரையின் செம்மையாகி
திரமாகி தற்போத நிவர்த்தியாகி சிவமாகி...

மகாதேவமாலை 7—5—6.

In the book of Vyakhyana itself, again the soul is referred to as "mala vimochana jeevaprakasa cit shakti" in which the self-existent cit Shakti which is inseparable from the Divine manifests (Siva ananya swayam cit shakti) and this is held to be a goal of one of the Saiva schools of religion—Ibid p. 122, item 14 in Chapter 4 Sudha Tatva Sadhana Sadhya Lokas).

Therefore, in the above background, it is clear that the "Cit Shakti" named against the seventh screen in the Book of Upadesha (i.e. as taken down by the disciples) is "Anma Cit Shakti" and not the Supreme Cit Shakti".

We shall now quote passages of Sri Aurobindo to throw some light on the nature of the soul-force, i e. anma cit shakti: "The

yoga of self-perfection brings out this soul-force and gives it its largest scope, takes up all the four-fold powers (i.e. the soul-powers of (1) knowledge, (2) will and strength, (3) mutuality of relations of a divine commerce based on a free giving out of oneself to all and a great taking into oneself from all beings and finally (4) service and sacrifice in love — these four corresponding to Ichcha, Jnana, and Kriya) and throws them into the free circle of an integral and harmonious spiritual dynamis"... "The full consummation comes in the greatest souls most capable of perfection, but some large manifestation of this four-fold soul-power must be sought and can be attained by all who practise the integral yoga. These are the signs but behind is the soul which thus expresses itself in a consummation of nature. And this soul is an outcoming of the free self of the liberated man ... The force that it uses is the supreme and universal, the divine and infinite Shakti pouring herself into the individual being and freely determining action for the divine purpose" (Synthesis of Yoga, pp. 857-859).

"To reach this perfection we have to become aware of the divine Shakti, draw her to us and call Her in to fill the whole system and take up the charge of all our activities ... The divine Shakti will fill us and preside over and take up all our inner activities, our outer life, our yoga. She will take up the mental energy, her own lower formation and raise it to its highest and purest and fullest powers of intelligence and will and psychic action. She will change the mechanical energies of the mind, life and body which now govern us into delightful manifestations of Her own living and conscious power and presence. She will manifest in us and relate to each other all the various spiritual experiences of which the mind is capable. And as the crown of this process She will bring down the Supramental light into the mental levels, change stuff of mind into the stuff of supermind, transform all the lower energies into energies of her supramental nature and raise us into our being of gnosis. The Shakti will reveal Herself as the power of the Purushottama, and it is the Ishwara who will manifest Himself in His force of supermind and spirit and be the Master of our being, action, life and yoga." (Synthesis of Yoga, p. 870)

We have already seen that the Swami described Agni as the all-pervading universal causal manifestation (Kārana) having golden Light of illumination and Power (of heat) and as representing the soul, anma; Sun as the effectual manifestation (Kārya) having the five basic colours of white, green, red, blue and golden and representing jeevan, the evolving psychic being (which has to come out ultimately into the front in evolution for an effectual manifestation);

and Moon as the causal-effectual manifestation (Kārya Kāraṇa) having whitish green colour and representing the mental being (Vide Upadesha p. 101).

The five shaktis from the second to the sixth of the said screens are referred to in the same order of names, functions and colours, in "Upadesha" (pp. 100-101) under the headings "five seats of amrita" relating to the purified functions of shaktis and "five colours of the sun" (the sun here representing the evolving psychic being or jeevan). These five shaktis represent, as can be readily seen, the five planes of overmental summit in their purified workings and having corresponding functions in the inner levels of consciousness. They are the female energies of the five godheads of universal functions, representing the essential principles of existence (Vide Upadesha, p. 104). The five colours are also referred to in the poem "Ānip Ponnambalattē Kanda Kātchigal" (1-V-7-25) as the colours of the gods and goddesses in the plane of golden pillar and golden temple of refined gold i.e. in summit overmind. The five colours are apparently the colours of the five godheads.

In the background of these facts, a synthesis is made here in the form of a chart for a better understanding in regard to the shaktis, godheads, colours, functions. Again these Shaktis have also their play in the lower worlds of Ignorance and particularly in the world of matter i.e. the earth which is the field of evolution for Nature just as the physical embodiment of life is the venue of evolution for the evolving psychic being in man.

CHART No. 16

RECONCILIATION OF SHAKTIS, GODHEADS & FUNCTIONS

Five colours of effectual or frontal manifestation (Karya) of Sun representing jeevan, the evolving psychic being (Upadesha p. 101) in evolutionary ascent.	Shaktis (Upadesha p. 101) Ref: Pancha Varna of Surya	Functions (Upadesha pp.100-101) Ref: Pancha Varna of Surya & Pancha Amrita Sthana	Godheads & Centres (Upadesha pp. 104,51-54)Ref: Pinda Lakshana	Ascending planes of summit overmind (Upadesha p. 104) representing the essential principles in Knowledge-Ignorance (Ref: Anupaksha and Sambhupaksha.
(1)	(2)	(3)	(4)	(5)
White	Adi Shakti (i. e. Anugraha Parā Sakthi	Anugraha, act of Grace, i.e. unveiling or evolutionary.	Sadasiva in uvula centre below the Ajna & above the throat; etherial space	Sat Overmind for Sat, the Being
Green	Parā Shakti (i.e. as Tirodhana Parā Shakti	Tirodana, veiling or involutionary	Maheshwara in throat centre; air	Ananda Overmind for Ananda, the Bliss

Red (or Organge - red)	Ichcha Shakti	Destruction for purification & control	Rudra in heart cantre ; fire	Tapo overmind for Tapas, conscious Force
Blue	Kriya Shakti	Maintenance	Vishnu in nabhi centre ; life principle ; Water	Cit overmind for Cit, the Consciousness. (Jnana anubhava bheda—one order of knowledge, i.e. of Cit)
Golden	Jnana Shakti	Creation	Brahma in mooladhara centre (physical matter or earth)	Gnostic overmind for Gnosis or creative Knowledge-will. (Jnana anubhava bheda, another order of Knowledge, creative world-knowledge)

PANCHA AMRITA STHANA

"The seats of five amrita or ambrosia realised in yoga by grace are thus: The first seat of amrita (called simply as amrita) is at the tip of the tongue, realised by mature purity of knowledge (Pakkva Jnana) due to the consciousness or power of creation (Srishti Vallabha Prajna); the second seat of amrita (called Bhuvana amrita) is at the middle of the tongue, realised by mature purity of Kriya or action (Pakkva Kriya) due to the consciousness of the power of maintenance (Sthiti Prajna); the third seat of amrita (called Mandala amrita) is below the tongue, realised by mature purity of will (Pakkva Ichcha) due to consciousness of the power of destruction (Samhara); the fourth seat of secret amrita (called Rahasya amrita) is at the base of the interior tongue *உள் நாக்கு அடியில்* (i.e. uvula, the pendent fleshy part in the soft palate above throat) realised by mature purity of involution or veiling (Pakkva Tirodha bhava, possibly the luminous involution or absorption in the higher consciousness), the fifth seat of amrita of silence (called mauna amrita) is above the interior tongue (i.e. above uvula) realised by mature purity of Grace (i.e. evolution and unfoldment, liberation and perfection by grace or divine intervention Pakkva anugraha) due to the consciousness of Grace or reaching the state of grace. Beyond the five seats of amrita is the realisation of the true nature of Amrita (or of one's true swabhava, i.e. one's divine nature) in the transcendent and universal state (Turya State *சுபாவத்தினது அனுபவம் துரியம்*. — Upadesha, p. 100).

NOTE

Possibly the experiences of the five amrita arise in the psychic and psycho-spiritual ranges of experience and at their highest purity, in the five overmental summit planes. In the supramental realisation according to the Swami's own experience springs of amrita break all over the body and amrita overflows the body (vide "Joti Agaval" line 12-1-728 *அமுதம் உடல் எலாம் ஊற்றெடுத்து ஓடிநிரம்பிட*). Here in the above passage we are concerned with the five seats of amrita as related to the five planes of summit overmind and their godheads and functions.

The Swami elsewhere (see Upadesha, p. 93) refers to five kinds of amrita which seem to be of a still higher order, than that referred to under "Pancha Amrita Sthana" in p. 100.

"There are five seats of pure Amrita (Suddha Amrita Sthana). The first kind of amrita is below the tongue and tastes sweet like the water spring. The second kind of amrita is seated above the uvula

(உள் நாக்குக்கு மேல்) and tastes like the sweetness of sugar dissolved in water. The third kind of amrita is at the tip of the nose (i.e. the upper tip pointing towards ajna - centre) and tastes like the sweetness of boiled sugar solution (காய்ச்சின சர்க்கரைப்பாகு). The fourth kind of amrita has its source at the ajna or mid of the forehead நெற்றி நடுவில் and tastes like the sweetness of concentrated sugar solution முதிர்ந்த சர்க்கரைப்பாகு. The fifth kind of amrita (its source not mentioned) tastes very sweetly as the crystalised concentration of sweetness itself மகா இனிப்புள்ள மணிக்கட்டியாக இருக்கும் (possibly comparing to a concentrated sugar candy) and is also very cool. Those who have taken in the fifth kind of amrita realise the siddhi or perfection of an eternal deathless body (Upadesha: Kinds of Amrita—p. 93).

NOTES ON THE CHART

1. Ananda Overmind may be considered as behind the Cit and Tapo overmind and also behind the Sat overmind above, and the Gnostic overmind below.

2. The overmind planes of sat, cit, tapo, ananda and the gnostic which are in the realm of Suddha Maha Maya are seen inverted in the descent into the Asuddha Maya. Thus, we have the order of the mind world, psychic world, life world, and the physical world. The psychic world which is derived from ananda overmind is behind the worlds of life, mind and the physical. Thus we have the following ranges:

CHART No. 17

ANANDA OVERMIND —	PSYCHIC WORLD —	PSYCHIC BEING
A. Summit Planes of Overmind in the Suddha Maha Maya		
Ananda Overmind behind. (Orange)	Sat overmind	White
	Cit-tapo overmind	Shades of white tending towards silver white
	Gnostic overmind	Golden

B. Cosmic Worlds in Asuddha Maya in the inverted order

The psychic world (derived from Ananda Overmind behind. (Orange)	Mind world (from gnostic overmind);	Blue
	Life or Prana World (from Cit-tapo overmind);	As blue-red (i.e. purple) or as Green
	Subtle-physical world and the physical world (from Sat Overmind)	Red

C. Derived principles in man on the earth

The evolving psychic being behind	Mind
	Life
	Body

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3. In the February 1958 issue of the Bulletin, the Mother has narrated to children of the Ashram a story of the creation thus: "When the supreme decided to exteriorise himself so that he might see himself, the first thing that he exteriorised out of himself was Knowledge of the world and Power to create it. This Knowledge-Consciousness and Force began its work. In the supreme Will there was a plan and the first principle of this plan was the expression at once of Delight and Freedom, in their essence which seemed to be the most interesting character of this creation."

"Therefore, intermediaries where needed to express this Delight and Freedom through forms. And Four Beings were first brought out to start the world-development which had to be a progressive objectivisation of all that is potentially contained in the Supreme. These beings, in the principle of their being, were, Consciousness and Light, Life, Delight and Love, and Truth ... As soon as they began their work, they started having their own conception of the work, to be done ... Being wholly free they chose to do it independently ... They proceeded with their independent creation in separation and disorder.

Now the order of the gods and of the overmental summit (see Chart No. 16) representing cit overmind, tapo overmind, ananda overmind and Sat overmind seem to correspond with the above said order of intermediary Four beings representing Consciousness and Light

(i.e. Cit), Life (i.e. Conscious Force or Tapas), Delight and Love (i.e. Ananda), and Truth (i.e. Sat). Further the world-development as worked out by these four seem to start from the gnostic overmind of a creative world-knowledge, which is the field of golden lid covering or veiling the higher source of Knowledge.

The light and colours of the five-fold overmental summit (see Chart No. 16) seem to correspond in principle with those given by Sri Aurobindo. Sri Aurobindo observes in a letter to a disciple as regards the vision of the four lights thus: "The four lights were the lights of the Truth — white, the purity and power of the divine Truth, green its active energy for work, blue the spiritual consciousness of the divine Truth, the gold its Knowledge" (Vide "On Yoga Tome II," p. 77).

Now in the chart No. 16, white stands for sat overmind, the realm of Sadasiva and his Shakti called Adi Shakti, green for ananda overmind of Maheshwara and his Shakti called Para Shakti, blue for cit overmind of Vishnu and his Shakti called Kriya Shakti, gold for gnostic overmind of Brahma and his Shakti called Jnana Shakti. Red stands for tapo overmind of Rudra and his Shakti called Iccha Shakti. The above said first four colours, i.e. white, green, blue and gold thus respectively represent in principle Sat, the Truth; Ananda, the basic creative energy, Cit the consciousness, and Gnosis the creative world-knowledge. Here the colours given are of the Shaktis themselves rather than of the planes. (The colours of these planes as given in the Savitri paintings, Plate 6 of cto V of Book I, are white for Sat overmind, a shade of white and silver white for cit and tapo overmind, orange for ananda overmind and golden for gnostic overmind. These colours correspond with the colours of gems indicated in the Swami's poem "Ānip Ponnambalattē kanda kātchigal," i.e. white of pearl, white or silver white of bead or gem, orange of coral, and golden colour of golden bead (*ஒளிர் முத்து வெள்மணி, பவளம், பொன் மணி*).

CHART No. 18

CHART OF ASCENDING AND DESCENDING OVERMIND — SUMMIT PLANES

	RECONCILIATION OF ASCENDING AND DESCENDING PLANES OF SUMMIT OVERMIND (O — M)								
Highest worlds of Sat Citananda (SR: Bk. of Vyakhyana p. 138)	Four-fold cosmic Being & the four aspects in ascending order (SA: Savitri Bk. 11-cto 1 p. 763, 767)	Ascending principles or planes (*in transition to Supermind*) and colours, gods & Shaktis / Also applicable to evolutionary ascent in Supramental evolution. (SR: Upadesha p. 100, 101 & 104 — Pancha Amrita Sthana; Pancha Varna Surya; Sambhu Paksha)				Ascending & descending planes of Summit overmind (i.e. ascent & descent within its range) & their colours (see an inverted order as regards cit-taps & ananda of the Shakti, when compared with those in II or III) Ref.: SR "Anip Ponnambalatte & 'Joti Agaval'		Descending planes of Summit overmind and their colours in savitri painting (SA: Savitri Plate 6; Book 1, Cto V — p. 87)	
I	II	III				IV		V	
		God heads	Shaktis	Principles or planes	Colours of Shaktis and/ or of planes	Planes	Colours of planes	Planes	Colours of planes
Ateeta cit Poorana ... Sat Swarupa Loka (i.e., Sat Loka)	Fourfold Being	5 Maha Sadasiva five fold being	Adi Shakti (anugraha)	Sat O-M	White	Sat O-M	White (Pearl)	Sat O-M	White

I	II	III				IV			V
Ateeta cit Poorana ... Swarupa Loka (i.e. cit-tapo Loka)	C. Ananda	4 Maheshwara	Para Shakti (Tirodhana)	C. Ananda O-M	Green	A. Cit O-M	Shade of white (shade of white & light blue); white gem வெள் மணி	A. Cit O-M	Shade of white (i.e. a white shade possibly between white & light blue)
-do-	B. Prajnana (Tapas)	3 Rudra	Ichcha Shakti	B. Tapo O-M	Red (or Orange red)	B. Tapo O-M	Silver white (shade of white & light green) silver white gem வெள் மணி	B. Tapo O-M	A shade of white (i.e. silver white, a shade possibly between white & light green)
Ateeta Cit Poorana...Sukha Swabhava Loka (i.e., Ananda Loka)	A. Hiranya - garbha (Cit)	2 Vishnu	Kriya Shatki	A. Cit O-M	Blue	C. Ananda O-M	Orange (Coral)	C. Ananda O-M	Orange (i.e. shade of golden colour)
Vyapaka Vyapya Suddha Jnana Loka (Gnosis or Supermind or Truth-World)	Virat (gnosis)	1 Brahma	Jnana Shakti	Gnostic O-M	Golden	Gnostic O-M	Golden	Gnostic O-M	Golden

NOTES ON THE CHART OF ASCENDING & DESCENDING OVERMIND — SUMMIT PLANES

1. The overmind summit planes of consciousness are of an ascending and descending nature and the planes below it follow likewise these movements. In the book of Vyakhyana, Parā Shakti, the cosmic overmental Maha Shakti who is of five fold form (Pancha rūpa kāraṇa Parā Shakti, corresponding to the five fold Maha Sadasiva or "the fourfold Being" of "Savitri" poem) is described to have her para and apara movements i. e., ascending and descending consciousness in creating and manifesting the worlds below (Paratva Parā Shakti and aparatva Parā Shakti). All the tatva shaktis below the Para Shakti take this cue and follow suit. Thus, each tatva has got its para and apara movements (see the tatva shaktis under the chapter "Tatva Lokas"— Book of Vyakhyana).

2. Now the cosmic overmental Parā Shakti who is five-fold in her being, is called Adi Shakti, i.e., Anugraha Adi Shakti with reference to her ascending movement of consciousness which is ascribed white colour whereas in her descending movement is called as Tirodhana Parā Shakti which is ascribed green colour for veiling. In this descending movement, a reversal of consciousness takes place and thus the green Tirodhana Para Shakti bears a different or an inverted order of relation with other principles. The creative principles and powers are Ananda and Consciousness - Force (i. e. Consciousnees and Conscious - Force).

The overmental Shakti with her ananda, consciousness and conscious force acts upon sat overmind, the aspect of Being, and on her own principles to create the world order of gnostic overmind. In the overmind summit realms of descent and ascent, ananda, consciousness and conscious force are arranged in inverted order between sat and gnosis. Ananda may in effect be treated as behind cit and tapas, and changing its position in descent and ascent. It seems to bring about a reversal of consciousness and reversal of colours.

DESCENT		ASCENT (in transition to Supermind)	
Planes	Colours	Principles or Planes	Colours
Sat overmind	White	Sat/or Sat Overmind	White
A. Cit overmind	Whitish blue (shade of white)	C) Ananda or Ananda Overmind	Green
B. Tapo overmind	Whitish Green (Silvery White)	B) Tapas/or Tapo Overmind	Red (or Orange Red)
C. Ananda overmind	Orange (or a shade of the golden)	A) Cit or Cit Overmind	Blue
Gnostic overmind	Golden	Gnosis or Gnostic Overmind	Golden

In the descent of summit-overmind planes, colours are derived from white and pass into shades of white till they reach the golden colour through a shade of the golden (i.e., Orange). In the further descent below overmind, into the lower Ignorance, they become successively blue, green and red, and finally turn into the darkness of black in the lowest abyss of involutionary Ignorance, i.e., the Inconscient. Thus in the descent white passes into black and the colours are derived from white. In the ascent distinctive colours reach towards white, and the multiple colours (constituted of the main five colours, i.e , white, blue, green, red and gold) harmonise intense and with white. The multiple colours symbolise the need of harmony or an approach to harmony. Now, the fifth and sixth screens of golden and white colour are crossed over in the inner depths (i.e., the colour screens formed in the lower Ignorance in the horizontal level by the descending planes of summit-overmind-see chart 19 and the following note 1) only after crossing successively the outer levels represented by the first four screens of black, blue, green and red (of which, blue, green and red colour screens are formed, in the horizontal level but in an inverted order, by the

descending planes descending into the lower Ignorance — See Charts 9, 18 and 19). Then, the seventh or multiple colour screen is crossed over in the ascent (i.e., the multi-colour harmony composed of the main five colours of gold, blue, orange-red, green and white reprsenting in the ascent collectively the gnostic, cit, tapo, ananda and sat principles of summit-overmind — a harmonious colour pattern including white, and formed by the ascending planes or principles of overmind and the summit-over-mind but in their transition to supermind — see note 2). In effect, Ananda and Tapas seem to exchange their position and colours. Ananda which has green colour in the ascent assumes organge or orange-red in the descent (see note 3); and Tapas which has red or orange-red in the ascent assumes a shade of white or a near-silver white (i e., between white and light green or light greenish white) in the descent. The Swami considers silvery moonlight as of white with a tinge of green (see Upadesha on Sun, Moon and Agni, p. 10). Generally moon is considered a symbol for spiritual ananda (possibly symbolised by light greenish white) and also spiritual consciousness (possibly symbolised by light bluish white) (SA : Tome II pp. 74, 75 — Explanations in brackets are our own). Cit retains its blue colour both in the ascent and descent, though its shades differ into bluish white (i.e., silver or moon like silvery white) in the descent and into blue proper in the ascent. Thus the primary colours of blue, green and orange-red (cf: the colour spectrum of sun-light denoted by "VIBGYOR") which are the basis for manifestation of various colours in combination, seem to be represented by cit, tapas and ananda.

NOTE

1. The following passage of Sri Aurobindo proves the formation of inner or horizontal levels of being due to the descending planes of overmind. First the inner levels have to be opened so that a successful ascent into overmind can be attempted later. That is to say, in the horizontal levels the first four outer screens and the next two inner screens have to be crossed over before ascent into the overmind can be made. Thus the seventh or multiple-colour screen is of the overmind and is met with or becomes operative in the ascent into overmind. "It is therefore only by an opening into the cosmic consciousness that the overmind ascent and descent (i.e., possibly ascent and descent within bounds of overmental Knowledge-Ignorance) can be made wholly possible A high and intense individual opening upwards is not sufficient — to that vertical ascent towards summit Light, there must be added a vast horizontal expansion of the consciousness into some totality of the spirit. At the least, the inner

being must already have replaced by its deeper and wider awareness the surface mind and its limited outlook and learned to live in a large universality..." (Life Divine : p. 844).

2. "But with a strong influence or full action of the overmind (i.e., gnostic overmind principle)......a special centre may be revealed as something instrumental to the action of a transcendent and universal Being. *In the transition towards the supermind* this centralising action tends towards the discovery of a true individual... The consciousness that thus acts is experienced as a consciousness of Light and Truth (i.e., Cit principle), a power, force, action full of Light and Truth (i.e., tapas principle), an aesthesis and sensation of beauty and delight (i.e., ananda principle), an illumination in the whole and in all things (i.e., Sat principle)..." - (Life Divine, pp. 845-846- Explanations within brackets are ours).

We may note that the said order of the Principles correspond to the order of ascending planes or principles of summit overmind *in the transition to Supermind.* A similar order is given by Sri Aurobindo in another passage. "The one is Four for ever in his supramental quarternary of Being, Consciousness, Force and Ananda. Brahma, Vishnu, Shiva, Krishna, these are the eternal four, the quadruple, Infinite. Brahma is the Eternal's personality of Existence, from him all is created by his presence, by his power, by his impulse. Vishnu is the Eternal's personality of Consciousness ; in him all is supported, in his wideness, in his stability, in his substance. Shiva is the Eternal's personality of Force; through him all is created, through his passion, through his rhythm, through his concentration. Krishna is the Eternal's personality of Ananda, because of him all creation is possible, because of his play, because of his delight, because of his sweetness (cf: "the Four-fold Being in the Canto "Everlasting Day" in "Savitri" of Sri Aurobindo: Virat, Hiranyagarbha, Prajnana and Ananda). Brahma is Immortality, Vishnu is Eternity, Shiva is Infinite, Krishna is the Supreme's Eternal, infinite, immortal Self-play (i e., as four-fold Being above referred to) — self-issuing, self manifestation, selffinding (Vide "Hour of God", p. 22).

The Mother's Story of creation told to children quoted earlier gives the same order in regard to the Four Beings of (1) Consciousness and Light (Cit) ; (2) Life (Tapas) ; (3) Delight and Love (Ananda) ; (4) Truth (Sat) - Vide Bulletin,

Feb. 1958. By them World Order (gnostic principle) is created and manifested.

Thus from the above it is seen that Ananda in the descent takes an inverted position to Ananda in the ascent. In the descent it remains behind secretly supporting the manifestation in involution whereas in the ascent it surges upward leading the ascent into the Transcendence of the Truth-World. We may say also that Ananda and Cit-Tapas take inverted positions in their descent and ascent (See Chart 18).

3. However a principle in its manifestation may take a different colour or shade also, for e.g., Ananda has the green or orange according to ascent or descent. But it may take on shades of red colour in its manifestations such as love. Cf : the redness or its shade is ascribed to the manifestation of Ananda in the following cases :

(a) "Deep red is the Divine Love, rosy is the psychic Love" - (Tome II, p. 82, i.e., Love is a manifestation of Ananda).

(b) "Descended from its unattainable realms...
The white-fire dragon bird of endless bliss
Drifting with burning wings above her days"

("Savitri" Bk I - cto 2, p. 20)

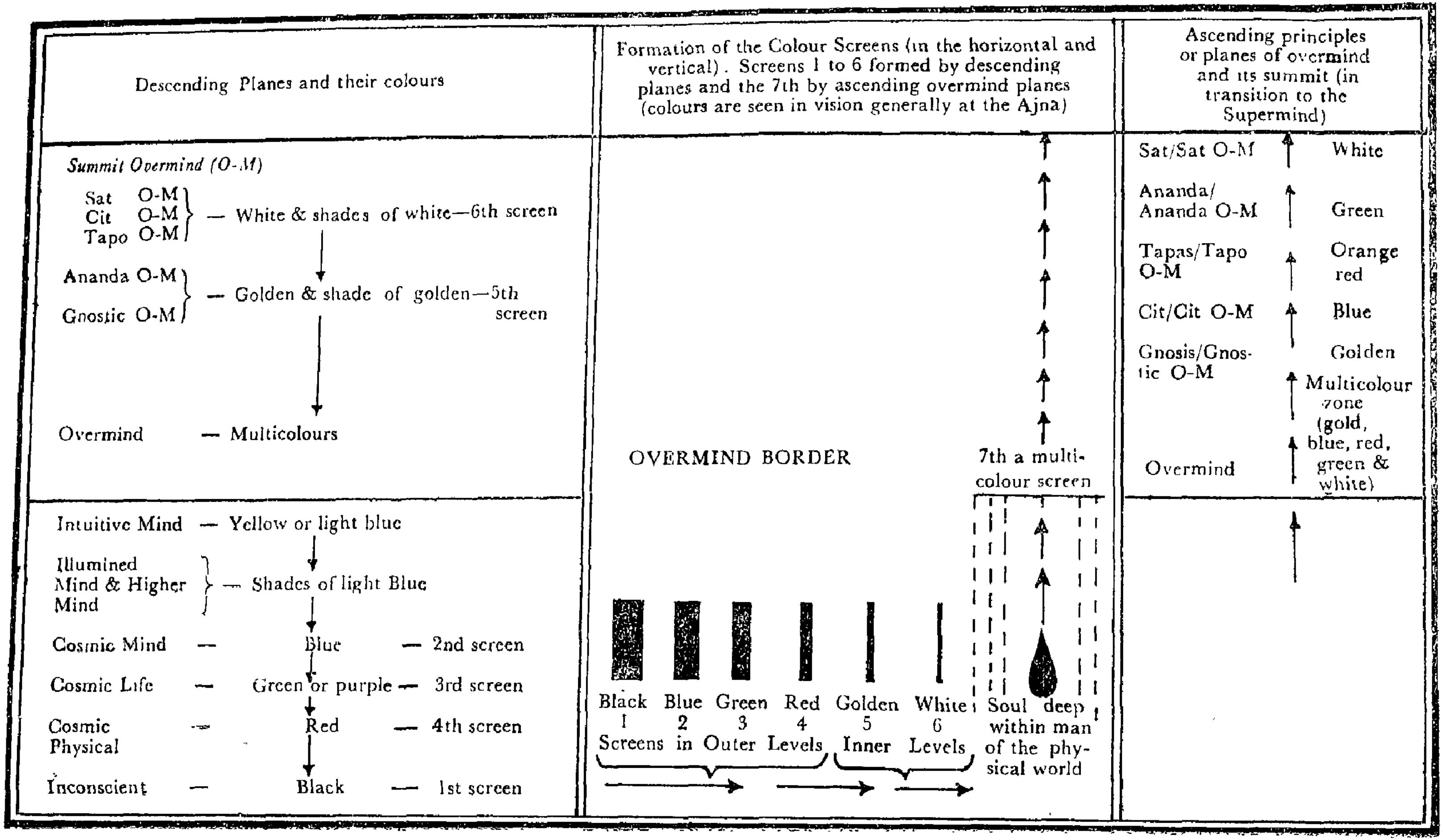
(c) "A spirit gazed out upon destiny...
And cast into the heart of hurrying Time...
A crimson seed of God's felicity"

(Ibid, Bk 11 - cto 1 - p. 800)

Note : It may be understood that though a particular colour, i.e., a symbolical colour is assigned or seen in respect of a plane or world, there can be seen other colours in that plane. Only the dominant colour characteristic of a plane is indicated; for example, though red is the symbolical colour of the physical earth, we have all the other colours as well for experience here.

CHART No. 19

PICTORIAL REPRESENTATION OF SOUL AND COLOUR SCREENS



DIVINE CHART (Chart No. 19A)

(Note: Do not interpret the chart rigidly as the worlds and planes are not strictly geographical but multi-dimensional)

Self-Contained Absolute : The Absolute: Supreme Mystery: Supreme Reality: Para Brahman: Param Porul: Siva Aikya Sukhāteetam:
Self-Contained Satcitananda : Param Atman: Eka Satcitanandam: (Sat-Cit-Tapas-Anandam - He - She - All): Akhanda Aikya Satcitanandam:
Self-Involved Satcitananda : The Supreme Void: Avyakta Parātpara: Positive Void: Vetta Veru Veli: Suddha Veru Veli:

elds or ates of xperience	Atman the Self	Its Static Status of Existence — Atma Swarupa —	Its Dynamic Nature: Citguna Swabhava:	Conscious Being — Siva — God —	Conscious Force: Shakti: Goddess	Gradations No.	Lokas or Worlds & Planes with beings, gods, principles, powers & workings	
							Worlds of Satcitananda (Ateeta Cit Poorana Lokas): Supreme Cit Shakti Realms	
upreme, finite & ernal worlds the spirit	Param Atman, the Supreme Self, the one Self as in the supreme worlds of the spirit	Ekam Oneness: Sakshi Witness: Satcitananda: Existence — Consciousness — Bliss:	Supreme Will, Love, Light, Peace, Conscious Force, active Bliss etc. ever present in an integral, infinite & eternal unity	Supreme Being — Parama Ishwara — Purushottama —	Supreme Mother: Parama Ishwari: ParaPrakriti:	17c. 17b. 17a.	Sat Loka (Ateeta Cit Poorana ... Sat Swarupa Loka) Cit-Tapo Loka (Ateeta Cit Poorana ... Ananya Loka) Ananda Loka (Ateeta Cit Poorana ... Sukha Swabhava Loka)	Suddha Siva Turyāteeta States
		INTEGRATE		INTEGRATE				
							World of Truth-Consciousness (Suddha Siva Veli : Vyāpaka Vyāpya): Arut Cit Shakti Realm.	
ranscendent universal onsciousness ith its anes or poi- s (Sabhas) Super- ind. (Self nd soul of e indivi- ual join in upermind ithout mer- ing)	The One Self as in Supermind by emergence of true individual self as a centre of the supreme & universal Divine (amsa sanatana)	,,	Supramental Love, Bliss, Knowledge-Will, Light, Peace, Conscious Force etc. integrate in a Transcendental & Universal Harmony, and each containing the others	Supramental Ishwara — Arut Perum Joti Andavar — Nataraja — Vijnana Ishwara — Supramental Purushottama —	Supramental Cit Shakti: Arut Cit Shakti: Uma: Vijnana Ishwari Supramental Maha Shakti:	17 or 16a. 16. 15&14. 13. 12f.	Summit Supermind as opening into Ananda Loka above Summit Supermind (Samarasa Satya Jnana Sabha: Samarasa Suddha Jnana: Poorana Vyapaka Vyapya) Comprehending ,, (Cit Sabha: Suddha Jnana) Apprehending ,, (Por Sabha Proper: Mudi Nilai) Self-issuing & Self-returning poises Tertiary ,, (Samarasa Sanmarga Sabha: Adi Nilai) Supramental Vastness: (Poorana Bodha Vyapaka Vyapya: Peru Veli beyond Paranādānta: a first integral harmony of God, World, soul & self on emergence of aṁśa sanātana)	Suddha Siva Turya-ateeta Suddha Siva Turya Suddha Siva Susupt and Swapna. Suddha Siva Jagrata: Guru Turya & its ateeta (Transition state into Supermind
		INTEGRATE		INTEGRATE				
							Summit Overmind & Overmind (Vyāpya Vyāpka): Suddha Maha Maya	
osmic consciousness and niversalisation of soul vermind nges.	The One Self as Cosmic Self (in Self Realisation)	Atma Swarupa ,,	— Saguna Swabhava Love, Will, Peace, Light etc. of the spiritual over mind synthesise	Cosmic Purusha —— Para Sivan ——	Cosmic Maha Shakti: Parā Shakti: (or Parai)	12e. 12d. 12c. 12b. 12a.	Sat Overmind (Poruluru Veli: Paranada Proper: Davala Māḍam) Cit ,, (Citturu Veli: Parabindu Proper) Tapo ,, (,, ,, ,, ,,) Ananda ,, (Parāpara Veli: Joti Stambha) Gnostic ,, (Parāpara Veli: Upasānta: Parigraha State)	Guru Susupti or Siva Susupti in Suddha Maha Maya— 12th Dwādaśānta State
							Global Overmind: Suddha Maya	
,,	,,	,,	,,	Paramparan ——	Parai	11.	Global ,, (Parampara Veli: Vishwagrāsa: Adikrānta)	Siva or Guru Swapna
		DO NOT INTERGRATE BUT SYNTHESISE						
							Para Veli States: Spiritual Mind Ranges: In Suddha Maya Lower Ranges	
xperiences overhead entres of nowledge-gnorance in piritual ind ranges	,,	,,	Peace, Light, Love etc. of spiritual mind, each experienced exclusively or separately or one predominantly over the other or others.	Paramparan/	Parai	10. 9. 8. 7.	Selective Overmind (Para Veli: Dikrānta) Guru or Siva Jagrata or Spiritual Intuitive Mind (Paranada lower) ,, Illumined ,, (Parabindu lower) ,, Higher ,, (Nada the Self in Sahasrara)	Para Turya (world of many gods) Para Susupti Para Swapna Para Jagrata
		DO NOT NECESSARILY SYNTHESISE						
							Cosmic Worlds of Ignorance (Anda Veli States): Suddhaasuddha Maya & Suddha Maya	
osmic Ignorance & its onsciousness n the subliminal or nner being	The Self and soul bound in Cosmic Ignorance as inner Jeeva of the individual.	,,	Satwa, Rajas & Tamas: Clarified consciousness, Kinesis & Inertia	Purusha & / (in Cosmic Mind, Life & the Subtle-Physical)	Prakriti	6. 5. 4. 3. 2.	Spiritualised Mind (Bindu, the soul in Ajna) Suddha Nal Veli Psychic World (behind Cosmic Mind, Life & Subtle-Physical) Cosmic Mind (Mano Loka: Kalai Veli) Cosmic Life (Prana Loka: Uyir Veli) Cosmic Subtle-Physical (Bhuta Loka: Maha Bhuta Veli)	Nirmala Susupti (Suddha Maya) Nirmala States of Swapna & Jagrata in Anda Veli (Suddhāsuddha Maya)
							Evolving World of Earthly Life (Parinama in Pinda Veli): Asuddha Maya	
ndividual eparative consciousness f one's outer being	The Self and soul as an individual being (Jeeva) bound in Ignorance as outer jeeva.	,,	Satwa, Rajas & Tamas	Soul & / its power (influencing from behind) Purusha / (of being ie., jeeva)	Prakriti (of nature in mind, life and body)	1.	Physical universe & earth with its mental, vital (life) and subtle-physical planes formed in successive stages of evolution: Bhoutika loka with its Paguti Velis i.e. Bhuta, Aya (or Haya i.e. life) and Mano Paguti Velis in it	Jeeva states of Jagrata, Swapna and Susupti in Pinda Veli
							The Subconscient & Inconscien (Karu Veli, Idu Veli): Jada Asuddha Maya	
Obscure tates of subconscient darkness	Obscured soul & self	,,	Jaḍa Tamas	Subconscient being &	Subconscient forces of nature	0)	Subconscient Realms of Mind, Life & Subtle-physical and gross physical	Jada Prakriti in Pinda Veli proper
The Inconscient Darkness	Obscured soul & self	,,	Mahā Pāśa Andhakāra: Jaḍa Irul: Pēr Iruttu Peru Nilam.	Soul in state of swoon & the Superconscient Being & Power too get hidden		0)	Inconscient containing submerged in it all divine principles & powers which are slowly emerging out in evolution successively.	Idu Veli: Jada Irul: Pinda in Pinda

ORDER OF COLOUR SCREENS AND ORDER OF PLANES

The order of colours or colour screens met with, in the evolutionary ascent of Jeeva in the life on earth which is the lowest rung in the ladder of worlds, is inverted to that of the descending cosmic worlds of Mind, Life (the Vital), and the Physical. Thus blue, green and red of the descending cosmic worlds of Ignorance viz., Mind, Life and the Subtle-physical including the Physical are formed in the horizontal inward-going levels of one's being, in the inverted order of the colour screens of red, green and blue (See Charts 9, 12, 17, 18 & 19). The descending colours of blue, green and red together in combination form the black of the Inconscient at the lowest, and correspondingly the black screen is formed at the outermost level of our being. Even in ordinary colour combinations, it is seen that in order to form the black, red is invariably needed as the basis of combination either with blue or blue and green. Now, the golden and white colours of the descending worlds of summit-overmind take their respective positions in the horizontal inner levels in the evolutionary fields of Ignorance as the fifth and sixth screens. Thus the first six screens from black to white are formed by the whole series of descending worlds in the horizontal levels of one's being and nature.

The seventh multi-colour screen contains gold, blue, red, green and white (Chart 19) representing the ascending order of worlds of overmind and its summit peaks ; hence this screen is a formation in the ascent formed due to the need or tendency towards integration of the being and nature. However, we may consider it as a transparent and thin veil but with a disharmonious complexity of various principles represented by its haphazardly combined colours causing perplexity rather than obscuring obstruction. It may allow one to have a vision or experience of soul, once he crosses over first six veils or even before as and when the intensity of concentration at the ajna or the heart, as the case may be, pierces through the whiteness, a constituent of the multiple-colour screen. But in integral possession of soul for a rich and manifold and diversified divine life will not be possible unless the sixth, the white screen, is crossed over and also the varied colours representing the tatvas or principles of existence combine in a harmony inter se and also with the white (i.e., without changing or merging into the bare whiteness of the white) and enable the soul to ascend upwards and into the Truth-World of Supermind by crossing over the seventh multi-colour screen. This harmonising process of tatvas or principles has its beginning in the overmind which is represented as a multi-colour zone, and the complete harmony is reached in the farther ascent where ananda becomes the surging

wave of ascent and leads into the Transcendance of Supermind. In contrast to this, ananda in the descent remains behind, though still supporting the involutionary manifestation secretly.

The descending worlds and their orderly derivation of colours as given in "Savitri" painting (See Chart 12, 13 & 18) may be explained with reference to the colour formula of spectrum i.e., "VIBGYOR." It is seen that white, bluish white (a shade of white), greenish white (a shade of silver white), orange and golden operate in a succession in the descending planes of summit-overmind (cf : VIBGYOR). So far colours seem to be drived from white or shades of white. The golden colour is practically a shade of orange-red of the gnostic overmind, the realm of golden lid, and the source of mind-created worlds. Yellow is missing in this pattern, but in principle it is contained in green, because in colour combinations, blue and yellow give green. Or between green and orange, yellow is implied. Violet is a shade near white, indigo is a shade of blue. A very white paper when seen through light is observed to contain a lightish violet tinge.

Now, there is an inversion of colours suggesting a reversal of consciousness as between the worlds above overmind and those below overmind. Overmind may be regarded as the zone of multi-colours and whereunto have descended the said main five colours of summit overmind. Below it, in the Spiritual Mind range there is a reversal of colour like the reversal of consciousness. Here the colours seem to descend from the golden colour rather than from white (cf. : the reverse spectrum "ROYGBIV ... R). The golden colour is a shade of orange (or at the most a shade between orange and red). It becomes yellow in the Intuitive Mind, and further below in the Illumined Mind as light greenish blue and in Higher Mind as Light Blue, and in Cosmic Mind as blue. The yellow which is missed in the summit-overmind is obtained here, and we have seen, it can replace green or dispense with it, because by its combination with blue, it can give green or shades of green. So in the descending pattern of colours (Savitri painting: See Chart 13) green is not marked as a separate colour in the lower ranges. Then the blue of Cosmic Mind changes into purple of the Cosmic Vital (i.e., purple is a combination colour between blue and red, giving a violet shade). Then the purple of the Cosmic Vital becomes red of the Cosmic Physical. Thus, the golden colour which is a shade of orange in the start becomes successively yellow, light greenish blue, light blue, blue, purple (blue + red) and finally turns into red. The blue descends as it were,

and in combination with red becomes black or dark bluish black of the Inconscient. Thus the descent of colours is explainable even from the standpoint of physical colour spectrum.

In the Swami's colour visions of the descending planes, green is seen instead of purple in regard to the Cosmic Life or Vital World. Possibly change in vision of colour for the same plane may be due to the intermingling or interaction of its ascending movements of consciousness even within its own range. Apart from purple, Sri Aurobindo regards green also as a colour of the vital. Black of the Inconscient is formed by the combined colours of blue, green and red.

Similarly as above, we may say that there is a reversal of colour above the overmind, i.e., in the summit overmind where again colours seem to proceed or derive from the golden in a reverse spectrum $\overrightarrow{\text{ROYGBIV}}$...but tending towards whiteness. Thus, (1) golden (a shade of orange or orange-red) of the gnostic overmind, (2) orange of Ananda overmind, (3) silver white of Tapo overmind (a shade of green and white), (4) whitish blue of cit overmind (a shade of blue and white) and (5) white of sat overmind correspond roughly with the said reverse spectrum. In the main, items 1 and 2 would be in the golden group and 3 to 6 in the white group. Now beyond and above the summit overmind there is again a reversal of consciousness in the transcendent and universal supermind. Thus the golden supermind Por Sabha with its direct and pure golden light (no more symbolical) is the first experience. This golden light brings out other colours as well. In the greater supermind the dazzling (diamond) white Light is seen as such or as within the golden Light.

ANU PAKSHA AND SAMBHU PAKSHA

In the book of Upadesha p. 104, it is suggested under the heading "Anupaksha and Sambhu Paksha" that the nine principles and powers of (1) Brahma, (2) Vishnu, (3) Rudra, (4) Maheshwara, (5) Sadasiva (i.e. the powers or gods from 1 to 5 manifested in the centres or chakras respectively at mooladhara, nabhi, heart, throat, and uvula the soft palate above throat—Ibid p. 51, 54) and (6) bindu, (7) nada (i.e. the sixth and seventh manifested in the centres of Ajna and Sahasrara respectively i.e. the bindu centre of soul, and the nada centre of Self in the Higher Mind—Ibid p 54) and the highest overhead centres and principles of (8) Parabindu and (9) Paranada (not in their lower modes corresponding to illumined Mind and Intuitive Mind, but in their highest modes which are also referred

to in "Mahadeva Malai" 7-5-64 as the high-seated Parabindu and the true Paranada மேலைப்பரவிந்து, இயற்பர நாதம் in the over-mind-summit or as the Mahabindu and Paranadanta in the song, "Thiru vadi Nilai" 11-22-5—also refer items 100(4) and 103 (4 & 6) in the book of Vyakhyana pp. 99-100)—all of the nine principles) now manifesting partial in the field of evolution under conditions of Ignorance and later on in its highest possibilities under conditions of Knowledge-Ignorance in the Anupaksha (i. e. in the said range of the existing Anupaksha Srishti or creation but before the direct manifestation of the Divine on the earth) come to reveal their respective highest truths in the Sambhupaksha (i e., the Sambhupaksha Srishti or Creation after the manifestation of the Divine on the earth). Thus the same nine centres manifest differently in the "Anupaksha" of evolution in Ignorance or Knowledge-Ignorance, and in the "Sambhupaksha" of evolution in Knowledge which follows or comes after the former. Thus it becomes clear that the Sambhupaksha srishti or creation refers to the Supramental creative evolution in Knowledge.

The Swami has thrown out short hints on Anupaksha and Sambhupaksha, apparently referring to their respective srishtis, i.e., evolutionary creation in Ignorance and that in Knowledge. The hints are reproduced below:

"Details of the Anupaksha and Sambhupaksha anubhava or experiences are thus:

"The age of Brahma of the golden body (swarna-dehi Brahma) with a purity of five order (or carats) of refinement ஐந்துமாற்று is 4,32,000 years The age of Vishnu of the golden body with a purity of six orders (or carats) of refinement is 8,64,000 years. The age of Rudra of the golden body with a purity of seven orders (or carats) of refinement is 12,96,000 years. The age of Maheshwara of the golden body with a purity of eight orders (or carats) of refinement is 17,28,000 years. The age of Sadasiva of the golden body with a purity of nine orders (or carats) of refinement is 43,20,000 years. These are of the Anupaksha. The measure of the Bindu Shakti in the Anupaksha is 43,200 lakhs of crores. (Note: The bindu is regarded as the soul or psychic being and its consciousness at the ajna centre. Here the measure of the universalised soul seems to be indicated). The measure of Nada (i. e. of the Self at Sahasrara) in the Anupaksha is immeasurable. In the Anupaksha (srishti), Parabindu transcends Suddha Maya (i. e. the high-seated overhead centre of Parabindu transcends the global overmind and its shakti) and Paranada transcends Suddha Maha Maya (Note: the highest overhead centre of Paranada transcends the summit overmind and its shakti,

i.e. transcending the Sat overmind which is at the border of Supermind. Both in Tirumantiram of Tirumoolar and in the Swami's works, World of Truth-Knowledge is stated to be beyond Paranada. (Vide SR: 12-37-15 & 21; 11-22-5; 11-36-32, 37 & 38; 12-42-78; 12-1-418—TM: 2374 & 2375; TM: 2284 & 2286; 1993 & 1994; 381, 382 & 384; 708 & 1807; 1812 & 1813; Parabindu and Paranada seem to be coextensive with the realm of Parā Shakti or Parai and Para Siva or Paran of the overmind summit, but Paranada ultimately transcends Para Siva and leads to Supermind).

In the Sambhupaksha (Srishti), Brahma, Vishnu, Rudra, Maheshwara, Sadasiva, Bindu, Nada, Parabindu and Paranada are thus: Brahma and Vishnu transcend Suddha Maha Maya and are experienced as Jnana anubhava bheda, Rudra is experienced as cit anubhava, Maheswara as ananda anubhava, Sadasiva as Sat anubhava, bindu as Citananda anubhava, nada as Sadananda (i. e. Satananda) anubhava, Parabindu as Satcitananda anubhava and Paranada as Sivanubhava (i. e. Sivam, the Supreme Reality). Thus to an extent they are explained thus:

Explanations and notes within brackets are our own.

அணுபட்ச சம்பு பட்ச விவரம்

ஐந்து மாற்றுள்ள சுவர்ண தேகி பிரமன் வயசு—நாலு லட்சத்து முப்பத்திராயிரம் (4,32,000)

ஆறு மாற்றுள்ள சுவர்ண தேகி விஷ்ணு வயசு—எட்டு லட்சத்து அறுபத்து நாலாயிரம் (8,64,000)

ஏழு மாற்றுள்ள சுவர்ண தேகி ருத்திரன் வயசு—பன்னிரண்டு லட்சத்து தொண்ணூற்று ஆறுயிரம் (12,96,000)

எட்டு மாற்றுள்ள சுவர்ண தேகி மயேச்சுரன் வயசு—பதினேழு லட்சத்து இருபத்தெட்டாயிரம் (17,28,000)

ஒன்பது மாற்றுள்ள சுவர்ணதேகி சதாசிவன் வயசு—நாற்பத்து மூன்று லட்சத்து இருபதினாயிரம் (43,20,000)

அணுபட்சத்தில் நாற்பத்து மூவாயிரத்து இருநூறு லட்சங் கோடி விந்து சத்தியின் அளவு. அளவிறந்த கோடி நாதத்தின் அளவு.

அணுபட்சத்தில் பரவிந்து சுத்த மாயையைக் கடந்தது பரநாதம் சுத்த மகா மாயையைக் கடந்தது.

சம்பு பட்சத்தில் பிரமன், விஷ்ணு, ருத்திரன், மயேச்சுரன் சதாசிவன், விந்து, நாதம். பரவிந்து, பரநாதம் என்பவற்றில்—பிரமன்

விஷ்ணு சுத்த மகா மாயையைக் கடந்த ஞான அனுபவ பேதம், ருத்திரன் சித் அனுபவம், மயேச்சுரன் ஆனந்த அனுபவம், சதாசிவன் சத் அனுபவம், விந்து சிதானந்த அனுபவம், நாதம் சதானந்த அனுபவம், பரவிந்து சச்சிதானந்த அனுபவம். பரநாதம் சிவானுபவம். இவை ஒருவாறு.

(உபதேசம், ப. 104)

Now the above paragraph on Sambhu Paksha may be elaborated with explanations thus and it seems to point towards a consummated supramental evolution on the earth when the chakras or centres of the body within and above attain an entirely new order of values and significances. The para is repeated with explanations.

In the Sambhupaksha (i.e. Sambhu paksha srishti or possibly what is called Asādhāraṇa Sambhu Paksha Srishti when soul can directly form its own physical embodiment as is hinted in p. 36, "Upadesha" pointing to a consummated supramental evolution on the earth) (1) Brahma, (2) Vishnu, (3) Rudra, (4) Maheswara, (5) Sadasiva, (6) Bindu, (7) Nada, (8) Parabindu, (9) Paranada are thus: Brahma and Vishnu transcend Suddha Maha Maya (i.e. transcend the Shakti of the overmental summit and cross into the lower or tertiary supermind) and are experienced or manifest as Jnana anubhava bheda (i.e. two modes of Jnana, possibly of Cit or pure Consciousness as such and of Gnosis or true creative knowledge of the universe, both being experiences of lower or tertiary supermind as manifested in terrestrial evolution, and respectively at the nabhi or naval centre and mooladhara centre at the spinal base in the individual), Rudra as Cit or Cittu, the Conscious Force or Tapas (i.e. experience of Tapas of lower Supermind in earthly evolution, and at the heart centre in the individual), Maheshwara as Ananda (i.e. experience of Bliss of lower supermind in earthly evolution, and at the throat centre in the individual), Sadasiva as Sat (i.e. experience of Sat of lower Supermind in the earthly evolution, and at the uvula centre in the individual), Bindu centre as Citānanda (i.e. experience of Cit-Ananda of the apprehending supermind in the earthly evolution and at the ajna centre, i.e., the bindu centre of soul in the individual), Nada centre as Sadānanda i.e. nada centre of self, as experience of Sat-Ananda of the comprehending supermind in earthly evolution and at Sahasrara in the individual), Parabindu centre as Satcitananda (i.e. experience possibly of the summit supermind of equal self-extension of Brahman as triune Satcitananda and/or the infinite and eternal worlds of Satcitananda), Paranada centre as Sivam (i.e. experience of the infinite and eternal supreme Reality, the one indivisible Satcitananda).

Now the above passage may be compared with Sri Aurobindo's observation in regard to supramental evolution of life on earth (i.e. supramental gnosis). "In the intermediate stages or degrees of the gnosis (possibly corresponding to the first five manifestations of Brahma, Vishnu, Rudra, Maheshwara and Sadasiva in the said Sambhupaksha) there might be the manifestation of various and separate expressions of the aspects of the divine Being and Nature, a soul and life of love, a soul and life of divine light and knowledge, a soul and life of divine power and sovereign action and creation (corresponding respectively to Ananda, Cit or Consciousness, Tapas or Conscious Force) and innumerable other forms of divine life; on the supramental height (corresponding to the bindu and nada or cidānanda and Sadānanda manifestations in Sambhupaksha) all would be taken up into a manifold unity, a supreme integration of being and life. A fulfilment of the being in a luminous and blissful integration (corresponding to Sadananda manifestation in Sambhu Paksha) of its states and powers and their statisfied dynamic action would be the sense of gnostic existence" (Life Divine, p. 894). "It is evident that the triple status of the supermind would reproduce itself (corresponding with the manifestations of five gods and of bindu and nada in the Sambhupaksha) as a principle in this new manifestation...there would be also at the summit (possibly corresponding with Parabindu *manifestations in* Sambhupaksha), as the evolution in Knowledge proceeded, individual beings who would ascend beyond a supermind formulation and reach from the highest height of supermind to the summits of unitarian self-realisation in the body which must be the last and supreme state of the epiphany of the Creation" (possibly corresponding with the Vibhu paksha srishti to which Paranada manifestation in Sambhu Paksha should lead)—explanations within brackets are ours. (Life Divine, p. 862).

We may note that in Vibhu Paksha *Sristi material (jada)* objects can be made to become conscious and perform conscious acts as a man. Now we may quote some passages of the Mother, on "Sri Aurobindo's work upon earth"—(Mother India Journal Aug. 1972). From them it is inferrable that anupaksha srishti is the existing evolution on the earth as influenced by the overmind, and Sambupaksha Srishti is the future supramental evolution which may however be considered to have started since 1956.

THE MOTHER ON SRI AUROBINDO'S WORK UPON EARTH

"Sri Aurobindo's work is a unique earth-transformation.

Above the mind there are several levels of conscious being, among which the really divine world is what Sri Aurobindo has

called the Supermind, the world of Truth. But in between is what he has distinguished as the overmind, the world of the cosmic Gods. Now it is this Overmind that has up to the present governed our world. It is the highest that man has been able to attain in illumined consciousness. It has been taken for the supreme Divine and all those who have reached it have never for a moment doubted that they have touched the true Spirit. For, its splendours are so great to the ordinary human consciousness that it is absolutely dazzled into believing that here at last is the crowning reality. And yet the fact is that the Overmind is far below the true Divine. It is not the authentic home of the Truth. It is only the domain of the formateurs, all those creative powers and deities to whom man has bowed down since the beginning of history. And the reason why the true Divine has not manifested and transformed the earth-nature is precisely that the Overmind has been mistaken for the Supermind....

The consciousness is like a ladder; at each great epoch there has been one great being capable of adding one more step to the ladder and reaching a place where the ordinary consciousness had never been. It is possible to attain a high level and get completely out of the material consciousness; but then one does not retain the ladder, whereas the great achievement of the great epochs of the universe has been the capacity to add one more step to the ladder without losing contact with the material, the capacity to reach the Highest and at the same time connect the top with the bottom instead of letting a kind of emptiness cut off all connection between the different planes. To go up and down and join the top to the bottom is the whole secret of realisation, and that is the work of the Avatar. Each time he adds one more step to the ladder there is a new creation upon earth. The step which is being added now Sri Aurobindo has named the Supramental; as a result of it the consciousness will be able to enter the supramental world and yet retain its personal form, its individualisation and then come down to establish here a new creation.

Certainly, this is not the last, for there are further ranges of being; but now we are at work to bring down the Supramental, to effect a reorganisation of the world, to bring the world back to the true divine order. It is essentially a creation of order, a putting of everything in its true place; and the chief spirit or force, the Shakti active at present is Maha Saraswati, the Goddess of perfect organisation.

The work of achieving a continuity which permits one to go up and down and bring into the material what is above, is done inside

the consciousness. He who is meant to do it, the Avatar, even if he were shut up in a prison and saw nobody and never moved out, still would he do the work, because it is a work in the consciousness, the work of connection between the Supermind and the material being. He does not need to be recognised, he need have no outward power in order to be able to establish this conscious connection. Once, however, the connection is made, it must have its effect in the outward world in the form of a new creation, beginning with a model town and ending with a perfect world....

When I first met Sri Aurobindo in Pondicherry (in 1912), I was in deep concentration, seeing things in the Supermind, things that were to be but which were somehow not manifesting. I told Sri Aurobindo what I had seen and asked him if they would manifest. He simply said, "Yes". And immediately I saw that the Supramental had touched the earth and was beginning to be realised! This was the first time I had witnessed the power to make real what is true". (Mother India Journal, Aug. 1972).

Now coming to the text of the Swami, the word Sadananda seems to indicate the comprehending supermind. This view is supported by songs 3 & 22 of the lyric "Siva Siva Joti" and in song சிவானந்தத்து அழுந்தல் 12-5-4. Thus in the former. the Light of Sadananda (Sadananda Joti) is described as the Light that has become as the universal All-existence சகமயமாகிய ஜோதி and as Satcitananda Joti and as "Truth-Light that has brought me into manifestation" என்னைத் தந்த மெய்ஜோதி and as the self-becoming all-pervasive Light தன்மயமாய் நிறைஜோதி; the latter song 12-5-4 says, "In a self-existent country of eternal Bliss (Sadānanda Nādu) of the supreme Self, I was made a Truth-conscious being (தற்பரமாம் ஓர் சதானந்த நாட்டில் சத்தியன் ஆக்கி) Sadānanda Nādu which is Tat Param. Therefore, in this background when Sadānanda (of the Nada centre of Self) is taken as referring to comprehending supermind, Citananda (of the Bindu centre of soul) would necessarily refer to apprehending supermind wherein the subjective-objective manifestation of self and soul of the individual in and with the Divine takes its roots. Ananda is the link principle uniting Sat and Cit. Therefore Citānanda should imply also the other principle, Sat. So too, Sadānanda (i.e. Sat Ananda) implies also the other principle, Cit. Thus in supramental evolution, in the bindu centre at ajna which is the seat of soul ஆன்மா, we have the manifestation of Citananda i.e. Ananda in Cit-Tapas or Cit (linked also with Sat), and in the Nada centre at Sahasrara just above the head which is the seat of self பேரான்மா, பரமாத்மா we have the manifestation of

Sadananda, i e. Ananda in Sat (linked also with Cit-tapas). Beyond the Nada, in the overhead centre of Parabindu there will be the manifestation of the equal Brahman, the triune and equal Satcitananda of the Summit supermind, and the highest overhead centre, i.e. Paranada centre, will manifest the infinite and eternal worlds of Satcitananda and the Supreme Reality, Sivam. All these manifestations at the said centres are meant in Sambhupaksha Srishti or Supramental evolutionary creation on the earth. The centres of nada and bindu are distinguished on the basis of the dominant principles of Sat-ananda and Cit-ananda, although the other third principle is also always implied in both, though not specifically mentioned. Again, the biune Feet of the universal Lord in the apprehending Supermind is characterised as சித்துருவாம் திருவடி in poem Tiruvadi Perumai 12-37-13, as of the form of Conscious-Force. So, "Cit-ananda" would properly signify the apprehending supermind.

Again, the words "Cidānanda Joti" and "Sadānanda Home" occur in a very early poem நெஞ்சறிவுறுத்தல் (Bk. 7-3) which is possibly written by the Swami when he had a mere vision of the Supermind and not its firm realisation by ascent which happened in his later life There it is described that, after crossing over the tatvas of Brahama namely the five bhutas or elements, five senses, five karaṇa or mental instruments and five words or vak, and also the tatvas of Vishnu namely the seven tatvas beginning from Kalā (i.e. Kala, Vidya, Kāla, Raga, Niyati, Maya and Purusha) and reaching into the realm of "Suddha Tatva" with its range from suddha vidya upto Nada [i.e. the field of Suddha Maya where function the godheads Rudra, Maheshwāra and Sadasiva and the principles of (apara) bindu and (apara) nada; vide also Book of Vyakhyana pp. 131-135] and then transcending it one realises by grace one's self and reaches into Para Veli, (i.e the realm of Spiritual Mind and at its highest entering into lower overmind in Paraturya state) and ascending farther beyond and yet beyond (i.e. beyond the global and beyond the summit overmind) he who shall unite spontaneously (without effort of will and mental intervention) with the inseparable and self-existent Cidananda Joti (i.e. the Supramental Light and its realm are indicated), remaining unmoved by its vision and without the intervention of (mental) regard "as the thing to unite", becomes the successful Siva yogi.

'.. சுத்த தத்துவத்தில் மேவி அகன்று அப்பால் அருள் கண்டு
அருளால் தமைத்தாம் கண்டு—அப்பால் பரவெளி கண்டு அப்பாலுக்கு
அப்பாலும்—நீராச் சுயமாய் சிதானந்தமாம் ஒளியைப்—பாரா

இருந்தபடி இருந்து—போராது கண்டு அது என்று ஒன்றும் கலவாது தாம் கலந்து கொண்ட சிவயோகியாம் கொற்றவரும்.'

(நெஞ்சறிவுறுத்தல், 7-3-680 to 685)

Here Cidānanda Joti or rather its realm (i.e. apprehending Supermind) is indicated as beyond and beyond or beyond two successive ascending realms after Paraveli which has its range from lower overmind down to the spiritual mind. Again in line 7-3-692, it is said that one reaches without reaching as it were, the Truth in the Home of Sadānanda by realising the truth of one's true being or self, i.e. as a centre of the supreme and universal Divine "சேராது தம் பொருளைக் கண்டே சதானந்த வீட்டினிடைச் செம்பொருளைச் சார்ந்து இறந்தோரும்." Here the Home of Sadānanda seems to indicate the Comprehending Supermind. Now the above description of Cidānanda and Sadānanda holds good in an evolution before manifestation of the Supermind on the earth i.e. they have to be realised by ascent into those realms or possessed within, in yoga, by transcending the Parābindu and Paranada of the Summit overmind.

Now according to the context in the Upadesha which is the subject matter here, Cidānanda and Sadānanda denoting apprehending and comprehending supermind are realised, in a consummated supramental evolution on the earth even at such lower centres as Bindu the soul centre at Ajna, and Nada the self centre in Sahasrara respectively. We may also note incidentally that words Cidātma and Sadātma indicate soul and the Self respectively.

In the anupaksha Sristi, the five god-heads are spoken of as having golden forms of body of the purity and refinement of five, six, seven, eight and nine measures or carats of purity மாற்று respectively. Brahma lives for 4,32,000 years. The other godheads live respectively twice, thrice, four and ten times the age of Brahma (Upadesha, p. 104). Further in Upadesha p 69 and 26, it is said that Brahma has the power of creation, Vishnu the double powers of maintenance and creation. and Rudra, the triple powers of creation, maintenance and destruction for purification and control. Similarly subsuming powers of four fold and five fold functions are implied for the godheads Maheshwara and Sadasiva. These five godheads also permute with each other and consequently twenty-five combinations of their functions are said to arise, i.e. for the five fold Being, Maha Sada Siva (Ibid p. 84 and 47) indicating that these gods are present in the different levels and ranges of existence, from the overmental summit down to the cosmic worlds of Ignorance (Vide also 11-22-2 to 4 திருவடிநிலை 'தடையுரு பிரமன்', தடையுறும் பிரமன்—அதாவது 'இகத்து உழல் பகுதித் தேவர்...பிரமன்') but in different formula-

tions of their beings, powers and functionings in an increasing order of binding limitations of the descending Ignorance. One realising the Maha Sada Siva performs the twenty-five functions and can live with a relatively pure body suddha deha upto one crore and sixty lakhs of years (roughly about four times the age of Sadasiva). Here Maha Sadasiva seems to correspond with the Para Siva, the highest overmental cosmic Lord. Again, these five godheads preside in their respective centres in the human adhara or system, i.e. at the spinal base, naval, heart, throat, and uvula (Ibid pp. 51-54). In the terrestrial nature they respectively represent physical matter, liquid, gas or air, fire and ether. They enter into the material constituents or cells of the body such as skin, nerves, bones, blood, muscles, lymph, semen, brain, amrita of body, etc., which is suggested by the permutation of the fundamental five colours of these godheads, i.e. white, green, red, black (also implying blue), golden, resulting in twenty-five combinations of colours in regard to the bodily constituents (Ibid p. 84, and Prose 124-125 'Peru Vinnappam'). The said five fold godhead of Summit Overmind as represented by Maha Sada Siva or Para Siva may be compared to the four-fold Being of Ananda, Prajnana, Hiranyagarbha and Virat as described in the 'Savitri' of Sri Aurobindo under the Chapter 'Everlasting Day', and possibly the four-fold Being dwells and presides in the summit of Sat overmind but as opening into the threshold of Supermind. Another classification of the five-fold godhead of the Swami's description or of the four-fold godhead of Sri Aurobindo's description seems to be indicated by Tirumoolar in Tirumantram 2537, 2538 as the three-fold godhead of Prajnana, Hiranya-garba and Virat who repeat themselves in the fields of jeeva (the Psychic), Para (the spiritual Mind) and Siva (the overmental field) under different names and transcending them in their nine levels, one reaches the equal world of Truth-consciousness சத்திய ஞானப் பொது Satya Jnana Podu.

Now again, the supramental evolutionary significance of the Sambhupaksha as contrasted to the Anupaksha evolutionary creation in Ignorance or Knowledge-Ignorance at its best, may be understood in the context of the five kinds or rather grades of creation "Paksha Sristis" referred to in the same book of Upadesha p. 29 and p. 77 and also in the background of 'Asadharana' Sambhu Paksha Srishti, Ibid p. 36 and 89. The text is reproduced herein below. Paksha in Tamil means side or grade. Paksha Srishti implies graded creation on earth.

"Srishtis or creations are numberless because of Paksha bheda, i.e. different grades (i.e. referring to a hierarchy of many-sided grades

of creations. The Pakshas are five (in main) namely Anupaksha, Paramāṇu-Paksha, Prakriti Paksha, Sambhu Paksha (corresponding to supramental evolutionary creation) and Vibhu Paksha (possibly the farther Spiritual evolution). Among these, Sambhu and Vibhu are without impure modes of creation (apakkuva). In the other three, there are impure and purer modes of creation (which is evidenced, according to a note of a disciple, by the two stanzas of the Swami in poem திருவடி நிலை 11-22-2 and 3 distinguising "the unhampered Brahma", the god of creation and "the hampered and impure Brahma bound by impurity of ignorance"—indicating respectively by the songs in regard to Brahma the freer and purer overmental poise in the former, and the impure poise of lower cosmic Ignorance in the latter ; so too for the other four gods and the principles of bindu, nada, Parā Shakti and Para Siva (the last two corresponding with Para bindu and Para nada). The distinguishing features of the above said Paksha Srishtis or graded creations are thus: in the anupaksha srishti of the impure mode (apakkuva), a child is born by conception through sex-act of the bodies of man and woman, nourished by nutritious food and medicines (i.e. the ignorant and impure mode of creation as is now prevalent); in its purer mode (Pakkuva) conception takes place by sex-act indulged after a concentrated or deep look on the women's body following gentle massage of it by man (possibly in this mode of creation the necessity of food and medicine or absolute dependence on them is eliminated for the purpose of conception). In the Paramanu Paksha Srishti of the impure mode, conception materialises (without sex-act) when man, after touching a women's body, gives a deep look on her; in its purer mode (Pakkuva) of creation, she conceives without sex act, even if man gives a concentrated look on her. In the Prakriti (i.e. possibly Moola Prakriti) Paksha Srishti of the impure mode of creation (noted by disciples as Sambhupaksha apakkuva srishti which is wrong in the context, because Sambhupaksha has no impure mode of creation), conception takes place by the mere passing of words to woman wishing for birth of child ; (Prakriti Paksha Srishti of the pure mode is omitted to be explained by the Swami). In the Sambhu Paksha Srishti, conception takes place by the mere will (of the parent) for child's birth and she delivers child within one and quarter of an hour of so willing. (This may be distinguished by asadharana or extraodinary Sambhu Paksha Srishti; Ibid p. 36 whereby the soul forms directly its own instruments of mind, life and body, i.e. it self-formulates its body, life and mind and gets self-born directly in the world and not through the womb of a mother, which corresponds to a consummated Supramental creation). In the Vibhu Paksha Srishti one can by a mere look on an insignificant material object திரணம் make it

become sentient as man so as to perform many wonderful acts, i.e. transform it to become conscious so as to do conscious acts (cf: Prose Jeevakarunyam, p. 98. A perfect Jnani who has attained the blissful life of a deathless body can by his very looks make a jada or inconscient material object awaken or become sentient so as to do five-fold universal functions). Thus the said creations are many". (UPADESHA, p. 29 & 77).

In the above passage, Vibhu Paksha Srishti the farthest spiritual evolution seems to overlap Sambhu Paksha, the supramental creation on the earth. Possibly Vibhu Paksha begins with the descent and manifestation of the summit supermind on the earth. It seems to be related to and based on the all-pervading substance called Vibhu aṇu, the all-pervasive etherial atom (Upadesha, p. 55). Further the grades are mentioned from the lowest, i.e. the impure mode of Anupaksha to the purest and perfect, i.e. the Sambhu Paksha and Vibhu Paksha through the intermediary grades of Paramāṇu Paksha and Prakriti Paksha. Thus there is an implication that there is a hierarchy of grades in the earthly evolution. In the three grades namely Anupaksha, Paramanu Paksha and Prakriti Paksha (i.e. possibly Moola Prakriti Paksha) it is implied that there should be the will for the birth of a child, followed by procreative sex act in the first kind or mere bodily actions such as massage or touch of women's body, pouring concentrated look on her in the second or expressing word to her wishing for birth in the third, as the case may be. The existence of an impure mode and a purer mode of creation side by side in these three grades suggests a developing and progressive evolution, of which one end, i e. the impure end is progressively less influenced by the lower Ignorance (due to the very presence of the new principle of Knowledge) and the other end i.e. the purer and influenced by a progressively heightening or sublimating influence of the operative working of Knowledge so as to exceed these grades themselves and form the purest perfect grades of the Sambhu Paksha. Thus it is implied that the manifest presence and functioning of the principles of Sambhu and Vibhu Paksha in the earthly creation should underlie the set-up of the said impure and purer modes of the lowest (anupaksha) as well as the intermediary grades (Paramanu Paksha and Prakriti Paksha) and thus make for such a graded evolution. Again, the name Paksha srishtis mean and imply a co-existence of many grades of creation, the grades being formed by the working of the new and highest divine creative srishti namely Sambu Paksha and Vibhu Paksha, in the field of Ignorance.

Now the above inference is justified in the background of Sri Aurobindo's passages in Life Divine: "A supramental principle and

its cosmic operation once established permanently on its own basis, the intervening powers of Overmind and spiritual Mind would found themselves securely upon it and reach their own perfection; they would become in the earth-existence a hierarchy of states of consciousness rising out of Mind and physical life to the supreme spiritual level. Mind and mental humanity would remain as one step in the spiritual evolution; but other degrees above it would be there formed as accessible by which the embodied mental being, as it became ready, could climb into the gnosis and change into an embodied supramental and spiritual being. On this basis the principle of a divine life in terrestrial Nature would be manifested; even the world of ignorance and inconscience might discover its own submerged secret and begin to realise in each lower degree its divine significance". (Life Divine, p. 855)

"A supramental or gnostic race of beings would not be a race made according to a single type, moulded in a single fixed pattern; *for the law of the supermind is unity fulfilled in diversity*, and therefore there would be an infinite diversity in the manifestation of the gnostic consciousness although that consciousness would still be one in its basis, in its constitution, in its all-revealing and all-uniting order. It is evident that the triple status of the supermind would reproduce itself as a principle in this new manifestation : there would be below it and yet belonging to it the degrees of the overmind and intuitive gnosis with the souls that had realised these degrees of the ascending consciousness; there would be also at the summit, as the evolution in knowledge proceeded, individual beings who would ascend beyond a supermind formulation and reach from the highest height *of supermind to the summits of unitarian* self-realisation in the body which must be the last and supreme state of the epiphany of the Creation". (Life Divine, p. 862)

"The supramental consciousness is not a fixed quantity but a power which passes to higher and higher levels of possibility until it reaches supreme consummations of spiritual existence fulfilling supermind, and supermind fulfils the ranges of spiritual consciousness that are pushing towards it from the human or mental level. In this progression the body also may reach a more perfect form and a higher range of its expressive powers, become a more and more perfect vessel of divinity".

(Supramental Manifestation, p. 41).

"...a voluntary creation of bodies for souls that seek to enter the earth-life to help in the creation and extension of the divine life upon earth might be found to be desirable. Then the necessity of a phy-

sical procreation for this purpose could only be avoided if new means of supra physical kind were evolved and made available" (Ibid, p. 56)...the resort to the sex impulse and its animal process would not be transcended otherwise ..There is not only a subtle physical force but a subtle physical Matter intervening between life and gross matter and to create in this subtle physical substance and precipitate the forms thus made into our gross materiality is feasible ..by the intervention of an occult force and process whether with or without the assistance or intervention of some gross material procedure. A soul wishing to enter into a body or form for itself a body and take part in a divine life upon earth might be assisted to do so or even provided with such a form by this method of direct transmutation without passing through birth by the sex process or undergoing any degradation or any of the heavy limitations in the growth and development of its mind and material body inevitable to our present way of existence. It might then assume at once the structure and greater powers and functionings of the truly divine material body which must one day emerge in a progressive evolution to a totally transformed existence both of the life and form in a divinised earth-nature". (Ibid, pp. 59-60)

Now the voluntary and direct formation of body by the soul is hinted by the Swami in regard to the Asādhārana Sambhupaksha Srishti. The text is reproduced below : "There are two jeevas namely Sāmānya and Visēsha; of the two Samanya is the superior (or the general) and Visesha the inferior (or the particular) ; jeeva is explained to be two thus. Ānma Kāraṇa is Sāmānya (i.e. Sāmānya jeevan is the soul or psychic being which is the cause); and Ānma Kārya is Visesha (i.e. the instrumental being is the effect). Again, Samanya is the soul's consciousness; Visesha is mental consciousness. These are interrelated as poor-vottara, the higher and lower ; again the lower is linga sthana, the physical or sex centre; the higher is bindu sthana, the soul centre (i.e. Ajna) ; linga or physical sex centre is the support for creation or birth. With the drive of the Samanya jeeva or soul as the cause, Visesha jeeva or instrumental being of the mental, vital and physical systems functions as effect. Without the participation of the visesha jeevan, no creation or birth can take place. This is the ordinary mode of creation (i.e. as prevalent now in the anupaksha Srishti). In asadharana or extra-ordinary Sambhupaksha Srishti, Samanya the soul can bring out or create the Visesha (i.e. in a supramental creation the psychic being can directly form the instruments of mind, life and physical body). Samanya is santāna (i.e. soul is the causal source for birth of child, here for the birth of oneself in a self-formulated physical body) and Visesha (i.e. body, mind and life) is contained in the Samanya. This is evidenced by

the example of the root of nail which is at once the source of birth of nail (Santāna) and also its growth (visesha)" - Upadesha, p. 36 and 89.

NOTE

Thus it is evident that the soul can materialise itself so as to form its own physical embodiment. This may be studied in the context of the Mother's vision of the unsexed psychic being (found in a lady) which will materialise itself directly in a supramental body to become the supramental being in a supramental evolution. (Bulletin Aug. '70, p. 97).

Further the Swami observes in the Book of Upadesha that bhuta akasa, the sky of physical ether or physical atmosphere contains seven kinds of anu-s or atoms. Anu as a common general term is translated here as atom, but when used along with qualifying words it denotes scientific atom (val anu), or molecule (drava anu, val anu kootangal); or nuclear particle (Paramanu) as the case may be. Anu in its special sense means electron. The said seven anus can be classified into the ordinary and the extraordinary. The seven are namely (1) val anu, the newly born or nascent atom (denoting the scientific atom which is particle - energy or substance-energy) having form and energy "மண்பூத முதற்சக்தி வால் அணுவில் அணுவாய்", "இரண்டின் ஒன்று வடிவு வண்ணம் இயற்கை ஒரு வாலணுச் சக்தி இயலாய்" — திருவடிப் பெருமை 12-37-23. 24, 27 (see the author's book on 'Yogi Ramalingam's vision of nuclear atoms') ; (2) drava anu திரவ அணு atom or molecule of fluid or liquid ; (3) guru anu the heavy atom i.e. earthly metallic atom or molecule; (4) laghu anu the light atom i.e. the atom or molecule of gas and (gaseous) fire which are light in weight ; (5) "anu" proper i.e. atom proper, here in the sense of electron, the basic particle-energy of matter, because the Swami considers sun rays (surya kirana) as the basic physical particle of matter (adi bhuta karya anu) from which all else, scientific atoms and molecules and compounds are derived — so far atoms of physical substance as are readily known to as have been mentioned— (6) Paramāṇu the subtle atom of physical substance subtler than "anu" the electron i.e. massless nuclear particle of very high energy such as photons of visible and invisible light and energy (for e. g. X rays and gamma rays) which conceivably have their counterpart in life and mind principles. (7) Vibhu anu the all-pervading subtlest atom of etherial substance of the sky (also called vinn anu) i.e. massless and ubiquitous etherial substance such as graviton and neutrino which are possibly rooted in or have their original counterpart in the one universal space of the Truth-World the supermind.

விண்ணிலை சிவத்தின் வியன்நிலை அளவி — ஜோதி அகவல்; விண் அணுக்குள் ஒரு மதி இரவி அழலாய் — திருவடிப் பெருமை. Now these seven kinds of atoms differ by infinite variations. They and in particular the last three namely anu, paramanu and Vibhu anu can also be classified as impure, impure-pure and pure (apakkuva, apakkuva-pakkuva, and pakkuva) according as the belong to the effectual, effectual-casual and causal states (karya, karya-karana, and karana), The last three are more fundamental. Upadesha, p. 55).

Thus from the above it seems that Vibhu anu is the pure and causal, Paramanu the impure-pure and effectual-causal and Anu proper the impure and effectual i.e. the electrons as the basis for forming scientific atoms (val ānu) and molecules of gas, gaseous fire, liquid and solids. So Vibhu Paksha Srishti referred to earlier should be related to the Vibhu anu of all-pervasive physical etherial substance which has its roots in the all-pervasive spiritual substance. It is implied on a similar basis that Sambhu Paksha Sristi should be related to its corresponding anu of supramental substance, though not specifically named by the Swami; however it may be taken to come under Vibhu anu or overlap with it. similarly the (Moola) Prakriti Paksha Srishti is related to its kind of substance, say (Moola) Prakriti anu which is possibly the Pranava anu (ref: Vyakhyana, pp. 106-107) in the realm of Suddha Maya which is identified as "Kutilai" or Moola Praksiti or Kundali (Ibid p. 94 and Upadesha, p. 108) ; and Paramanu Paksha Snishti to Paramanu of the subtle physical or a super-physical grade of substance in the realm of Suddha-asuddha Maya (Vyakhyana pp. 75-77) ; and lastly Anupaksha srishti to the anu proper, i.e. bhuta anu of physical substance (in the realm of Asuddha maya) which has its subtle and grosser grades i.e. from Tanmatra the infra-sensible elements of matter to bhuta the sensible matter which forms its derivatives of compounded gross physical subtances called the bhautika (Ibid p. 42 44 & 51). Pranava anu seems to be connected with the higher levels of Mind as from spritual mind to overmind where as paramāṇa with the mind and life in the subliminal and surface ranges. Both should have their counterparts in physical substance i.e. as nuclear particles which are finer than eletron, the "anu" proper. Bhuta anu is the electron on which the physical atoms and molecules are built.

Now from the above we may infer that the various Paksha Srishtis have their operating force of their respective grades of substances on the last grade of material substance but through intervening grades which also get evolved in the process, that is to

say, the Vibhu anu of pure spiritual substance, Sambhu Paksha anu of Supramental substance, (Moola) Prakriti anu of the primordial Nature, Paramanu of the subtle physical—all these supra-physical substances have their physical counterparts as nuclear particles as said above and have their effect on the material substance bhuta anu to bring about or create their characteristic grades of expression in matter here on the earth; and it is implied that this formation of their grades in matter here is effected through the evolving intervening grades because of the awakened presence of Vibhu anu the original pure spiritual substance and due to the direct action of the substance of Sambhu Paksha in the supramental evolution, both of which have their precipitating or percolating influences on matter from above and within it as well as through the intermediate grades of evolving substances.

In the Book of Vyakhyana under the Chapter of the Gradations of Tatva lokas, the Swami refers to three broad kinds of substances namely Bhūta aṇu, Paramāṇu, and Praṇava aṇu, with connected and relative grades in each as the subtle and gross, causal and effectual, general and special (samanya and visesha or typal and variational), ordinary and extraordinary. They are namely (1) Bhuta anu of the physical substance in the realm of Asuddha Maya, the outer and impure lower nature, which is also the field of Brahma, (2) Paramanu of the subtle physical or a super-physical grade of substance in the subliminal realm of Suddha Asuddha maya or pure impure maya which is also the field of Vishnu and his seven tatvas of kalā, kāla, niyati, raga, vidya, purusha and maya and (3) Pranava anu of sound-substance in the realm of Suddha Maya or pure Maya with its scale of grades such as the gross or dense, less dense, subtle, subtler and causal (stoola, maha stoola, sukshma, kāraṇa) in relation to the respective gods or tatvas namely Rudra, Maheshwara, Sadasiva, Bindu or Shakti and Nada or Siva. The Pranava anu in its grades of increasing subtlety relevant to the gods Rudra, Maheshwara and Sadasiva seems to be related to Prakriti Paksha Srishti in its impure mode of creation; and the still higher grades of Pranava anu namely the maha sukshma or super-subtle, and kāraṇa or causal relevant to Bindu and Nada (or Shakti and Siva) seem to be related to Prakriti Paksha Sristi in its purer mode of creation and possibly extending into the highest or summit overmental principle and substance which more properly belong to the realm of Suddha Maha Maya, i.e. of Parabindu and Paranada of Para Shakti and Para Siva.

Further in Arutpa திருவடிப் பெருமை 12-37-42, the Swami mentions three kinds of tatva anu-s of nada-bindu in the realm of Ignorance but under the rule of, Parai or cosmic Shakti i.e. solid material support

of body, life and mind. *பரை அதிட்டித்திட நாத விந்து மயக்கத்தே விரவிய தத்துவ அணுக்கள்...மூவிதமாய் உரவு இயல் (அ-து திண்மை) உற்று உயிர் இயக்கி அறிவை அறிவித்தே* ... (12-37-43). Thus, the tatva aṇus refer to the mental, vital and physical bodily substances. In the book of Vyakhyana he refers also to substances of sense-knowledge and sense-actions (Prajnā vishaya aṇu, Prajnā vikalpa karma vēga aṇu (Ibid, p. 51) as related to bhuta and bhautika the physical, and gross outer physical substances on the one hand and with Paramanu the subtle-physical or super-physical substances on the other (Ibid, p. 56, 75). The five fiinds of bhuta aṇus, the material and physical elements with their permutations are also mentioned; they are (1) the hard and heavy (guru) anu, as in earth and metals, (2) cold and fluid drava) anu, (3) hot and light (laghu) anu of fire which is light in weight, (4) (ati laghu) anu of gas or air with extreme lightness and movement and (5) the basic permanent, formless (but yet form-making) and excessively light anu of physical ether (nirantara adhikarana parama atya ati laghutva akasa rupa nirakara sneha anu)-Ibid, p. 44-sub. items 5 & 15 under Bhuta tatva.

Now the Swami speaks of formation of life in matter with reference to plant life and animal or human life. "The said anu-s, i. e. bhuta or physical atoms are of innumerable kinds; innumerable atoms form a seed and this seed in conjunction with drava anu the atoms or molecules of liquid, combines with guru anu the heavy atoms or molecules of earthly soil and comes to live by the heat of the sun's ray which is the basic bhuta karya anu corresponding to electrons. So plant life differs in colour, taste, etc. because of the above conditions. Similarly the bodily atoms or cells of pinda the human body take their formation by the heat of jeeva the soul which is the cause for the heat of sun and live by the super-causal grace or compassion (Parama kāraṇa dayā), - UPADESHA p. 55.

Sri Aurobindo regards the formulation of many grades of substances, from the highest and purest spiritual substance down to the lowest physical matter or material substance. "Spirit itself is pure substance of being presenting itself as an object, no longer to physical, vital or mental sense, but to a light of pure spiritual perceptive knowledge in which the subject becomes its own object, that is to say, in which the Timeless and Spaceless is aware of itself in a pure spiritually self-conceptive self-extension (i. e. in the summit of Supermind as opening into Ananda Loka above, whose substance possibly corresponds to that in the Vibhu Paksha Sristi of the Swami) as the basis and primal material of all existance. Beyond this foundation (i. e. in the worlds of Satcitananda beyond Supermind) is the disappearance of all conscious differentiation between subject and

object in an absolute identity and there we can no longer speak of substance." (Life Divine : p. 222 & 218)

"For we know that Matter and material Force are only a last result of a pure Substance and pure Force in which consciousness is luminously self-aware and self-possessing and not as in Matter lost to itself in an inconscient sleep and inert motion...for we do not leap from the one to the other...there must be and there are grades between inconscient substance and utterly self-conscious self-extension, as between the principle of matter and the principle of Spirit". "...we may say...that these gradations of substance in one important aspect of their formulation in series, can be seen to correspond to the ascending series of Matter, Life, Mind, Supermind and that other higher divine triplicity of Sachchidananda. In other words, we find that substance in its ascension bases itself upon each of these principles and makes itself successively a characteristic vehicle for the dominating cosmic self-expression of each in their ascending series" (Life Divine : pp. 234-235)

(cf. : the Swami's series of Srishti implying their corresponding grades of substances as in Anupaksha, Paramanu Paksha, Prakriti Paksha, Sambhu Paksha and Vibhu Paksha).

"All cosmic existence is a complex harmony ... (Beyond material formulation of things) Being, Consciousness, force, substance descend and ascend a many runged ladder ... The manifestation of the spirit is a complex weft and in the design and pattern of one principle (i. e. for example matter) all the others (i. e. being, consciousness, force, substance, delight, mind, life, etc.) enter as elements of the Spirit. Our material world is the result of all the others, for the other principles have all descended into mater to create the physical universe, and every particle of what we call matter, contains all of them implicit in itself; their secret action, as we have seen is involved in every moment of its existence and every movement of its activity. And as Matter is the last word of the descent, so it is also the first word of the ascent; as the powers of all these planes, worlds, grades, degrees are involved in the material existence so are they all capable of evolution out of it. It is for this reason that material being does not begin and end with gases and chemical compounds and physical forces and movements with nebulae and suns and earths but evolves life, evolves mind, must evolve eventually supermind and the higher degrees of the spiritual existence. Evolution comes by the increasing pressure of the supramaterial planes on the material compelling it to deliver out of itself their principles and powers which might conceivably otherwise have slept imprisoned in the rigidity of the material

formation. This would even so have been improbable, since their presence there implies a purpose of deliverance; but still this necessity from below is actually very much aided by a kindred superior pressure ... " (Life Divine, pp. 237-238).

"The oldest Vedantic knowledge tells us of five degrees of being, the material, the vital, the mental, the ideal (i. e. supramental), the spiritual or beatific (i. e. annamaya, pranamaya, manomaya, Vijnanamaya and anandamaya) and to each of these grades of our soul there corresponds a grade of our substance, a sheath as it was called in the ancient figurative language. (cf : "ati kāraṇa, kāraṇa, ati sūkshma, sūkshma, bhūta and bhautika forms of body"-Swami's Prose peru Vinnappam, p. 123). A later psychology found that these five sheaths of our substance were the material of three bodies, gross physical, subtle and causal (cf.: Karya deha, Pranava deha and Jnana deha-Swami's Upadesha, p. 55) in all of which the soul actually and simultaneously dwells, although here and now we are superficially conscious only of the material vehicle..." (Life Divine: p. 238).

"The ascent of man from the physical to the supramental must open out the possibility of a corresponding ascent in the grades of substance to that ideal or causal body which is proper to our supramental being" (Life Divine, pp, 239-240).

ON SYMBOLISM OF COLOURS AND COLOUR LIGHTS

The significance of colours particularly with reference to the colour screens of Ignorance has not been indicated by the Swami in "Joti Agaval". But they can be studied with his explanations given elsewhere in "Upadesha" and "Mahopadesha" and from his own experiences. The symbolical visions of Light and colour lights as explained by Sri Aurobindo would facilitate the interpretation of the colour screens. ...

Sri Aurobindo points out thus in one of his letters. "As for the exact symbolism (i. e. significance) of colours, it is not easy to define exactly ... the meaning varying with the field, the combinations, the character and shades of the colour, the play or forces" (Vide 'Yoga Tome II, p. 76)

"A symbol is the form on one plane that represents a truth of another" (Ibid, p. 69).

"Colour and Light are always close to each other, colour being more indicative, light more dynamic; colour incandescent becomes light"... (Ibid, p. 76).

Lights and colours as related to the order of planes and principles are explained as follows : In an answer to disciple who had the symbolical vision of the Light, Sri Aurobindo observes thus :

"The four lights were the lights of the Truth, white the purity and power of the divine Truth, green its active energy for work, blue the spiritual consciousness of the Divine Truth, the gold its knowledge" (Ibid, p. 77).

These four colours may be studied with reference to the colours in the chart of shaktis, gods and functions chart no. 16) and also in the chart of worlds, planes and colour screens (chart no. 13).

The following explanations from Sri Aurobindo may be compared in regard to the colours of the said charts.

"Fire, lights, sun, moon are usual symbols and seen by most in sadhana. They indicate movement or action of inner forces. The Sun means the inner truth" (p. 71 - On Yoga Tome II)

"The Sun means the formed Light of the Divine Truth, the starry light is the same light acting as a suffused Power on the ordinary consciousness which is seen as the night of Ignorance" (Ibid, p. 73).

"The Sun is the Truth from above, in the last resort the supramental Truth" (Ibid, p. 73).

"The moon, as a symbol in vision signifies usually spirituality in the mind or simply the spiritual consciousness. It can also indicate the flow of spiritual Ananda: Nectar is in moon according to the old tradition" (Ibid, p. 74).

"The white light is that of the pure conscious force from which all the rest (i. e. the colour lights) come" (Ibid, p. 79).

"The colour of the psychic light is according to what it manifests—e. g. psychic love is pink or rose, the psychic purity is white, etc." (Ibid, p. 82).

"The sunlight is the light of the Truth itself—whatever power of Truth it may be—while the other lights derive from the Truth". "Golden light always means the light of Truth—but the nature of the Truth varies according to the plane to which it belongs. Light is the light of Consciousness, Truth, Knowledge—the Sun is the concentration or source of the Light" (Tome II, pp. 80-81).

"Gold indicates at its most intense something from the supramental, otherwise overmind truth or intuitive truth deriving ultimately from the supramental Truth-Consciousness" (Tome II, p. 76).

"The golden light is the light of the Divine Truth which comes out from tha Supramental Sun light and modified according to the level it crosses from overmind to higher mind (i. e. from the summits of overmind to the spiritual higher mind)...when it is golden red it means the same modified supramental-physical light—the Light of Divine Truth in the physical". "The golden red Light has a strong transforming Power" (Tome II, pp. 80-81).

Note

From the above two passages gold in distinguished from golden light, colour from colour light.

"The sunlight is the direct light of the Truth ; when it gets fused into the vital (i.e., life), it takes the mixed colour—here gold and green (i e., golden green) just as in the physical it becomes golden red or in the mental golden yellow" (Tome II Yoga pp. 80-81).

From the above it is clear that the supramental sun light of Truth descends from the comprehending supermind and the Supramental golden light of Truth from the apprehending poise of Supermind. The White Light of the supreme Mother may descend from the world of Satcitananda and or from the one indivisible satcitananda. The colours and colour lights proper to the lower planes i.e., from Sat overmind down to the cosmic worlds of mind, life and the physical and the material are the modified lights of the descending light from the superconscient worlds above, i.e., of the descending golden light and sun light of supermind and of the pure white Light of the Divine Mother, as the case may be. Though a plane in the lower worlds has a particular or specially characteristic colour of its own, but all colours can play in it. This is the sense we gather from the numerous explanations of the symbolic visions of colours by Sri Aurobindo. The respective white and colour lights in their utter purity signify the essential principles of sat, cit, tapas, ananda and supermind. These are the fundamental five colours i.e., white, blue, green, pinkish red or orange red (செம்மை) and the golden.

"The pale whitish blue light is Sri Aurobindo's light ; it is the blue light modified by the white light of the Mother" (Ibid, p. 78)

"The meaning of blue light depends on the exact character of colour, its shade and nature. A whitish bule like moon light is known as Krishna's light or Sri Aurobindo's light—light blue is often that of Illumined mind—there is another deeper blue that is of the Higher Mind; another near to purple which is the light of a power in the Vital" (Ibid, p. 78)

"There is one blue that is the higher Mind and a deeper blue belongs to the mind" (Ibid, p. 79)

"Yellow is the light of mind growing brighter as one goes higher till it meets the golden light of the Divine Truth" (Ibid, p. 81). "Yellow is the thinking mind" (Ibid, p. 82)

"The violet is the light of Divine Grace and Compassion". "Violet is the colour of the light of Divine Compassion as also of Krishna's Grace. It is also the radiance of Krishna's protection. Blue is his special and singnificant colour, the colour of his aura when he manifests—that is why he is called Nila Krishna. The adjective does not mean that he was blue or dark in his physical body" (கருமை—நீலம், கருப்பு) (Ibid, p. 83)

"Green is a vital energy of work action". "There is a characteristic colour of mind, yellow; of the psychic (i.e., the evolving psychic nature of the being) pink or pale rose; of the vital, purple; but these are colours corresponding to the main forces of mind, psychic, vital—they are not the colours of the beings. Also other colours can play e.g., in the vital, green and deep red as well as purple and there are other colours for the hostile vital forces" (Ibid, pp. 76-77)

"The light is a manifestation of Force, the nature of the force being indicated by the colour of the Light". "The white light is that of the pure conscious force from which all the rest comes". Diamond may indicate the Mother's Light at its intensest, for that is diamond white light" (Ibid, pp. 78-79)

Now coming to the experience of the Swami we find that he received at first a luminous deep red flower செஞ்சடாப்பூ from the Divine who came to him in his beautiful golden form of body which made the Swami's body prosper and thrive and which could revive even a withered tree into sprouting This evidently suggests the opening of his physical being for the supramental-physical transformation. The following explanations by Sri Aurobindo reveal the nature of the deep red light.

"The deep red light is a light that comes down into the physical for its change. It is associated with the sun light and the golden light"

(Yoga Tome II p. 81). Red flowers would ordinarily indicate an opening of consciousness either in the physical or some part of the vital according to the shade" (Ibid, p. 88)

Instead of giving sacred ash from a golden hand-bag of ashes, the Golden Lord took out from it a luminous red flower and gave it to the Swami. See Prasāda mālai (BK 10-1-3-2 & 5). The Divine who came in a golden form of body which had a transforming influence on the physical body of the Swami (என் வடிவம் தழைப்ப ஒரு பொன் வடிவம் தரித்து) gave him the luminous red flower and said to him 'By my will I have given you the flower. Find (its significance) in your boby", (அது விரும்பி அளித்தனம் நாம் உன் வடிவிற்காண்டி என), evidently referring to the effect of the transforming power of the luminous red flower to be seen in his body Prasāda mālai (10-1-3-2). So the luminous red flower symbolized a receptivity in the Swamy for transformation of his physical body by the supramental golden light or rather by a combination of supramental Sun-light from the comprehending supermind and supramental golden light from the apprehending supermind, as the luminosity of red flower suggests in the background of Sri Aurbindo's above explanation.

The Swami describes the luminous, fragrant and beautiful red flower which he received from the Divine as longing for the physical matter or earthly soil "மண் விருப்பம் கொளும் மணப்பூ" —BK 10-I-3-9. Further in song அருள் விளக்கமாலை 11-36-28, he refers to the physical worlds as red. "செம்பூத உலகங்கள்". Therefore the red screen occuring in Joti Agaval may be taken as referring to the physical. He refers to the shades of green, the blackish green of Asuddha Maya, the golden green of Suddha Maya in his "Mahopadesha" as signifying the impure and purer forms of desires respectively. So the green has to be constured as the green of the vital or life (i.e., the prana).

The Swami speaks of the colour of mind at the Ajna centre as a mixture of yellow and white, as there is a subtle inner membrane within it with yellow shade on the surface and white shade inside. This whitish yellow indicates buddhi, the purified intellect and will of mind, as it can be seen only in yoga or spiritual discipline. As the evolving psychic being ஆருயிர் is screened immediately by the mind of ignorance, the blue screen, the screen of deep blue occuring in "Joti Agaval" poem shall be taken as that of the impure mind. We have seen that Sri Aurobindo and the Mother identify the blue and its various shades with the principle of mind and its various grades and levels.

The golden screen and the white screen of the Swami's description represent the inner levels of increasing purity giving rise to shades of golden or white colours according to the inner levels, as for example, golden green in the inner vital, whitish yellow in the inner purified mind at the Ajna (Vide "Mahopadesh" p. 132 & 141 Book of Upadesha)

The Swami considers white, green, red blue and golden as the five fundamental colours represented by their respective five godheds. The deep blue appears somewhat blackish, as the blue colour of Krishna is familarly referred to as black in Tamil language. In "Peru Vinnappam" (Prose p. 125) the Swami speaks of the various groups and classifications of the constituents of the body such as skin, nerves, bones, blood, muscles,lymph, semen, brain, amrita etc., and also deals with the said basic colours entering into their constitution. These five colours permute with each other and thus twenty five combinations of colours for the bodily substances are mentioned by him.

The Swami characteristically refers to the vital-physical growth of hair with the shade of red and black. "As this body is constituted from head to foot by the principles of prana, the vital or life (Vayu) in the physical (Prithvi), the body has growth of hair having shades of red and black, the red representing here the physical life, and black the meterial physical body. Graying of hair is the deranged functioning of the tatva (i.e., of the vital physical)".-(Vide Upadesha p. 88). The Swami affirms further that there can be no growth of hair in the forehead where the Bindu or Ajna centre of soul is situate, as Agni the fire representing the power of the soul is manifest thereat. He treats practically the Ajna as the soul-centre, as the soul is deep within thereat. (Upadesha pp. 34-35, 88). This Agni is said to be the causal principle, integral and perfect with all the 64 kalās (poorna), all-pervading with its light and power. It is golden also. (Vide Upadesha p. 101). The description suggests that Agni is the truth of the golden supramental light. It manifests as light of the soul with the psychic consciousness as its field of knowledge. ஆன்ம அறிவு சபை, ஆன்ம ஒளியே பதி. (Upadeha p. 101).

CHAPTER VIII

TRANSFORMATION (TRIPLE SIDDHI & TRIPLE BODY)

TRANSFORMATION IN SUDDHA SANMARGA

"What is Suddha Sanmarga ? Suddham means transcending the exclusiveness of any one thing. As suddham comes before the word Sanmarga, it means that it transcends all the religious and spiritual philosophies. Satmargam (i. e., Sanmargam) has four significances according to four stages. They are from Poorva to Uttarottara (i. e., Poorva, Poorva Poorva, Uttara and Uttarottara)—the first, second, third and last stages or in other words the lowest, lower higher and highest stages. Its highest significance (i. e., Uttarottara the last stage) or its chief aim can be known if one realises the highest goal of Suddha Sanmarga which is the state of Suddha Siva Turyateeta (i. e., the Summit of Supermind where the world of Truth-Consciousness opens into the infinite and eternal world of Ananda above. It is the seventeenth level of experience according to the gradations of ascent). Its Poorva the first stage of transformation i.e., its lowest significance can be somewhat expressed at the least to be the attainment of Suddha deha (a pure physical body here in a relative sense as against the absolute and integral purity of the body in the above said highest experience) by realising the state of the pure and great godhead of Mahasadasiva the fivefold Godhead who contains the five gods of Brahma, Vishnu, Rudhra, Maheshwara and Sadasiva, the respective universal powers of creation, maintenance, destruction for purification and control, involution by veiling, and evolution by unveiling in grace and who also contains the twenty five permuted combinations of these five powers and principles and the life of such a suddha deha is restricted to the age of Maha Sadasiva and it is calculated by multiplying 25 with 64,000 (i. e., 1 crore and 60 lakhs years)".

"Sat is a comprehensive technical term with innumerable meanings...Satmarga means the way that shows the essential truth of Sat, the infinite and eternal Being..."

"Some of the realisations that can be attained by the Suddha Sanmarga (i. e., in its highest significance Uttarottara) may be expressed thus: It is the integral and simultaneous realisation and possession of (1) the triple, perfect and deathless bodies of Suddha deha, Pranava deha and Jnana deha (Suddhamādi Jnan deha Siddhi சுத்த மாதி ஞான தேக சித்தி, the absolutely pure physical body, the subtle body of the mystic sound Pranava and the casual body of Knowledge) which are free from all impediments or limitations of time, place and circumstances (and which are deathless or indestructible, Ref: "Sat margam" Ibid, p. 84), (2) of the freedom of omnipotent will and mastery to operate all the universal and individual principles and powers of existence in the worlds, beings, bodies and things (anda pinda tatvas), and (3) of the siddhis or miraculous powers of resurrecting the deceased into bodily life, transmutation of baser metals into gold and silver and of realising the identity of the substance of Truth in all things Vastu Pratyaksha anubhava." (Book of Oral Teachings pp. 47-48 under "Shatānta Samarasa Suddha Sanmarga").

STAGES OF TRANSFORMATION (TRIPLE SIDDHI & TRIPLE BODY—BOOK OF UPADESHA)

(1) A first stage of transformation is described under "Suddha deha" and "Karma Siddhi" (Upadesha p. 93 & 94) and this stage of transformation of physical body, mind and life and their eight-fold Karma siddhi which includes a power of living for an aeonic period equal to the age of Godhead Sadasiva and a power of resurrection of the dead within some limits of time of death come under the principle of Paratva or Para Consciousness, i. e., Psychic cum spiritual mental consciousness, but under the supramental Influence. (2) The next stage of transformation of physical body, mind, and life and their corresponding siddhi called Yoga siddhi are governed by Pranava principle and Pranava body (Pranava deha) of Parampara consciousness (i. e., overmental) but under the supramental Influence. (3) The third stage of transformation of physical body, mind and life and their corresponding siddhi called Jnana Siddhi are governed by Jnana principle and Jnana body (Jnana deha) of Parā Paratva (i.e., Supramental consciousness of the apprehending Supermind which is called Parā Paramsee charts 1 & 3). This has two stages of transformation with corresponding degrees of integration of triple siddhis in their purity viz., Suddha Karma Śiddhi, Suddha Yoga Siddhi and Suddha Jnana Siddhi. These two stages, called simply as the lower and the higher (அடிநிலை முடிநிலை சித்திகள்) pure siddhis, are directly governed respectively by the lower and greater Supermind (or the lower and higher Por Sabha) or by the tertiary and apprehending supermind (Vide Upadesha p. 93 & 94). Now the three broad

kinds of transformation are generally denoted as transformations under "suddha Sanmarga" and they are distinguished from transformations both under religious and philosophical spiritual disciplines which also speak of relative deathlessness of body. Psychic transformation by the psychic power within its own limits come under religions. Spiritual transformation by the power of spiritual Mind within its own limits come under various schools of spiritual disciplines. But in the Swami's Suddha Sammarga, they are influenced by the supramental Power and later taken up by it directly. Therefore the Swami means the states of transformation coming under Suddha Sanmarga as supramental in character, though they too have their grades. The fourth stage (or possibly fourth and fifth stages) of transformation under suddha Sanmarga is taken up by the Comprehending Super mind and the summit Supermind respectively called as "Suddhā Jnana Sabha" and "Samarasa Suddha Jnana Sabha" in which the body attains its deathless state along with an absolute integration of all siddhis, (i e., *Jnana Siddhi of Knowledge by identity, Yoga Siddhi* of Knowledge by vision, and Karma Siddhi of Knowledge by *intuition* and inspiration fulfilling in inspired arts, sciences and actions). This last and highest stage is stated to be realised in Suddha Siva Turyā teeta (i. e., Summit Supermind)—see Ibid, pp. 47-48 under the head "Shatānta samarasa Suddha Sanmarga". The first and last stages are mentioned under the said reference. Under the head "Suddha Deha and other bodies" (i. e., triple siddhis and triple bodies Ibid, p. 93 & 94) the first, second and third stages are mentioned. Thus the four stages (or five stages as the case may be) namely Poorva, Poorva Poorva, Poorvottara, Uttara and Uttarottara indicated under "Shatanta Samarasa Suddha Sanmarga" (Ibid, pp. 47-48) are covered by the aforesaid stages.

Swami distinguishes transformation under his Suddha Sanmarga from transformation under religious and philosophical schools of spiritual discipline which also speak of a relative deathlessness of body. The passage distinguishing their features is reproduced below:

TRANSFORMATION IN RELIGIONS

SPIRITUAL PHILOSOPHIES AND SWAMI'S SUDDHA SANMARGA, *PANCHAKSHARA TATPARYA*

"There are four levels or stages of the significance or tatparya of sukshma Panchakshara, the subtle mantra of "Sivaya Nama" in religions. They are Poorva, Poorva Poorva, Uttara and Uttarottara (i. e., the first being its outer meaning and significance by outer worship, the second an inner significance by surrendering of the mind and heart; the third and fourth being states of experience of a personal

god in the heart as it is a mantra of religion). Similarly in schools of spiritual discipline, there are four stages of knowledge for this mantra. The significane for Poorva-the first stage is thus: Si stands for Pati the Lord, Ya for jeevan the bound soul or being in the Ignorance, na for Tirodha the initial veiling power, ma for Mahamaya, the greater Maya who manifests the universe in the conditions of Ignorance through relative states of purity, purity-impurity, and impurity. Thus its significance is that one becoming free from the ego-sense of the jeeva, and from the rule of Mahamaya and Tirodana Shakti, realises the Grace-form of Siva *அருள் வடி வாய்ச் சிவமாவது* (i.e.. realising the soul and the Divine in the soul). The significance of Poorva Poorva, the second stage in phiolosophic schools of spiritual discipline is thus: Si means all-possessing, Va the inseparable Grace (i.e., Grace-Shakti), Ya the soul or its field of consciousness anma cit sabha, Na jeevan the bound soul or inner being, Ma the pasu, the outer being of impure animal nature. So its significance is that one shall become purified from the impurities and ego-sense of the lower nature and become the self and spirit of the infinite Being containing or possessing the universal All-existence,

பசுத்தன்மை கெட்டு ஜீவபேதம் போய் ஆன்ம இயற்கை வடி வாய்ச் சத்துவமயமாய் எல்லாமுடையதுவாய்ப் பூரணமாய் நிற்றல்; ஒருவாறு."

"In experience aparabindu and aparanada belong to Poorva or first stage (possibly also including the Poorva poorva or second stage), and Parabindu and Paranada to the Para stage (i.e., Uttara or higher stage including possibly also the fourth stage of Uttarottara)".

(NOTE: Apara bindu and apara nada indicate the manifested concentrated light and vibration of sound, denoting respectively realisation of soul in the heart or at the ajna and self-realisation in the head, whereas Para bindu and Para nada are the states of concentrated Light and of Potential Seed-Sound above the head beginning from their lower ranges in the Spiritual Mind and extending their upper limits into the overmind and its summit-see chart No. 5).

The initial stages form the initial preparation through chanting of japa and purification of mental instruments thereby leading to silence which results in a first experience of knowledge based on the substance of Truth and Compassion. *(அறிவு ஆகிருதியாய கருணை யும் சிவமுமே பொருள் எனும்படி நிற்றற்கு முதற் துவாரமாம்.)* In uttara the third stage, hema siddhi the transformation or

transmutation of baser metals into gold is mentioned and in Uttarottara the final stage, deha siddhi the transformation of physical body (i.e., body's transformation leading to a relatively long period of physical life) is mentioned. This is the way of the spiritual philosophy. Similarly in religions too, hema siddhi and deha siddhi are mentioned. There are innumerable classifications of the religions and philosophies. These siddhis will last only upto the life of the presiding gods and goddesses or the universal godhead and his energy or shakti (karta, Moorti, Talaivan, Talaivi) worshipped by the respective religions and philosophies. The proof of these siddhis being mentioned in religions and philosophies in respect of the above said subtle mantra Sukshma Panchakshara, is obtained in the song "Copper will turn into gold or copperlike brown body will turn golden if "Sivaya Nama" is chanted on" (the reference is possibly to the mantra or songs TM: 903, 906, 907 & 2709 of Tirumantiram of Tirumoolar which deals with all topics—religions, spiritual philosophies, Vedanta, Siddhanta Tantra, Astanga Yoga, Supramental Truth-knowledge and transformation with a view to synthesis; TM: 906 says that body will become golden by chanting the mantra) and in the song "there will be no danger (to life) if one thinks or chants "Sivaya Nama" (the reference here is to the song of the ancient Tamil poetess Auvvai in "Nalvali"). Now about the Suddha Sanmarga which has also our or five stages (but not necessarily in regard to the said siva mantra). Its stage of Poorvottara i.e., the thrid stage asserts that the two siddhis i.e., hema siddhi and deha siddhi will be permanent beyond all limits of time (i.e., an indestructible deathless body and permanent power of transmutation for all time are affirmed in Suddha Sanmarga).

"Sages have shown the symbolical significance of the mantra through its form of letters. Those who experience within, know the inner significance of tatvas by reflection "tatva anusandhana". Sadhaks who practise spiritual disciplines can reflect on its significance only when the mind has become calm after chanting of the mantra. Worldly people can succeed in getting their desires fulfilled by chanting of the mantra. The followers of "Vakara Vidya" (Cf: Vakara dravya vidya which is one of the three Panchakshara vidya, i e., the worship of Siva in the sound and form of the five letters of the mantra "Sivaya Nama" inscribed in substances formed as Yantra or diagram) and those of "Dahara vidya" (தகர வித்தை i.e., dahara vidya which prescribes contemplation of deity in the depth or cavity of the heart centre; possibly the followers of Vakara and Dahara vidyas respectively meditate on the mystic letter "Va" in the mooladhara or physical centre and on the mystic letter ta or da "த" in the heart centre) extend the life of their physical body, the former adop-

ting outer means such as herbs, common salt or rock-salt (vakāra uppu) and physical and chemical substances such as vibhuti or ash etc., as the vehicle or base of yantra to inscribe the letters of the mantra which symbolise their truth and the latter also adopting similar means. Therefore these letters of the mantra (i.e., of the religions and philosophic disciplines) are mystical and technical to understand. However its truth is apparent to those who have followed the Suddha Sanmarga and become fixed in the Truth-Consciousness"—Upadesha p. 20.

SCIENCE OF DEATHLESSNESS OF BODY

(in book of 'Upadesha")

In the book of "Upadesha" page 44 under the heading "deathless ether, non-heatable or non-burning gas or air and non-flowing water "சாகாத்தலை, வேகாக் கால், போகாப்புனல்" the Swami observes that these are the evolved principles or tatvas of ether, air and fire (agni) which give the science and knowledge of deathlessness of body and effectuate the deathless transformation. See Ch. xviii-Part 4 for the significances of these divinised physical elements.

(NOTE : In "Keertans" and "Joti Agaval" poem the Swami mentions the Truth-World as the source of the science of deathlessness of body and that its Truth-Light of Grace transforms the body into the physical deathless state). They are represented respectively by the Rudra bhaga (or kalā) of Rudra tatva, Maheswara bhaga (or Kalā) of Sadasiva tatva and they permeate in and through all the 43 states or principles (tatvas) comprised of the 36 "Atma tatvadi Siva karaṇas" and the 7 "Nirmala Guru Turyateeta states". They also exist in the four levels of body (pinda) and the four levels of anda, the earth or universe (i.e., in the inmost, inner, inner-outer, and outer levels)-see book of Upadesha p. 44 & 71. Brahma who is in the first state of experience (i.e., bhuta tatva out of the 43 states) enjoys an aeonic life of one kalpa. Those who realise all the 43 states and transcend them are Kālāteeta, that is to say, they can live beyond all limitations of time.

Now in respect of the above passage it appears that the 36 aparatva tatvas and the 7 paratva tatvas mentioned under "Tatva lokas" and "Karanateeta lokas" (Book of Vyakhyana) above respectively seem to correspond with or refer to the foregoing 36 "atma tatvadi Siva karaṇas" (possibly in overmind and below) and 7 "nirmala Guru Turyateeta states (possibly in overmind Gnosis or Summit-overmind but as opening into the supermind above for a transition into it). The total of 43 tatvas seem to have correspondence also with the 43 tri-

angles of Sri Chakra of the Tantra system. As the said three [divinised element or] principles of deathless body (which are representative of the five divinised elements including non-flowing water and non-obstructing matter) are found in all the 43 states, it is implied that their respective gods namely Rudhra, Maheswara and Sadasiva or their Kalās or formulations have their working in the 43 states or tatvas - See ch. "Introductory Note on Tatva Lokas" in Vol. II under the head "Apara and Para Tatvas."

KARMA SIDDHI, YOGA SIDDHI AND JNANA SIDDHI

We have to trace out the exact significance of the triple siddhis called Karma siddhi, Yoga siddhi and Jnana siddhi. Some bare hints are thrown on the point in the Swami's poems such as "Joti Agaval", "Cit Shakti Sthuti", "Iraivanai Ettum Inbam" (11—30—9); and in the "Vinnappams" of Prose. They are somewhat elaborated in Upadesha under "Suddhamādhi dēhangal" (pp. 93—94). From the study of the above, it is found that the Swami means by these terms as powers of supramental knowledge by identity (Jnana siddhi), supramental vision (Yoga Jnana siddhi or Yoga Siddhi) and supramental intuition and inspiration fulfilling into actions (Karma Jnana Siddhi or Karma Siddhi). Siddhi is not a power in the intermediary state but is attained and possessed in the final state i.e. after liberation of the spirit (Joti Agaval lines 125—126).

"The Vast Grace-Light has bestowed on me Grace so as to rule with the crores of infinitely manifold Kalās of Karma Siddhi (i.e., inspired arts and sciences and actions) and the crores of kinds of Yoga siddhis and Jnana siddhis without defect and for my prosperously evolved or perfected nature and well-being."

(Joti Agaval lines 121—123).

கரும சித்திகளின் கலை பல கோடியும்
அரசுற எனக்கருள் அருட் பெருஞ்ஜோதி
யோக சித்திகள் வகை உறு பல கோடியும்
ஆக என்றெனக் கருள் அருட் பெருஞ்ஜோதி
ஞான சித்தியின் வகை நல் விரிவனைத்தும்
ஆனியின் றெனக்கருள் அருட் பெருஞ்ஜோதி
.... உள.ப. 4615

சித்தி என்பது நிலை சேர்ந்த அனுபவம்
அத்திறம் என்ற என் அருட் பெருஞ்ஜோதி
(ஜோதி அகவல் 121—123, 126) (உள.ப. 5457)

In the poem on "Cit Sakti Stuti" 'சித் சத்தி துதி' 12—43 Karma Siddhi is spoken of as the inspired power of knowledge given to him

by Cit-Shakti without his seeking for it, i.e. given by Her Grace and thereby urging its fulfilment in action and the Cit Shakti is addressed here as the Law of the Divine, "Siva Dharma". Yoga siddhi is described as the knowledge by vision shown by Her and She is addressed in this context as the Divine Bhoga of blissful enjoyment.

> *தேடாக் கரும சித்தி எலாம் திகழத் தயவால் தெரிவித்த . . .*
> *சிவ தருமக் கொடியே. கணம் கொள் யோக சித்தி*
> *எலாம் காட்டும் . . . சிவ போகக் கொடியே.*

She is the Divine Truth-Consciousness, the true Jnana in the world of Truth *மெய்ஞ்ஞானக் கொடியே* who has made it possible to become identified in Jnana siddhi i.e., the knowledge by identity which contains all the knowledge-powers of Being and Will. '*வலங் கொள் ஞான சித்தி எலாம் வயங்க விளங்கு மணி மன்றில் மெய்ஞ் ஞானக் கொடியே.*" In the above context, the Karma siddhi, Yoga siddhi and Jnana siddhi represents (1) the inspired supramental action by supramental intuition and inspiration, (2) supramental vision, and (3) supramental identity of knowledge.

In another poem "*இறைவனை ஏத்தும் இன்பம்*" 11-30, the Swami again refers to the "Yoga Jnana" as the Truth-Knowledge by vision in the soul of heart. "*யோக மெய்ஞ்ஞானம் பலித்த போது உளத்தில் ஓங்கிய காட்சியே என்கோ*" (1-*அதாவது யோகஞானம்*) and to the "Jnana proper" as the Truth-Knowledge by complete identity of oneness with the Divine resulting in the inner harmony of supreme Bliss. "*மெய்ஞ்ஞான யோகத்திற்*[2] *கிடைத்து உள் இசைந்த பேர் இன்பமே என்கோ*" (2 *யோகம்-ஒருமை*). In the songs of this poem the Divine is addressed as the dynamic Lord of the Vast and excellent world *மாமணி மன்றில் நடிக்கின்றோய்* who leads towards a new life free from deathlessness of body, as the Divine of Tiru Cit Ambalam the world of Wisdom, and as the Light within Light *ஜோதியுட் ஜோதி*. In Joti Agaval poem, the three siddhis are again referred to as the dispensation of Grace of the Vast Grace-Light and Karma Siddhi is spoken of as giving rise to innumerable Kalās i.e., arts, sciences and actions inspired and fulfilled by the Divine (Joti Agaval lines 121-123, 126. *கரும சித்திகளின் கலை பல கோடியும் அரசுற எனக்கருள் அருட்பெருஞ்ஜோதி*).

Thus it is seen that (1) Karma Siddhi or Karma Jnana Siddhi, (2) Yoga Siddhi or Yoga Jnana Siddhi and (3) Jnnna Siddhi or jnana siddhi proper are at their highest, powers of Supramental knowledge respectively of (1) supramental action by intuition and inspiration of idea, thought, feelings, sense and word of the Truth which fulfill themselves into action of the Truth, (2) supramental

Vision of the Truth and (3) supramental identity of knowledge by oneness with the Truth; this supramental knowledge by identity is the source for all the other powers of supramental knowledge by vision, intuition, inspiration etc. Supramental vision is called a combinative power of siddhi as it brings in its train supramental intuition, inspiration and word etc. (கூட்டுறு சித்தி-ஜோதி அகவல் வரி 457).

Further these triple siddhis are distinguished in the book of Upadesha as the pure siddhis, namely, Suddha Karma siddhi, Suddha Yoga siddhi and Suddha Jnana Siddhi belonging to the Truth-World in its lower and higher gradations or poises "அடிநிலை முடிநிலை சுத்த கர்ம சுத்தயோக சுத்த ஞான சித்தி வல்லபங்களை தன் சுதந்தரத்தால் நடத்துகிறது." - உபதேசம் ப. 94. Thus the three siddhis are distinguished in their purity and power from the corresponding siddhis in the field of lesser knowledge namely in the overmind and the psycho-spiritual Mind, Parampra Veli and para Veli. Again the said triple (siddhis are connected with or related to the triple) bodies of the physical, subtle and casual and their transformation (vide Translation following: Upadesha pp. 93-94 - "Kinds of Siddhi" and "Kinds of bodies", also see Ibid pp. 47-48). Further a mention of the said two poises or gradations of the Truth-world (among a total of four) as realated to the triple siddhis occur in the book of Prose under "Satya Jnana Vinnappam" in their supramental significances.

SHORT HINTS ON TPIPLE BODIES

"The details of the three bodies namely Suddha deha, Pranava deha and Jnana deha are as follows:

Details for Suddha deha :- Karya rupa; Para deha; Para feeling and consciousness; Para knowledge; Paratvam; golden colour; 12 years of age; free from thirst, food, sleep, shadow of body, evacuation, urination, perspiration. senility of old age, and greying of hair, disease etc., hair, neither excessive nor deficient in growth; gold of the purity of "aparanji (i.e., purified gold or molten gold); Karma siddhi; Kalpadehi; Aparamargi. (i.e., follower of apara marga, the lower way, referring possibly to Poorva or the first stage of transformation; in Suddha Sanmarga).

Details for Pranava deha:--Kārya Kāraṇa rupa; Parampara deha Parampara feeling and consciousness ; Parampara knowledge; Paramparatva; Purity of gold of the order of 16 to 108 (carats); 5 to 8 years of age; indescribable (possibly as to the youthfulness of life);

body (i.e., Pranava body in itself) can be seen but unseizable to touch; Sarva siddhi; Prana Kalpadehi; Para apara marga. (i.e., the higher-lower way referring possibly to the second stage or Poorva Poorva stage of transformation).

Details for Jnana deha :—Kāraṇa rupa; Poorana Vyapaka everywhere; immeasurable purity; Shabdamaya darshanam; Sarva Maha Sakti; Sarva Swatantara. Form (i.e., the causual body in itself) seen and unseen ; Kālāteetan;"

NOTE :— The stage or Stage of marga is not mentioned; possibly it is the Poorvottara or third stage of transformation (p. 93—"Book of Oral Teachings"—hints as given by the Swami)

SHORT HINTS ON THREE SIDDHIS

"The Siddhis are of three kinds namely Karma siddhi, Yoga siddhi, and Jnana siddhi."

"*Details of Karma Siddhi* :—Anima to make an insignificant or small thing like piece of straw to become very large like the mountain Meru; Mahima, to make a large thing like Meru to become small like a piece of straw; garima, to dissolve or reduce Meru (a heavy Mountain) into nothing; laguma to make or bring forth many (things) where there was nothing before ; Ishatvam, to move anywhere and every where by the power of "Kulikai" or talisman ; Prakamiyam ; Parakaya Pravesam ; Vashitvam, to keep in one's control or power seven types of beings such as deva or god, man, naraka (being of hell possibly of the lower vital world), animal, reptiles, tree etc; to transform the body into Kalpasiddhi (i.e., so as to live long upto the age of the presiding godhead); Aparamargi; (follower of apara marga i.e., the lower way, possibly the Poorva or first stage of transformation); Sadasivanta anubhava (state of the presiding godhead of Sadasiva); life up to the age of Sadasiva; the siddhi or power of resurrecting or reviving persons deceased within a time limit of $3\frac{3}{4}$ ghatikai (or $1\frac{1}{2}$ hours) to $3\frac{3}{4}$ years of death". (It is implied that the dead body should have been preserved in a burial without decaying).

"*Details of Yoga Siddhi*:—the free will and power to perform 64 Siddhis, Sankalpa Kulikai (talisman fulfilling what one wills); Prana Kalpa dehi; Age of Brahma (i.e., possibly the age of Guru Brahma the overmental cosmic Lord); Para apara marga (follower of Para apara marga-the higher-lower way of knowledge-Ignorance possibly referring to the second stage, Poorva Poorva stage of transformation); Power or Siddhi of reawakening or reviving into

bodily life persons deceased and buried (i.e.. preserved in burial) within a period of 12 to 108 years of death but before the dead body becomes decomposed."

"*Details of Jnana Siddhi* :—the free will and power to control and set in motion 64, 000 shaktis or energies and perform 688 crores of the many and different kinds of Mahasiddhis; transcends limitation of time; the power and free will to do the pure siddhis of suddha Jnana Siddhi, Suddha (Yoga Siddhi, and Suddha Karma siddhi both in the lower and higher gradations (i.e , of the world of Truth-knowledge)."

'*அடிநிலை முடிநிலை சுத்த கர்ம சுத்த யோக சுத்த ஞான சித்தி வல்லபங்களைத் தன் சுதந்தரத்தால் நடத்துகிறது*'.

—(*உபதேசம், ப.* 94-Book of Oral Teachings, p. 94.)

NOTE : ON JNANA SIDDHI :—The State or stage of marga is not mentioned for Jnana Siddhi, though it is the higher and purer stage of Knowledge and perfection, possibly Poorvottara the third stage of perfection of siddhis as distinguished from Poorva Poorva the second stage which is the way of Para-apara marga as related to Yoga siddhi, and from Poorva the first stage of Karma Siddhi which is the way of apara marga.

The words *அடிநிலை, முடிநிலை* Adi Nilai, Mudi Nilai (lower and higher gradations of the world of Truth-knowledge) occuring in the last part of the description under "Jnana Siddhi" relating to Suddha Karma Siddhi, Suddha Yoga Siddhi and Suddha Jnana Siddhi are to be understood in the context of "Satya Jnana Vinnappam" wherein these terms occur giving clearly their supramental significance and as concerned with lower and higher gradations of the world of Truth-Knowledge (i.e., the tertiary and second poises of Supermind, the lower and higher levels of Por Sabha i.e., Samarasa Sanmarga Sabhai and the Por Sabha proper *ஆணிப் பொன்னம்பலம்* Ref: p. 133-Book of Prose-Satya Jnana Vinnappam).

The triple siddhis of Jnana Siddhi, Yoga Siddhi and Karma Siddhi are related respectively to the triple bodies of Jnana deha, Pranava deha and Suddha deha the causal, subtle and the pure physical. Therefore Suddha Jnana Siddhi which implies and includes the other two namely Suddha Yoga Siddhi and Suddha Karma Siddhi results in the attainment of deathless Jnana deha, the causal body of knowledge which implies and includes Pranava deha and Suddha deha, the subtle and the physical bodies which are also transformed into absolute purity and deathlessness.

The next two stages of perfection Uttara and Uttarottara, both in regard to the triple siddhis and the triple bodies are rather stages in their absolute integration. The Uttara stage is by implication and inference indicated in the realisation and possession of the comprehending poise of supermind called Suddha Jnana Sabhai or Tiru Cit Ambalam and its siddhi being referred to as Suddha Jnana Siddhi proper. The Uttarottara stage of absolute integral perfection is referred to as Samarasa Suddha Jnana Siddhi (vide p. 133—Pross Satya Jnana Vinnappam) which is realised in the summit of Supermind as opening into the infinite and eternal Ananda Loka above. This last stage in Suddha Sanmarga is also mentioned in the book of Upadesha under "Shatānta Samarasa Suddha Sanmargam" (pp. 47-48) as the state of Suddha Siva turyāteeta and as giving integrally and simultaneously இவற்றை ஒருங்கே அடைவது the triple bodies of perfection, which become deathless and indestructible beyond all limits of time, place and circumstances, along with the mastery over all universal and individual principles, powers and beings, power of transmutation of baser substances into gold, power of reawakening the dead into bodily life, and power of identity with the substance of Truth 'Vastu Pratyaksha Anubhava' (which is the basis for deathlessness of the body) etc. In this last stage everything is absolutely integrated i.e., the triple bodies, the triple siddhis and the triune Satcitananda in manifestation of the Truth-Consciousness with its triple poises are all integrated in an absolute integration in the supreme Truth of the one indivisible Satcitananda.

The stages of transformation have also to be studied in the background of the passages relating to transformation which come subsequently in this chapter (1) under "Jeevakarunyam" Book of prose pp. 96-98 and (2) under "Nature of transformation by knowledge" in the Book of Upadesha p. 123, (3) tranformation in the prose works of "Satya Jnana Vinnappam" and transformation in "Joti Agaval" poem occuring in the first chapter of this book and other connected passages elsewhere.

NOTES ON SUDDHA DEHA

Suddha deha or Swarna deha is a purer physical body with a great measure of purity and transformation which becomes evolved or manifests as a golden physical body with the realisation of Paratva. This is the poorva or first stage of transformation in suddha sanmarga. With the realisation of Paratva everything is turned into its values i.e., the physical body, feelings, consciousness and knowledge are based on the principle of Paratva. So, "Para deha" or the first state of suddha deha means a purer physical body as transformed by Paratva, the spiritual Mental or rather psychic and spiritual mental

principles but under the direct influence of supermind in a supramental realisation. The exact significance of 'Paratva' as used in the context of the transformation of the physical body has to be understood. According to the Swami's gradations of realisations, the psychic or soul's realisation is at first to be had in the nirmalatva state of nirmala susupti. Then the Para state comes. The para susupti state corresponds to Intuitive mind and Para tarya to the lower overmind i. e., the selective overmind (see chart 4). Therefore suddha deha here referred to is a supermind-oriented psycho-spiritual mental transformation in the Intuitive Mind and lower overmind range, and not a transformation effected by the mere native powers of Intuitive Mind or lower overmind in themselves. This is supported by the following reasons. The swami speaks not of a long drawn out programme of transformation but relatively of a very quicker one both in the inner and outer nature. Many or most of the bodily features of transformation mentioned herein are not those that occur in a mere psychic or psychic cum spiritual mental realisation. Therefore it is proper to infer that the Swami herein refers to a transformation that begins with the direct supra-mental knowledge itself, though it may work it out in the body through overmind and psycho-spiritual mind and by which the psycho-spiritual transformation of the body under the influence of Truth-Light, becomes more prominent at first and gets effectuated in the first or Poorva stage of transformation according to the suddha sanmarga of the Swami. It is the initial transformation of the physical body into a relative deathlessness with a long period of life upto the age of godhead Sadasiva. It is a first stage of transformation of body that takes place before the active and full emergence of Pranava body, though the Truth-Light of Grace with its consciousness and force has acted through overmind (Parampara principle and range relating to Pranava body) and finally through psycho-spiritual mind in transforming the physical body and thereby establishing it squarely on the pedestal of an individually evolved psycho-spiritual mental nature in the terrestrial field but under the supramental influence and intervention (i. e., in and by a supramental realisation and its force of initial transformation). This inference is also justified in view of the fact that the Swami does not give much value to the transformation of the body by the mere psychic or psycho-spiritual consciousness i. e., by and through their own native powers as spoken of in religious and philosophical disciplines, though he admits them as a kind of transformation (vide Upadesha p. 20-'Panchakshara tatparya' explained in the foregoing pages also). In short we may say that the suddha deha as detailed herein (and not its final state) is the result of the supermind-directed psycho-spiritual transformation. It may be called the first stage of supramental transformation.

NOTES ON PRANAVA DEHA

Pranava deha, the subtle body, becomes manifest or evolved with the realisation of Parampara tatva and transformation by it and consequently everything is turned into its values i. e., the physical body, feelings, consciousness and knowledge are based on the principle of Parampara tatva the overmental consciousness but under the direct influence of supermind in a supramental realisation. Parampara tatva and the Parampara deha have to be so understood in the context of transformation of physical body by it. However in view of the explanations given above under 'suddha deha' and the nature of transformation in the physical body effected by Pranava deha it is proper to infer that this is the second stage (Poorva Poorva stage) of transformation effected in and by the supramental knowledge through the overmind and psycho-spiritual Mind ranges and by which the overmental characteristics of transformation becomes dominant and more prominent and get effectuated result the transformed physical body and nature attains characterstic overmental consciousness (Parampara deha and Paramparatva) but under the direct Supramental Influence.

The short hints given by the Swami on Pranava body relate to the nature of Pranava body as such when it has emerged out fully in transformation. However it has its connection with the physical body; and hence the latter also partakes of and shares in the nature of the Pranava body though at the same time keeping and retaining its own essential physicality; this can be considered as the second stage of transformation of the physical body when the Pranava body has fully emerged out and active, but before the partial or full emergence of Jnana deha, the supramental knowledge-body, though still the Truth-Light with its consciousness and force has acted through the now overtly active overmind (Parampara principles and range relating to Pranava body) and through the psycho-spiritual mind in transforming the physical body and thereby establishing it now squarely on the pedestal of an individually evolved overmental cum psycho-spiritual mental nature in the terrestrial field but under the supramental influence and intervention i.e., in and by a supramental realisation and its force of transformation. In short we may say that the emergence of pranava body (parampara deha) in the physical body is the result of supermind-oriented overmind trans formation bringing in characteristic changes in the physical body also.

The Swami refers to his attainment of Pranava deha clearly in Joti Agaval Poem (line 95). But the transformatory changes in his

body such as plasticity of bones and muscles and condensation of blood recorded in the same poem (lines 725-740) point out a farther stage than that of Pranava body. Jnana deha, the supramental knowledge-body had also emerged in that period. A direct supramental transformation of the physical body had also ensued.

The mother, Sri Aurobindo Ashram refers to the intermediary body (i.e., Pranava deha) in her as very very young and sexless and that it can be seen in vision as a semblance of form (Bulletin Aug 72-p75. see ch. 18-part 2 of this book-item 25). She also had the experience of the supramental body for very short durations but it cannot be said to have emerged out. The full emergence of Jnana deha is the decisive stage to quicken and complete the transformation bringing about a triple deathless body i.e., the finally transformed suddha deha, Pranava deha and Jnana deha, overcoming the difficulties in transformation due to the physical bodily exchanges of the surrounding collectivity of the people around and due to the contagion of the universal sub-conscient physical and this has happened in the Swamy's case by the intervention of the supreme Grace of the Divine will. The Swami said that he had a kind of siddhi i.e., a supramental siddhi to avoid and cancel the forces that were about to bring in dangers and difficulties to his body from the subconscient and inconscient matter (earthly soil) — (11-40-21 ; 12-28-8).

NOTES ON JNANA DEHA

Jnana deha, the causal body of knowledge evolves or becomes manifest with the realisation and possession of Parāparatva, the Supramental knowledge (see charts 1 & 3 : Parā param as Apprehending Supermind) and consequently everything is turned into its value, i.e., the physical body, feelings and consciousness and knowledge are directly based on the supramental consciousness. The physical body becomes deathless and lives without any limitation of time Kālāteeta. But the causal body in itself is both seen and unseen, that is to say, it may be seen not by the human eye but by yogic vision or supramental vision.

Jnana deha Siddhi, the realisation of the causal body of knowledge implies the perfection and transformation also of the other two bodies, the subtle Pranava body and the pure physical body. Thus the triple bodies become deathless and only thus the physical body attains its deathlessness. It also implies the power of Jnana Siddhi which includes Yoga Siddhi and Karma Siddhi i.e., Knowledge-Powers by identity including Knowledge-Powers by vision (Yoga Siddhi) and Knowledge-Power by intuition and inspiration fulfilling

into actions, arts and sciences (Karma Siddhi). This is the third stage of transformation referred to by the Swami and possibly as the Poorvottara stage (among the Poorva, Poorva Poorva, Poorvottara, Uttara and Uttatottara stages—the first, second, third, fourth and fifth the last — vide p. 20 & 47 Upadesha under "Panchakshara tatparya" where, as distinguished from religious and spiritual transformation, this third stage of transformation in Suddha Sanmarga is definitely spoken of as giving the Hema Siddhi and Deha Siddhi, Power of transmutation of baser metals into gold and the attainment of deathless physical body, both of which are possessed for all time).

The short hints given by the Swami on Jnana deha relate to the nature of Jnana deha proper, the supramental causal body as such when it emerges out fully and actively in transformation and it eventually emerges also into the very physical body. However it has its connection with the Pranava body and through it or directly also with Suddha deha the physical body under transformation. So suddha deha which has so far been transformed in its first and second stages now partakes of and shares in the nature of Jnana deha either directly or through Pranava deha, but at the same time keeping and retaining the true and essential material physicality of its structure. Thus this can be considered as the third stage in transformation of the physical body when Jnana deha the supramental knowledge-body proper has emerged out full and active at first from the lower and greater levels of supermind (i.e., tertiary and apprehending supermind the latter being known as Parā Param), and as a result, its Substance along with the Truth-Light, Consciousness and Force now directly acting upon and transforming the physical body and establishing it squarely on the pedestal of an individually evolved supramental nature in the terrestrial field. Thus the physical body becomes supramentalised in its nature and substance. So with the attainment of Jnana deha, the transformation of the Pranava body and physical body (suddha deha) become quickly complete and perfect giving a deathless sleepless physical body full of Light and Bliss as evolved and adapted to live in the conditions of earth because of its substances and structure. All the Suddha karma siddhis, suddha yoga siddhis and suddha jnana siddhis relating to the lower and greater supermind of the Truth-world (Adi Nilai, Mudi Nilai) become integrated with the nature of the three bodies the physical, subtle and causal, Suddha deha, Pranava deha and Jnana deha.

The farthest stages of supramental transformation of body can arise with the operation of knowledge — body directly from the comprehending and summit poises of supermind and here an

absolutely integrated triple deathless body with powers of resurrection of the dead into bodily life would result and this is attained, according to the Swami, in the poise of Suddha Siva Turyateeta, i.e., summit supermind and this is the last and final stage, the Uttarottara stage of transformation.

Now coming to the triple siddhis and triple bodies: Each has been described separately in short hints in the book of Oral Teachings. They have been already reproduced and their connective significances are now drawn up for our understanding.

NOTES ON "KARMA SIDDHI"

Now, Karma Siddhi which is related o the physical body and falls in the first stage of transformation and perfection according to the Swami's description, covers and deals with the familiar eight fold siddhis of Ashtanga Yoga (Not necessarily referring to the school of Patanjali), but here including the transformation of body called Kalpa Siddhi or Kalpa Deha Siddhi (not kaya kalpa treatment of body by food and medicine to prolong life, but kalpa here meaning one aeonic age of Brahma and at the most a kalpa deha can live for ten kalpas, the age of Sadasiva) by what is known as the "apara marga" the inferior or lower method possibly referring to a psychic cum spiritual mental transformation (i. e., under the said influence and intervention of Truth-Light) in which the body can live upto the age of the godhead Sadasiva. The body will be young as of the age of 12 years. Such a body is pure and golden (Suddha deha or Swarna deha) having no afflictions of disease and free from aging senility and its processes such as greying of hair, shrinking of skin. It shall be free from the necessities of food, thirst and sleep and the impurities of perspiration, urine and stool nor shall it throw its shadow, implying thereby that the body is filled with Light within and without. This is an effectual body (Karya rupa deha). One will have psychic cum spiritual mental principle (Paratva), as the basis of the physical body, consciousness and knowledge but under the influence and intervention of Truth-Light and it is called the lower method or way of transformation apara marga, denoting Poorva or the first stage of supramental transformation among the four (or possibly five) stages of Poorva, Poorva Poorva, Poorvottara, Uttara and Uttarottara which are mentioned under explanations for Satmarga i. e., the Suddha Sanmarga - (p. 47-Book of Oral Teachings). It is a case of supermind-oriented psycho-spiritual transformation and its resulting powers. Such a one has the power to revive into bodily life deceased persons within a period ranging from 3¾ ghatikai (i. e., 1½ hours) of death to a period of 3¾ years of burial (i. e., before the

decomposition of body so kept or preserved in the burial sets in). Possibly the power of reviving the dead extends to cases of death twelve years before provided the dead body is preserved, in burial or Samadhi, without decomposition. This is inferred with reference to time-range of revival under Yoga-siddhi.

NOTES ON YOGA SIDDHI

Yoga Siddhi which is related to Pranava deha the subtle body and falls in the second stage (i. e., Poorva Poorva stage) of transformation and perfection according to the Swami, enables one to perform 64 siddhis (Sarva Siddhi denoting all Siddhis according to powers of "Pranava deha") by his free will and power and he has the power to revive into bodily life persons deceased and buried within a period of 12 to 108 years death and burial but before the dead body becomes decomposed. The yoga siddhi opens one into Pranava deha or subtle body which gives to the physical body a still greater golden purity than the Suddha deha of the first stage and it (i. e., Pranava deha by itself) has the causal-effectual form of body (Kārya Kāraṇa rūpa) and lives upto the age of Brahma (i. e., age of Guru Brahma state of divinity as distinguished from the Suddha Brahman or Suddha Siva of Supermind, and the Guru Brahma state of divinity corresponds with the Overmind or overmental state of cosmic overlord. Such a body in itself is called Prana Kalpa deha and it will be seen but cannot be seized to touch (i. e., its nature of form is rupa arupa of the Kutastha Chaitanya-vide p. 49 Upadesha). One will have the overmental principle (Parampara tatva) as the basis or pedestal of his physical body, consciousness and knowledge, *but under the direct influence and intervention of Truth-Light.* The physical body will be young as of the age of five years. The way or method by which this Yoga and its Pranava deha are attained comes under Para-apara Marga, the higher-lower way of Knowledge-Ignorance and denotes another stage of transformation. In short it is a case of supermind-oriented overmental transformation and its resulting powers or siddhi. It may be called the second stage of supramental transformation.

NOTES ON JNANA SIDDHI

Jnana Siddhi which is related to the causal body gives power over 64,000 forces or Shaktis and with these forces at one's command, one can perform 688 crores of manifoldly various great siddhis (Maha siddhis) by his free will and power (the large multiple of numbers referring to a total and integral and simultaneous power of knowledge and will to do all deeds of perfection called siddhis, and its body i.e., the causal form of body (Kāraṇa rupa) will give immeasur-

able purity to the physical body by which it can live eternally without any limit of time Kālāteeta. The causal body in itself is all pervasive (poorana vyapaka) and though it emerges it will be unseen, தோற்றியும் தோற்றுமலுமிருக்கும். One will have all-achieving powers (Sarva maha Shakti) with complete freedom of will (Sarva Swatantra). He will have the power of Shabdamaya darshan, the vision of sound) (i.e., for example the seeing word)which means a harmonisation of Light and Sound, the Vision and Inspiration of the Truth. He will have parāparatva principle, the direct supramental truth and power as the basis of his physical body, consciousness and knowledge because of the emergence of Jnana deha into the physical body. In Tamil the word Parāpara has a lesser and a higher significance. In its higher sense, it means Parā Param, the farther Heaven, the apprehending Supermind (see charts 1, 2, & 3) and in its lower sense the border or integrating border between the higher and the lower, Para and apara, knowledge and Ignorance—i.e., the Supramental-overmental border or overmind gnosis which is in communication with the supermind. Here in the context of description of the causal body as all-pervading and all-powerful, Parāparatva shall mean necessarily the supramental principle itself. This Jnana Siddhi however leads to the pure, integral and triple forms of Siddhis i.e., Suddha Karma Siddhi, Suddha Yoga Siddhi and Suddha Jnana Siddhi which are attained correspondingly in both the lower and higher poises of Supermind அடி நிலை முடி நிலை, its tertiary and apprehending poises.

Tirumoolar the ancient Tamil sage and saint, uses the word Parāparam to signify as Parā Param the farther Heaven of apprehending. The words Param and Paramparam are used by him to denote the tertiary and comprehending supermind respectively (TM 2447, 2449, 1927). Tirumoolar with apt qualifying words signifies this term Parā Param as the Heaven beyond Heaven, the farther Heaven denoting apprehending Supermind. Thus he refers to it as the most Blissful Parāparam தேனார் பராபரம் TM : 2372, as the true and integral Parāparam ஆன்ற பராபரம் TM : 2437. Swami Ramalingam adopts the word after Tirumoolar in its higher and specific sense i.e., the apprehending Supermind. The Swami calls the Supermind by names such as Suddha Siva Veli or Suddha Jnana Veli or Arivup Peru Veli, the Vastness of Knowledge; whereas Tirumoolar by names such as Cidambaram, Suddha Turya Cit Amparam. (TM : 2722, 652, 886, 2833).

NOTES ON TRIPLE SIDDHIS

Now the integrality of the triple Siddhis and triple bodies is also referred to in the book of Upadesha under the heading "Shatāntha

Samarasa Suddha Sanmarga." The Swami observes that "one of the chief aims of the Samarasa Suddha Sanmarga is to have the integral realisation at once and simultaneously of all the siddhis such as the siddhis of the triple bodies of Jnana deha, Pranava deha and Suddha deha which are free from all limitations of time, place and circumstanses and beyond all impediments, the siddhi or power of free will over all principles in the cosmic and individual existence, the siddhi of reviving the dead into bodily life, and the siddhi of transforming or transmuting baser metals into finer metals such as silver and gold and the siddhi or power of identification with the essence and substance of things Vastu Pratyaksha anubhava siddhi." The chief aim of the Suddha Sanmarga (i.e., its uttarottara tatparya or the final and last significance) can be known if one realises the state of "Suddha Siva Turyāteeta" i.e., the summit of Supermind as opening into the worlds of Satcitananda—(vide Book of Updesha pp. 47-48).

"*இதில் (சமரச சுத்த சன்மார்க்கத்தின்) முக்கிய லட்சியம் சுத்த சன்மார்க்க அனுபவ ஸ்தானமாகிய சுத்த சிவ துரியா தீத நிலைபெறில் விளங்கும்...மேற்படி மார்க்கத்தின் ஏகதேசம் அடியிற் குறிக்கும் அனுபவங்கள். எக்காலத்தும் எவ்விடத்தும் எவ்விதத்தும் எவ்வகைத் தடையும் வாராத சுத்தமாதி ஞான தேக சித்தியும், அண்ட பிண்ட தத்துவங்களைச் சுதந்திரத்தில் நடத்தும் தனிப் பெரும் வல்லமையும், ஏமரவுப்பிய பிரேத ஜீவிதாதி சித்தியும், வஸ்துப் பிரத்யக்ஷானுபவ சித்தியும்...ஆகிய இவற்றை ஒருங்கே அடைவது மேற்குறித்த மார்க்கத்தின் முடிவு ஒருவாறு.*"—*உபதேசம்* "*ஷடாந்த சமரச சுத்த சன்மார்க்கம்.*" *ப.* 47-48.

TRANSFORMATION IN "PERU VINNAPPAM" (PROSE)

Coming to the Prose writings, the Swami writes in Peru Vinnappam on the deathless and indestructible triple bodies of the physical, subtle, and causal and on the triple siddhis of Karma Siddhi, Yoga Siddhi and Jnana Siddhi in their supramental significances.

"O Supreme Lord of Vast Grace Light!...O Supreme Lord of Satya Jnānānanda i e., of Truth-Consciousness and Bliss! (*சத்திய ஞானானந்தத் தனித்தலைமைக் கடவுளே*) O God, the Being of Vast Grace-Light of infinite and integral Bliss (Akhanda Poorananda Arut Perum Joti)! *அகண்ட பூரணாநந்தராகிய அருட்பெருஞ்சோதிக் கடவுளே* ... O Truth-conscious God of Suddha Sanmarga! *சுத்த சன்மார்க்க லக்ஷிய சத்திய ஞானக் கடவுளே.* For seeing and dealing with all beings of the world in equality, and benefiting and making them become happy and blissful, Thou has led me into the goodness of compassionate and successful actions and efforts, by making me

follow only the Law and Way of Truth and purity (Suddha Sanmarga). O Lord, Thou hast willed to lead me to the great life of Bliss and for that purpose hast provided me with all the powers of grace such as the powers of Karma Siddhi, Yoga Siddhi and Jnana Siddhi, the knowledge of the unity of the Divine Being, the supreme power of free Will over all the principles of existence and hast given me the triple deathless bodies of Suddha deha, Pranava deha and Jnana deha which are indestructible for all time i e., the transformed triple bodies namely the pure physical body suddha deha, the subtle body of Pranava Sound and the causal body of knowledge (the triple bodies, being the field of supramental knowledge-power, "Suddha Jnana Siddhi Vallabha," are here spoken of as deathless and indestructible for all time) *எக்காலத்தும் நாசமடையாத சுத்த தேகம் பிரணவ தேகம் ஞான தேகம் என்னும் சாகாக் கலானுபவ தேகங்களும்* Thou, as the Vast Grace-Light, hast given me the rare and supreme Truth-Knowledge (i.e., Jnana Siddhi) *உண்மைப் பேரறிவை அறிவித்தும்* which cannot be known by me otherwise and the rare and supreme Truth-Vission of things (i.e., Yoga Siddhi) *உண்மைப் பெருங் காட்சிகளைக் காட்டுவித்தும்* which cannot be seen by me otherwise. Thou hast made me perform rare and supreme Truth-actions (i.e., Karma Siddhi) *உண்மைப் பெருஞ் செயல்களைச் செய்வித்தும்* that cannot be done by me otherwise, hast led me to the possession of the rare and supreme goodnesses or divinities of Truth *உண்மைப் பெரு நன்மைகளை அடைவித்தும்* that cannot be received by me otherwise, hast made me experience the rare and supreme Truth-experiences *உண்மைப் பேரனுபவங்களை அனுபவிப்பித்தும்* which cannot be experienced by me otherwise; and Thou abide in my heart uniting with my soul and in grace hast continuously protected me within and without and manifested thy Grace in me"—(Book of Prose, Peru Vinnappam pp. 127-128).

"சத்திய ஞானானந்தத் தனித்தலைமைக் கடவுளே.. அகண்ட பூரணானந்தராகிய அருட்பெருஞ் சோதிக் கடவுளே....(வசனம் ப. 123) சுத்த சன்மார்க்க லக்ஷிய சத்திய ஞானக் கடவுளே (ப. 125)...எல்லா வுயிர்களையும் பொதுமையின் நோக்கி எல்லா வுயிர்களும் இன்பமடைதல் வேண்டுமென்னும் கருணை நன்முயற்சியைப் பெறுவித்துச் சுத்த சன்மார்க்கத் தனி நெறியொன்றையே பற்றுவித்து எக்காலத்தும் நாசமடையாத சுத்த தேகம் பிரணவ தேகம் ஞான தேகம் என்னும் சாகாக் கலானுபவ தேகங்களும் தன்சுதந்தரத்தால் தத்துவங்களெல்லாவற்றையும் நடத்துகின்ற தனிப்பெரு வல்லபமும் கடவுள் ஒருவரேயென்றறிகின்ற உண்மை ஞானமும் கருமசித்தி யோக சித்தி ஞானசித்தி முதலிய எல்லாச் சித்திகளும் பெறுகின்ற அருட்பேறும் பெற்று வாழ்கின்ற பேரின்பப் பெருவாழ்வில் என்னை அடைவிப்பதற்குத் திருவுளம் கொண்டு, அருட்பெருஞ்ஜோதியராகி, நான் எவ்விதத்தும் அறிதற்கு அரிய உண்மைப் பேரறிவை யறிவித்தும், நான் எவ-

விதத்தும் செய்தற்கு அரிய உண்மைப் பெருஞ் செயல்களைச் செய்வித்தும், நான் எவ்விதத்தும் அனுபவித்தற்கு அரிய உண்மைப் பேரநுபவங்களை அனுபவிப்பித்தும், எனது அகத்தினும் புறத்தினும் இடைவிடாது காத்தருளி எனது உள்ளத்திருந்து உயிரிற் கலந்துபெருந் தயவால் திரு நடஞ்செய்தருளுகின்றீர்" (பெரு விண்ணப்பம், வசனம், ப. 127-128).

TRANSFORMATION IN "SATYA JNANA VINNAPPAM" (PROSE)

"O Supreme Divine! O Lord of infinite Compassion! Thou art the One who is experienced in and by self-identity as the infinite Being, as consciousness-Force, as Bliss அது அதுவாகி நிறைந்தும், அது அதுவாகி விளங்கியும், அது அதுவாகி இனித்தும், and in the relevant realms of farther gradations as combinations of these (i. e., among the three principles of Sat, Cit, Ananda) and even as the integral unity of being, consciousness-force and bliss (i. e., as the triune Satcitananda) ஆங்காங்கு அத்தமாகிக் கலந்தும் இவையனைத்துமாகி ஒருமித்தும் and in the farthest as the Supreme beyond all descriptions அதீதாதீதமாகித் தனித்தும், such experiences of identity being had in and by the Knowledge - Powers (of transformation and perfection) called Karma Jnana Siddhi, Yoga Jnana Siddhi, Tatva Jnana Siddhi and Anma Jnana Siddhi (the last two siddhis i.e., Knowledge of beings, and of things or principles come more properly under Jnana Siddhi proper) realised correspondingly both in the lower and higher gradations (i.e., of the World of Truth-Knowledge in its tertiary and apprehending poises of the supermind i.e., Por Sabha, lower and higher — See chart III அடிநிலையும் முடிநிலையும்; பொன்னம்பலமும் ஆணிப் பொன்னம்பலமும், பொற்சபையும் பெரிய பொற்சபையும்) and in and by the Knowledge-Powers (of transformation and perfection) called "Suddha Jnana Siddhi", the pure Knowledge-Power proper (i.e., in the Comprehending Supermind of Suddha Jnana) and "Samarasa Suddha Jnana Siddhi", the integral and pure Knowledge-Power, (i.e., in the summit of Supermind as opening into Ananda Loka above, where is obtained the integral possession of all the poises or gradations of Supermind giving the highest and absolute integration of all Siddhis). Thou art one and the same Divine who art the Cause—essential, instrumental and operative—for and of all the great godheads and the great goddesses, gods and their female energies (deva-s and devi-s, Shakti-s and Shaktar-s, moorti-s and moortar-s), male powers of being and their female executive energies, all seekers and the realised, all beings, all principles of existence tatvas, all substances and objects, all qualities, all actions and experiences, and all other things and yet art beyond all these. If this is the graceful Nature of Thy Divine Presence of Being in manifestation இயற்கைத்

திருவருட் சமூகம் இருந்த வண்ணம் thus known, how can Thy Supreme state of Existence *இயற்கைத் திருவண்ணம்* be known at all! be known at all! O Supreme Being of infinite Compassion!...I affirm in salutation to Thee my privilege to express to the best of my capacity, knowledge, thought and words of prayer on the otherwise inexpressible Nature of Thy Presence and Supreme State of Existence"—(Satya Jnana Vinnappam Prose pp. 133-134).

"அடிநிலைக் கருமஞான சித்தி அனுபவங்களினும் முடிநிலைக் கருமஞான சித்தியனுபவங்களினும், அடிநிலையோக ஞான சித்தி அனுபவங்களினும் முடிநிலை யோக ஞான சித்தி அனுபவங்களினும் அடிநிலைத் தத்துவ ஞான சித்தி யனுபவங்களினும் முடிநிலைத் தத்துவ ஞான சித்தி அனுபவங்களினும், அடிநிலை ஆன்ம ஞான சித்தி அனுபவங்களினும் முடிநிலை ஆன்ம ஞான சித்தியனுபங்களினும், சுத்த ஞான சித்தி அனுபவங்களினும், சமரச சுத்த ஞான சித்தி அனுபவங்களினும், அதுவதுவாகி நிறைந்தும், அதுவதுவாகி விளங்கியும், அதுவதுவாகி இனித்தும், ஆங்காங்கு அதீதமாகிக் கலந்தும், இவை அனைத்துமாகி ஒருமித்தும், அதீதாதீத மாகித் தனித்தும் வயங்குகின்ற பெருங் கருணைப் பெரும் பதியாய கடவுளே! எல்லாச் சத்திகளுக்கும் எல்லாச் சத்தர்களுக்கும் எல்லா மூர்த்திகளுக்கும் எல்லா மூர்த்தர்களுக்கும் எல்லாத் தேவிகளுக்கும் எல்லாத் தேவர்களுக்கும் எல்லாச் சாதனர்களுக்கும் எல்லாச் சாத்தியர்களுக்கும் எல்லாப் பொருள்களுக்கும் எல்லாக் குணங்களுக்கும், எல்லாச் செயல்களுக்கும் எல்லா அனுபங்களுக்கும் முதற் காரணமாயும் நிமித்த காரணமாயும் துணைக்காரணமாயும் இவை அல்லவாயும் விளங்குகின்ற திருவருட் சமூகம் இருந்த வண்ணம் அறிந்து கொள்ளுதல் இங்ஙனமானால், திருவருட் சமூகப் பெருங்கருணைப் பெரும்பதியாய தேவரீர் இயற்கைத் திருவண்ணம் அறிந்து கொள்ளுதல் எங்ஙனமோ! எங்ஙனமோ!

ஓ! ஒப்புயர்வின்றி விளங்குகின்ற ஒருவரே! தேவரீர் திருவண்ணமும் திருவருட் சமூகத் திருவண்ணமும் அறிதற்கும் கருதுதற்கும் துதித்தற்கும் எத்திறத்தானும் கூடாவாயினும் அடிமையளவிற்கு இயன்றபடி அறியாது அறிந்தும் கருதாது கருதியும் துதியாது துதித்தும் எனது உரிமையை ஊற்றஞ் செய்கின்றவனானேன். வந்தனம் வந்தனம்!

—"*சத்திய ஞான விண்ணப்பம்*" *வசனம்*
ப. 133-134

The following quotations from Sri Aurobindo aptly illumine the above passage of the Swami. For the sake of a clearer understanding Swami's words are shown in bracket.

"A supramental consciousness must be fundamentally a Truth-Consciousness (Satya Jnana), a direct and inherent awareness of the truth of being (Atma Jnana) and the truth of things (Tatva

Jnana)...The evolved gnostic being (i.e., the supramental being) would have entered into this truth-consciousness of the Infinite and Universal and it would be that which would determine for him and in him all his individual seeing (Yoga Jnana) and action (Karma Jnana). His would be a consciousness of universal identity and a consequent or rather inherent Truth-Knowledge (i.e., Jnana proper with atma jnana of beings and tatva Jnana of things), Truth-sight (Yoga Jnana), Truth-feelings, Truth-will, Truth-sense and Truth-dynamis of action (Karma Jnana by and through intuition and inspiration of idea, thought, feeling, will, sense, word etc. of Truth urging and fulfilling into actions of Truth) implied in his identity with the One or spontaneously arising from his identity with the All...For in the gnostic truth-consciousness of a supramental being there must be a truth of relation of all the parts and movements of the being"—(Life Divine — American Edition — p. 891).

"Supermind is the vast self-extension of the Brahman that contains and develops. By the Idea it develops the triune principle of existence, consciousness and bliss out of their indivisible unity (cf: SR: "மெய்யே மெய்யாகி அருள் வண்ணம் விளங்கி இன்பமயமாய் பரை வெளிக்கு அப்பால் தனி வெளியில் பழுத்தே கிடைத்த தனிப் பழமே"—அருள் விளக்கமாலை பா 41 (11-36-41) ஊ. ப. 4130. Truth (of Brahman) has become truth (of triune Satcitananda) and manifests the Nature of Grace which is received as the ripe and unique Fruit of Bliss ripened in the supreme Space (i.e., of Truth-World) beyond the universal space of Cosmic Maha Shakti called Parai". It differentiates them but does not divide. It establishes a Trinity, not arriving like the mind from the three to the One, but manifesting the three out of the One—for it manifests and develops—and yet maintaining them in the unity—for it knows and contains. By the differentiation it is able to bring forward one or other of them as the effective Deity which contains the others involved or explicit in itself and this process it makes the foundation of all other differentiations. And it acts by the same operation on all the principles and possibilities which it evolves out of this all-constituent trinity"—(Life Divine p. 120).

" Creation would then be a self-manifestation...In manifestation a fundamental reality of the Existent would appear to our cognition as a fundamental spiritual aspect of the Divine Absolute. Out of it would emerge all its possible manifestations, its innate dynamisms"—(Life Divine p 285).

" A Knowledge by identity (Jnana proper or Jnana Siddhi implying both atma jnana the self-knowledge, and tatva jnana

the world-knowledge) using the powers of the integrated being for richness of instrumentation would be the principle of supramental life...But in the supramental gnosis (Jnana Siddhi in the lower and higher gradations of Supermind i. e., in the tertiary and apprehending or second poise of Supermind and Suddha jnana Siddhi in the comprehending or first poise of Supermind) all this luminous immediate grasp of the truth of things (tatva jnana), truth-sense, truth vision (Yoga Jnana), truth-thought (karma jnana) would get back into its source and subsist as a single body of its Knowledge. The identity-consciousness (Jnana siddhi and Suddha Jnana siddhi would lead and contain everything (i.e., contain Yoga jnana and Karma jnana also).. on the supramental height all would be taken up into a manifold unity, a supreme integration of being and life (Samaras Suddha jnana Siddhi in the summit supermind), a fulfilment of the being in a luminous and blissful integration of its states and powers and their satisfied dynamic actions wonld be the sense of the gnostic existence"—(Life Divine—American Edition—pp. 894-895).

"This supreme kind of knowing (i. e., supramental knowledge by identity) will not indeed be possible to us in its full extent and degree until we can rise through many grades of the supermind (cf: SR : அடிநிலை முடிநிலை சித்திகள் lower and higher states of perfection in the lower and higher poises of the Truth-World), to that Infinite (Samarasa Suddha Jnana Siddhi in the summit of Supermind சமரச சுத்த ஞான சித்தி நிலை). But still as the supramental power emerges and enlarges its action something of this highest way of knowledge appears and grows and even the members of the mental being as they are intuitivised and supramentalised develop more and more a corresponding action upon their own level There is an increasing power of a luminous vital, psychic, emotional, dynamic and other identification with all the things and beings that are the objects of our consciousness.. the supramental knowledge or experience by identity (Jnana Siddhi proper and Suddha Jnana Siddhi) carries in it as a result or as a secondary part of itself a supramental vision (Yoga Jnana Siddhi)...that has the character of a sight though its object may be the invisible truth of that which has form or the truth of the formless. This vision can come before there is any identity... and it has this virtue that we can proceed at once from the vision to the identity, as from the identity to the vision. Thus when the spiritual vision has seen God, Self or Brahman the soul can next enter into and become one with the Self, God or Brahman...The supramental vision, it may be noted, brings with it a supplementary and completing experience that might be called a spiritual hearing and touch of the truth (i. e., Supramental inspiration and intuition-Karma

Jnana Siddhi)...The Supramental thought is a form of the knowledge by identity and a development in the idea of the truth presented to the supramental vision...It is a real-idea and the body of a reality... It has as a result, associated with it when it acts...a great realising force and a luminous ecstasy...There is also a speech, a supramental word in which the higher knowledge, vision or thought can clothe itself within us for expression (i. e., Karma Jnana Siddhi covering the supramental truth-touch, truth-hearing, truth-idea, truth-thought, truth-word etc., which are of the nature of supramental intuition and inspiration)-(Synthesis of Yoga-Chapter 22-pp. 950-955-Explanations within brackets are our own).

The Swami enters first into the consciousness or conscious presence of the pure Jnanis called "Suddha Sanmarga Jnanis" and then into the presence of the very rare Jnanis called "Samarasa Suddha Sanmarga Jnanis" who have realised the highest Supramental state of integral perfection and transformation of mind, life and body and have achieved deathlessness of physical body for all time. The nature and character of the triple siddhis of Karma Jnana siddhi, Yoga jnana Siddhi and Jnana Siddhi proper in their purest integrality, and of the indestructible and deathless triple bodies of Suddha deha, Pranava deha and Jnana deha are elaborated by the Swami in "Samarasa Suddha Sanmarga Satya Jnana Vinnappam"-Prose pp. 131-133. The Supramental Divine is addressed in the following words :

"O supreme Divine of infinite Compassion who has manifested Himself as the excellent and beautiful Truth-Form of Sat the Being, (*இயற்கை உண்மை என்கின்ற சத்தியத் திருவுருவினராய்*) in the Satya Jnana Sabha, the world of Truth-Consciousness of Cit the Consciousness-Force (*இயற்கை விளக்கம் என்கின்ற சத்திய ஞான சபைக்கண்ணே*) making the Truth-dynamism of Bliss (*இயற்கை இன்பம் என்கின்ற சத்தியத் திருநடஞ் செய்தருள்கின்ற...தனித் தலைமைக் கடவுளே*)!"

"O God of Vast Grace-Light who art integrally and indivisibly one as the supreme substance of Sat the Being, the supreme Consciousness-Force in manifestation, and the supreme Bliss of Ananda! .." "I approached in love and devotion and by a good resolve of action the respective groups of the Suddha Sanmarga Jnanis, the realised sages of Suddha Sanmarga belonging to the pure spiritual schools of discipline namely Suddha Yoganta, Suddha Kalanta, Suddha bodhanta, Suddha nadanta, Suddha Vedanta and Suddha Siddhanta (i. e., Suddha implying a supramental purity which leads into the supermind, a purity not envisaged

by the founders of the six traditional schools which also go by the same names but without the prefix "Suddha" the pure) who have by the power of Thy Grace, become masters over all the tatvas and principles such as the senses and mind and also become pure by transcending the tatvas and have realised their truth of being (i. e., their true individual self which is one with the Supreme and Universal Self) தம் உண்மை உணர்ந்து and poised in Sat the Divine Being and experience with the divine consciousness the bliss of the Divine இயற்கை உணர்ச்சியைப் பெற்று இயற்கை உண்மைக் கண் இயற்கை இன்பானுபவம் செய்கின்ற. I asked them with love and humility "O Great souls of wonderful deeds! What is the nature of the graceful Divine Presence of Being இயற்கைத் திருவருட் சமுகம் இருந்த வண்ணம். Who is the supreme God of Vast Grace-Light? Tell me with a glad heart". Each of them replied with a moved and melting heart, "How can we express the nature of the graceful Divine Presence of Being who is infinite and all-pervasive, who has pervaded the outermost, inner-outer, inner and inmost levels of being and existence and who has become the form and essence of being and nature (rupa, swarupa and swabhava) of all substances, qualities, actions, results, experiences and all other things and yet has transcended all these. How can we know, think and express in words? They thus individually replied with a moving heart and sigh."

Note: As the Swami enters each time into the respective groups of the Suddha Sanmarga Jnanis of the six pure schools, it is implied that they are in different poises or levels of supermind which are attained by them within or above or possibly by both ways, in the depth of their being and by ascent.

"I entered by virtuous grace into the consciousness or conscious presence (Cit Vilāsa Tiru Sabha சித் விலாசத் திருச்சபை...புகுந்து) of the Samarasa Suddha Sanmarga Jnanis, the Yogis of integral perfection, purity and transformation who have harmonised in Truth-Consciousness the realisations of the six pure schools (Shatānta Samarasa Satyar), who have realised the integrality of being, Truth-Consciousness, free will and bliss (Iyarkai Satya Jnana Sukhānu-bhava Poorana Swarupa Sādhyar and Poorna Swatantrar), who have the perfect free and integral will and mastery over all the principles and powers of existence (tatvas and tatvi-s தத்துவ தத்துவி சித்திகள்) so as to perform the universal functions of creation, maintenance, purification and control (i.e., destruction), veiling the consciousness or involution, and unveiling the consciousness or evolution and who have attained the integral triple, perfect and permanent bodies of Suddha deha the physical body of purity,

Pravana or Shabda deha the subtle body of potential sound and Jnana deha the causal body of knowledge (Nitya Suddha Shabdha Jnana Dehi) which are all free from all the limitations and impediments of time, place and circumstances and thus have realised powers of perfection called siddhis over all tatvas and tatvis or principles and powers of existence namely bhuta siddhi power over physical and bodily elements, Indriya Siddhi power over senses, Karaṇa siddhi power over mind and mental faculties, guna siddhi power over the three qualities of nature such as inertia, kinesis and luminous clarity, Prakriti siddhi power over the primordial Nature, Purusha Siddhi power over the instrumental beings of nature such as mental purusha, vital purusha and physical purusha, bindu siddhi power over psychic consciousness (Swami associates bindu with the light of soul), Para Siddhi power over spiritual mental consciousness, Suddha Siddhi, Kāla Siddhi power over time, Kalā Siddhi power over skill and action or inspired energies of action, Vishwa Siddhi power over cosmic consciousness, Vyoma siddhi i.e., power over substance of Space of the being, Brahma siddhi (i.e., Guru Brahma Siddhi) power over overmental consciousness, Siva Siddhi (i.e., Suddha Siva siddhi) supramental powers of perfection, etc., all of which are again of the nature of or classifiable into Pinda siddhi i.e., power due to transformation of the body which lives and exists in Pinda Veli the subconscient, anda siddhi i.e., power over the earth and its nature, consciousness and life, bahiranda siddhi i.e., powers over the outer physical universe and space of the sun and stars, andānda siddhi i.e., powers over cosmic consciousness and the universal Mind, life and the subtle-physical due to the universalisation of the individual-which all come under what is known as siddhis of the inner and outer principles and powers of existence (antaranga bahiranga tatva tatvi Siddhis) — which these perfect yogis can command at their will by the side-glance of their graceful look. I prayed to them with the ripeness of heart, " O Truth-beings of absolute freedom and will Sarva Swatantra Satyar! Be graceful in heart and express in words on the nature of the divine Presence of the Supreme Divine Being, the supreme Existent." They did not answer but kept silent shedding tears of joy." (Samarasa Suddha Sanmarga Satya Jnana Vinnappam or Prayer to the Lord-Prose pp. 131-133).

The Swami admits the indefinability of the Nature of Divine Being திருவருட் சமுகமிருந்த வண்ணம் as also of Its utter supreme state of Existence இயற்கைத் திருவண்ணம் but affirms in salutation to the Divine his privilege to express the undefinable to the best of his capacity, knowledge, thought and word. What the Swami has expressed on the Divine has been quoted already in the foregoing

passage beginning with the words, ' O Supreme Divine! O Lord of infinite Compassion!"...

The experiences and states of perfection differ in the gradations of Supermind only by their progressive heightening and integrating divinity of nature. The first is the stage of transition into supermind and possessing the lower supermind Adi Nilai அடி நிலை சித்திகள் by which the true individual self தம்முண்மை புணர்ந்து is discovered and realised as a centre of the supreme and universal Divine (cf: Life Divine p. 845) and the initial state of supramental powers of karma siddhi, yoga siddhi and jnana siddhi as related to this plane are possessed and exercised. It takes place in the lower or tertiary supermind called "Samarasa Sanmarga Sabha" or the lower poise of Por Sabha. The second or higher stage of integral perfection முடிநிலை சித்திகள் is reached in the apprehending supermind i.e., Mudi Nilai at the summit of Por Sabhai i.e., in the Por Sabha proper. Thus atma jnana siddi and tatva jnana siddhi both of which come under (1) Jnana Siddhi proper signifying supramental knowledge by identity of soul and self with the beings and things or principles of existence and (2) Yoga Jnana siddhi the supramental vision and (3) Karma Jnana Siddhi the supramental intuition and inspiration fulfiling in actions — these three fold powers are correspondingly realised both in the lower supermind and the higher or greater supermind. It is one and the same Divine that is experienced in the siddhis of both levels அடி நிலையும் முடிநிலையும் but with the characteristic difference due to the differential poises of the said levels which are yet within the field of unity.

A still higher stage of perfection comes under Suddha Jnana Siddhi which belongs to the comprehending supermind and this ultimately or inevitably leads to the summit supermind with its highest integration and simultaneous possession of all the poises of supermind. The perfection that is characteristic of the highets integrality is denoted as "Samarasa Suddha Jnana Siddhi and those who have attained this state are called "Samarasa Suddha Sanmarga Jnanis" or simply as Satya Jnanis or as "Nitya Mukta Suddha Jnana deha Siddhar", the sages of Truth-Consciousness or the liberated and perfected sages with the pure deathless physical body as transformed and divinised by the summit poise of supermind as opening into the Anandaloka above- (Vide Prose p. 133, Upadesha p, 123). This Samarasa Suddha Jnana Siddhi implies and includes integrally all the siddhis which are usually referred to under the triple siddhis of jnana siddhi, yoga siddhi and Karma siddhi and also the indestructible and deathless triple bodies of perfection namely Suddha deha the physical body, Pranava deha the subtle body, Pranava deha

the subtle body and Jnana deha the causal body of Knowledge. So too, Jnana deha implies and includes integrally the other two bodies i.e., Pranava deha and Suddha deha. Further Jnana deha implies Jnana siddhi and vice versa.

From the above quoted "Satya Jnana Vinnappam" it is seen that the realisation of the pure six schools come under Suddha Sanmarga and so they are supramental in nature. Those who have realised the goal of the pure schools are called Suddha Sanmarga Jnanis. According to the poem "Anubhavamalai", the first four namely Suddha Kalanta, Suddha Bhodanta, Suddha Yoganta and Suddha Nadanta are states of the lower or tertiary supermind, whereas Suddha Siddhanta and Suddha Vedanta are the respective states of apprehending and comprehending supermind (see 12-42-64 and 65). But according to the said Vinnappam, the deathless triple body implying a deathless physical body is attained in the Samarasa Suddha Sanmarga state i. e. in the summit supermind of absolute integration of all the poises of supermind. From this it is seen that the Suddha Sanmarga Jnanis who realise the supermind in its first three poises, even upto its comprehending poise may not necessarily get the transformation of the physical body nor attain its deathless state. Of course there may be a partial transformation of the physical body. The deathless transformation of the body results by the special will and sanction of the Divine and this is achieved in the state of absolute integration of all the poises of supermind i. e. in the summit supermind which is firmly possessed within and above, in the depth of being and by ascent. It means that one has the ready access or openness to any one of the four poises of supermind and by will can possess too all the poises together in their integrality. Attended with it is the physical contact of the Substance and Body of the Divine Being and there is also the mutual bodily embrace with the Divine Body which takes place in the lower supermind as well as on the earth (see Anubhavamalai stzs. 64-65, 96-100; Joti Agaval lines 553-554, 568-569, 784-786; Suddha Siva Nilai stz. 36; Anubhava Siddhi stz. 2; Tiru Arut Peru. stz. 9). Thus the rarest boon of a deathless body is attained by the Samarasa Suddha Jnana Siddhars. Sri Aurobindo came to believe in his last days (see "On Yoga"—Tome I p. 102) that a few Yogis did achieve the supramental transformation of the physical body; though as a personal siddhi but not meant for a change of earth-nature. But Swami Ramalingam by virtue of his deathless transformation of the body could commence with or enter into the consciousness and conscious presence of such rare siddhars. In the case of Swami Ramalingam we find that his triple deathless body was meant for a collective evolutionary change of earth-nature and earthly life as

he sacrificed it to manifest the Light on the earth and enter into all the physical bodies (see ch. XVIII—parts 3 and 4).

Now coming back to the four poises of supermind—Adi Nilai, Mudi Nilai, Suddha Jnana and Samarasa Suddha Jnana of the Suddha Sanmarga:

The following quotations from Sri Aurobindo would throw illumination on the above points. The said four poises namely Adi Nilai, Mudi Nilai, Suddha Jnana and Samarasa Suddha Jnana are indicated by Sri Aurobindo as 1) Sanjnana 2) Prajnana, 3) Vijnana and 4) a primary awareness.

"On the supramental plane its primary awareness still remains of a kind native to and entirely characteristic of the self-awareness of of the spirit, the self-knowledge of the one and infinite; it is a knowledge that knows all its object, forms and activities comprehensively by being aware of them in its own infinite self, intimately by being aware in them as their self, absolutely by being aware of them as one in self with its own being" (Synthesis of Yoga, Chapter 24-p.985).

This corresponds with the Samarasa Suddha Jnana of Swami's description in his above prose writings. If Suddha Jnana and Samarasa Suddha Jnana, that is to say, the comprehending Supermind and the summit supermind are practically considered as one poise, (cf: Suddha Jnana ateeta-Book of Vyakhyana items 5 to 7 in p.137-138. Under Karanateeta loka) then there will be mainly three usual poises as given by Sri Aurobindo in his "Life Divine". Corresponding words of the Swami are given in bracket at appropriate places in the following passages of Sri Aurobindo.

Sri Aurobindo further continues to observe that "All its other ways of knowledge (i. e., atma jnana, tatva jnana, yoga jnana and karma jnana-knowledge of being and things, vision, thought & word, etc.) are projected from this knowledge by identity, are parts or movements of it, or at the lowest (i. e., the initial state of knowledge in the lower supermind i e., the initial knowledge-powers of atma jnana siddhi, tatva jnana siddhi, yoga jnana siddhi and karma jnana siddhi அடிநிலை சித்திகள்) depend on it for their truth and light, are touched and supported by [it even in their own separate ways of action and refer back to it overtly or implicitly as their authority and origin" - (Synthesis of Yoga - ch. 24 - p.985).

"In all these" — i. e., the field and process of pure thought and knowledge jnana, applied thought and knowledge, and knowledge of

the three times trikala drishti etc. — "there will be the same character of the spirit seeing and willing directly above and around and not only in the body it possesses and there will be the same action of the supramental knowledge by identity (jnana siddhi implying atma jnana siddhi and tatva jnana siddhi in the lower and higher supermind, and suddha jnana siddhi in the comprehending supermind and its summit), the supramental vision (yoga jnana siddhi), supramental thought and supramental word (karma jnana siddhi) separately or in a united movement" - (Synthesis of Yoga - ch. 22 - p.959).

NATURE OF TRANSFORMATION BY KNOWLEDGE (IN BOOK OF UPADESHA)

The nature of transformation brought about by the emergence of Jnana deha the pure knowledge-body which implies and includes the other two bodies of Pranava deha or subtle body and suddha deha, the pure physical body which are also transformed into the terms and values, substances and powers of Knowledge is explained by the Swami in Upadesha p. 123. "The permanently liberated and perfected beings who have attained the state of Knowledge-body in the physical body by supramental knowledge (nityamukta suddha jnana deha siddhar) are beyond evil and virtues ......Further though they live in the material body, the principles and substances and evolutes of their physical life and body (Sharira tatva tatvika, tatvika denoting the material constituents of the body such as skin, muscle, nerve, brain, blood, semen, bones etc., and their respective operative functionings) are not like those of our impure body, impure senses, impure faculties of mind, impure experiences and enjoyments and impure intelligence but are rooted or based in the Causal Principle and not in the effectual and so they have knowledge as the basis of everything and thus come to have knowledge as the body or mould and substance of the body (i. e., Knowledge-body அறிவே வடிவாய்), knowledge as senses (i. e., Knowledge-sense), Knowledge as mental faculties (i. e., Knowledge-mind), Knowledge as beauty (i. e., Knowledge-beauty), Knowledge as form (i. e., Knowledge-form அறிவே உருவாய்), Knowledge as consciousness and feelings (Knowledge-consciousness அறிவே உணர்வாய்), Knowledge as experience and enjoyment (Knowledge-experience), and Knowledge itself as the identity of all experiences of Knowledge (i. e., Knowledge by identity அறிவே அறிவாய்) - Upadesha p.123.

TRANSFORMATION UNDER "JEEVAKARUNYAM" (PROSE)

The Swami further elaborates on the nature of the triple siddhis, and the transformed and indestructible and deathless triple

bodies in his "Jeeva Karunyam" Prose p96-98. He also enunciates the goal of divine life that is to be lived on the earth.

"The spiritual gain that one should truly know of and attain in and by human birth is the goal of realising the perfect and great Bliss of the Divine who is of Sat nature and also of Cit Nature that manifests by its Force of Grace (Grace-Shakti) all the worlds and planes of existence, all things all beings, all ways of discipline, all results and effects ; and of realising the matchless great divine life that is to be lived without any impediment, whatsoever of time, place and circumstance" - (Jeeva Karunyam - Prose p. 64).

The Swami adds that this identification with the great Bliss of divine life means identification with all the bodies, instruments and faculties of mind and senses, all worlds, all experiences and enjoyments. The great gain of this Bliss is attained by becoming the supreme and universal All-existence *யாவும் தாமாய் விளங்குவதே* (Jeeva Karunyam — Prose p. 95)

" The glory of those who have realised the integral and perfect Bliss of the Divine (Pēr Inbam) is as follows : They shall have transformed the impure gross physical substances of their effectual body (asuddha bhūta kāryādi) such as skin, nerves, bones, muscles, blood, semen etc., (that is, all the seven kinds of cells of the body, sapta dhatu) and their corresponding cansal cells of impure nature (asuddha prakriti kāraṇa aṇu) so as change their body into a golden effectual physical body (i.e. a golden meterial physical body) of immeasurable purity and refinement. (Suddha bhūta kāraṇa dēha). They will have too a pure causal physical body (Suddha bhūta kārya dēha i.e., corresponding to pranava dēha) which will appear to sight as a golden form of body but will be unseizable to touch, and also an etherial-like body of knowledge (Jnana deha) which will like ether be unseen and unseizable to touch. Within, their body (i.e , the inner physical body) will not be hit or affected by the solidity of matter; without i.e., in the outer physical body no material object like clod of earth, stone can hit their mould of body. Within, it will not be cooled by coolness of water; without, it can not be immersed by or in water even if tried to immerse it; within, it will not be heated by the heat of fire; without, inspite of burning it, it will not feel the heat or get any mark of burning within, it will not be moved by movement of air; without, it will; not be moved by the contact of air; within, it will not be separated (அந்தரிக்கப்படார்கள்) by the interfusing ether of space in the body; without, it will not be separated by ether of space".

"Their body will move not merely in a field of supporting medium adhara but also in the supportless niradhara. Their instruments of sense-knowledge like eyes and instruments of sense-action like speech will not get attached to (i.e., will be free from attachment to) sense objects of sight, speech etc., but if out of compassion for others, sense perceptions have to be experienced, even obstructions like wall and mountain cannot cover their eyes; their eyes can see all objects and contents in and of all the worlds and of the individual bodies within and without; wherever they are their ears will hear the sound of speech from all the worlds and individual bodies (anda pinda). Rooted to their own place of living their tongue will taste all the rasas or tastes; where the body remains, there itself the skin of their body will experience all the sensations of touch; likewise their nose will sense all smells; their hands, remaining where they are (i.e., irrespective of time and distance), will reach to give to persons at whatever place of distance; so too their legs remaining unmoved (without physical movement) will walk and reach to all destinations; likewise their speech will communicate with any person of whatsoever place; rooted to their own place, their senses can enjoy the objects of senses at any place whatsoever; their faculties and instruments of mind will be free from attachment to anything whatsoever; if by compassion for others they want to get interested in and attached to any being or all beings to know wholly all of their thoughts, will and modifications thereof Sankalpa vikalpa, they can in a minute or moment of time, simultaneously know, judge and decide about them; their knowledge is not of objective character; but if by compassion they want to have objective knowledge of things and beings, they can do so in a minute of time about all the worlds, beings, qualities, experiences and results. They are free from gunas or qualities of lower nature nor will they be influenced within by the three gunas satwa, rajas and tamas; without, the gunas will not affect the instruments and faculties of their mind and senses; within, they will not be covered or veiled by Prakriti, power of primordial Nature; without, their nature will not be attached to the gunas of lower nature; within, they will not be affected by the principle of Kāla time; without, their transformed or divinised body will not be limited by time *புறத்தே காலத்தால் அவரது திருமேனி தடைபடாது*; Within and without, their body will not be limited by nyati determinism of fate; besides they are free from the principles of time Kāla, desire rāga, knowledge vidya, and agency of being purusha, and all other principles and their operative powers of functioning tatva and tatva karya; they will not be modified by maya, the obscuring power of lower Nature; they shall have transcended Suddha Maha Maya, the greater and purer Nature i.e., Conscious Force of Summit-overmind and manifest themselves as

beings of Knowledge-Nature அறிவுருவாக விளங்குவார்கள். They will be free from food, sleep, sexual impulse and fear; their body will be free from the defects of dirt and impurities, perspiration, shadow (i.e., body not casting down its shadow due to its becoming surcharged with the divine Light), greying of hair, shrinking of skin, aging senility and become deathless in and of the physical body".

"Their body will not be affected at and time and place by cold, heat, rain and thunder and other natural elements, nor it can be troubled or tormented by the lower vital beings such as rakshasas, asuras, bhutas, pisachas nor by the higher vital beings i.e., gods or devas not by munis or men of austerities and tapas nor by human beings and dwellers of hell, nor by animals, birds, creeping creatures or reptiles and nonmovable things (i.e., plant, trees, stones and hills) their body cannot be cut by instruments like swords and knives; it is within the natural powers of their body to have the vision of all the atoms (and cells) becoming as large as the worlds and all the worlds becoming as minute as the atoms (and cells)."

Siddhis or deeds of divine perfection which are of the nature of Jnana Siddhis (Knowledge-Powers by identity), Yoga siddhis (Knowledge-Powers by vision) and Karma siddhis (Knowledge-Powers by intuition and inspiration) like resurrecting or reawakening the dead into bodily life and transforming the aged into Youth etc., will be continuously performed in and by their presence; the universal functions of (1) creation, (2) maintenance, (3) destruction (for renewal, for purification and control and for re-creation) (4) involution or veiling and obscuring the consciousness (of others in order to hide oneself from them and act impersonally on them) and (5) evolution or unveiling and clarifying the consciousness which is called anugraha or act of Grace will be performed by the immediate power of their thought and will; the five universal godheads of the above said universal functions (i.e, Brahma, Rudra, Ishana or Maheshwara and Sadasiva) will do their respective functions at the command of a graceful look from the corner of their eyes".

"Their knowledge will be God's knowledge; their action will be God's action; their experiences become God's own; with all-effectuating power of will, deathless in and of the body for all time, free from the defects of ego, lower nature and lower modes of action ஆணவம், மாயை, கன்மம் and free from the painful experiences of these three kinds of impurities, they will become manifestations of the divine Grace. Even an *insignificant* material object of inanimate and inconscient nature ஜடமாகிய ஒரு துரும்பும் will awaken into life or consciousness by the graceful look of their eyes and perform the said

five-fold functions. The grandeur and glory of their divine realisation will necessarily cover or include all the realisations of the six traditional spiritual disciplines namely Vedanta (i.e., Vedanta of the post-upanishadic age), Siddhanta (i.e., including Saiva Siddhanta which is a special discipline coming close to the Shakta and Saiva Tantra), Kalānta, Bodhanta, Nadanta (Tantra school on the mantra side) and Yoganta (Ashtanga Yoga, not necessarily of the Patanjali school); but it transcends and exceeds all of them. Such is the greatness and glory of those who have attained the integral and perfect Bliss of divine life" — (Jeeva Karunyam — Prose pp. 96-98).

Note : This indicates that the power of Grace and Compassion of one who has attained a deathless physical body of perfection, can have a material action even on material objects or things i.e., on matter. In the above passage, the Swami has referred to the conscious awakening of material object by power of Grace or look of Grace so as to make it perform conscious actions as of man (See also Upadesha — Paksha Srishtis).

TRANSFORMATION IN "JOTI AGAVAL" POEM

In "Joti Agaval" we have already seen the characteristic transformatory changes occuring in his body possibly around the years 1871-1872 which led to the attainment of a deathless body before it was in 1874 — see chapter 1. The changes are plasticity and suppleness of bones, muscles etc., condensation of blood and concentration of semen in the chest as one drop, blossoming of petals of brain and the influx of intermittent nervous current etc. The plasticity and suppleness of bones, muscles, skin etc. had made his body wholly suppliant or plastic that it became a non-obstructing penetrable physical body into which all the five elements, radio — active rays and even instruments of weapon can pass through harmlessly without obstruction and without injury to the body and that his body could not be killed by such elements, rays and weapons nor by god of death nor by any violent means (தடுக்கப்படுதலில்லாத தனி வடிவம் 12-4-2; 12-44-40). For more details see Ch. XVIII — Part 4. The Mother of Sri Aurobindo Ashram envisaged such a plastic non — resisting body though in a different context saying that even the undivine hostile forces in case of attack will not be resisted and they would simply pass through the the body without being able to do injury to it. But the Swami's body was so full of the divine Light that no hostile forces nor god of death dared to approach near it and they ran away lest they should be dissolved by its light. These features of a realised transformation of the body as expressed by the Swami in "Joti Agaval" and "Jeeva Karunyam"

make an interesting study in the background of the outlines or sketch of a transformed body as envisaged in intuition by Sri Aurobindo under the chapters "The Divine Body" and "Perfection of body" in his last work "the supramental manifestation upon the earth". Sri Aurobindo points out that the evolutionary urge towards transformation of body will at its consummation free man from food, sex-impulses and sex-indulgence, sleep and the body's liability to defects, diseases, maladies and impairment and finally from death. New powers and capacities will be acquired by the body, such as the capacities of cognition and dynamic action carried beyond the present limits.

TRANSFORMATION IN SRI AUROBINDO'S BOOKS

1. " The first necessary change would be the liberation of the mind, the life-force, the subtle physical agencies and the physical consciousness into a freer and diviner activity, a many-dimensioned and unlimited operation of their consciousness, a large out-break of higher powers and the sublimation of the bodily consciousness itself, of its instrumentation, capacity capability for the manifestation of the soul in the world of Matter. The subtle senses now concealed in us might come forward into a free action and the material senses themselves become means or channels for the vision of what is now invisible to us or the discovery of things surrounding us but at present unseizable and held back from our knowledge"-(Ibid p. 63-64).

"The body itself might acquire new means and ranges of communication with other bodies, now processes of acquiring knowledge, a new aesthesis, new potencies of manipulation of itself and objects. It might not be impossible for it to possess or disclose means native to its own constitution, substance or natural instrumentation for making the far near and annulling distance, cognising what is now beyond the body's cognisance, acting where action is now out of its reach or its domain, developing subtleties and plasticities which could not be permitted, under present conditions, to the needed fixity of a material frame"-(Ibid p. 73).

Sri Aurobindo further discloses that "something there is in us or something has to be developed perhaps a central and still occult part of our being containing forces whose powers in our actual and present make-up are only a fraction of what could be, but if they become complete and dominant, would be truly able to bring about with the help of the light and force of the soul and the supramental concious-ness the necessary physical transformation and its consequences. This might be found in the system of Chakras revealed by Tantric

knowledge and accepted in the systems of Yoga, conscious centre and sources of all the dynamic powers of our being organising their action through the plexuses and arranged in an ascending series from the lowest physical to the highest mind centre and spiritual centre called the thousand-petalled lotus ... but once they are opened and completely active no limit can be set to the development of their potencies and the total transformation to be possible"-(Ibid pp. 62-63)·

Writing further Sri Aurobindo points out that "a total transformation of the body would demand a sufficient change of the most material part of the organism, its constitution, its processes and its set-up of nature - (Ibid p. 64) ... This aim, it must be said, would be sufficiently served if the instrumentation of the centres (i.e., Chakras) and their forces reigned over all the activities of the nature with an entire domination of the body and made it both in its structural form and its organic workings a free channel and means of communication and a plastic instrument of cognition and dynamic action for all that they had to do in the material life, in the world of Matter. There would have to be a change in the operative processes of the material organs themselves and it may well be in their very constitution and their importance ... To begin with they might become more clearly outer ends of the channels of communication and "action" - (Ibid p. 67).

"The brain would be a channel of communication of the form of thoughts and a battery of their insistence on the body and the outside would where they could then become effective directly, communicating themselves without physical means from mind to mind, producing with a similar directness effects on the thoughts, actions and lives of others or even upon material things. The heart would equally be a direct communicant and medium of interchange for the feelings and emotions thrown outward upon the world by the forces of the psychic centre. Heart could reply directly to heart, the life-force come to the help of other lives and answer their call in spite of strangeness and distance, many beings without any external communication, thrill with the message and meet in the secret light from one divine centre. The will might control the organs that deal with food, safeguard automatically the health. eliminate greed and desire, substitute subtler processes or draw in strength and substance from the universal life-force so that the body could maintain for a long time its own strength and substance without loss or waste, remaining thus with no need of substance by material aliments, and yet continue a strenuous action with no fatigue or pause for sleep or repose. The soul's will or the mind's could act from higher sources upon the sex-centre and the sex organs so as to check firmly or even banish the

grosser sexual impulse or stimulus and instead of serving an animal excitation or crude drive or desire turn their use to the storing, production and direction towards brain and heart and life-force of the essential energy, ojas, of which this region is the factory so as to support the works of the mind and soul and spirit and the higher life-powers and limit the expenditure of the energy on lower things"-(Ibid p 69).

"This would be a first potent change, but not by any means all that is possible or desirable. For it may well be that the evolutionary urge would proceed to a change of the organs themselves in their material working and use and diminish greatly the need of their instrumentation and even of their existence. The centres in the subtle body, sukshma sarira, of which one would become conscious and aware of all going on in it, would pour their energies into material nerve and plexes and tissue and radiate them through the whole material body . This might go so far that these organs might cease to be indispensable ... The central force might substitute for them subtle organs of a very different character ... forms of dynamism or plastic transmitters rather than what we know as organs. This might well be part of a supreme total transformation of the body, though this too might not be final All has not to be fundamentally changed ...but all has to be perfected"-(Ibid p. 69-70).

Note : We have already seen in the first chapter that the Swami had transformation of his dody into a physical body of luminobity, plasticity and deathlessness which he affirmed often in several songs and in his case blood became condensed, semen concentred as a drop in the chest. His bones, muscles and skin became plastic and supple; His brain blossomed or expanded; His legs assumed a spinning or revolving movement. Particularly the condensation of blood and semen, and the intermittent nervous infiux point out that his internal vital organs should have also changed and transformed into "centres of forces and operative dynamism" as suggested by Sri Aurobindo in the above passage.

"The necessary form and instrumentations of Matter must remain, since it is in a world of Matter that the divine life has to manifest, but their materiality must be refined, uplifted, ennobled, illumined. since Matter and world of Matter have increasingly to manifest the indwelling Spirit"-(Ibid p72).

We may now quote here some more passages from Sri Autbindo's "Supramental Manifestation upon the earth" written in 1949 indicating the possibilities, lines and nature of bodily transformation by

supramental Truth—Consciousness under the Chapters "perfection of body" and "Divine body".

"In this transformation the body itself can become an agent and a partner . A fully conscious body might even discover and work out the right material method and process of a material transformation. For this, no doubt, the spirit's supreme light and power and creative joy must have manifested on the submit of the individual consciousness and sent down their fiat into the body, but still the body may take, in the working out, its spontaneous part of self-dis covery and achievement" — (Ibid p28-29: Ch. "Perfection of the body").

"Or at the very least, such a Truth-Consciousness must be in communication with our own mind and life and body, descend into touch with it ... All touched by it (the supramental Truth—consciousness) might not be able to embody it fully, but each would give some form to it according to his spiritual temperament, inner capacity, the line of his evolution in Nature; he would reach securely the perfection of which he was immediately capable and he would be on the road to the full possession of the truth of the Spirit and of the truth of Nature"—(Ibid 31).

"Matter after taking into itself and manifesting the power of life and the light of mind, would draw down into it the superior or supreme power of the spirit and in an earthly body shed its parts of inconscience and become a perfectly conscious frame of the spirit. A secure completeness and stability of the health and strength of its physical tenement could be maintained by the will and force of this inhabitant; all the natural capacities of the physical frame, all powers of the physical conscionsuess would reach their utmost extension and be there at command and sure of their flawless action. As an istrument the body would acquire a fullness of capacity, a totality of fitness for all uses which the inhabitant would demand of it far beyond anything now possible. Even it could become a revealing vessel of a supreme beauty and bliss, casting the beauty of the light of the spirit suffusing radiating from it as a lamp reflects and diffuses the luminosity of its indwelling flame, carrying in itself the beatitude of the spirit, its joy of the seeingmind, its joy of life and spiritual happiness, the joy of Matter released into a spiritual consciousness and thrilled with a constant ecstasy. This would be the total perfection of the spiritualised body"—(Ibid-p32-33).

"All this might not come all at once' though such a sudden illumination might be possible if a divine Power and Light and Ananda

could take their stand on the summit of our being (i.e.' in the overhead) and send down their force in to the mind and life and body illumining and remoulding the cells, awaking consciousness in all the frame. But the way would be open and the consummation of all that is possible in the individual could take place. The physical also would have its share in the consummation of the whole"— (Ibid-p33).

There would always remain vistas beyond as the infinite Spirt took up towards higher heights and larger breadths the evolving Nature, in the movement of the liberated being towards the possession of the supreme Reality, the supreme existence, consciousness, beatitude. But of this it would be premature to speak"—(Ibid p 33-34).

"What has been written is perhaps as the human mind as it is now constituted can venture to look forward to and the enlightened thought understand in some measure. These consequences of the Truth-Consciousness descending and laying its hold upon Matter would be a sufficient justification of the evolutionary labour. In this upward all-uplifting sweep of the Spirit there could be simultaneous or consecutive downward sweep of t he triumph of a spiritualised Nature all including, all-transmuting and in it there could occur a glorifying, change of Matter and the physical consciousness and physical form and functioning of which we would speak as not only the total but the supreme perfection of the body" (Ibid p34).

"There could be an evolution from a first apprehending Truth-Consciousness (i.e., possibly referring to the lower or tertiary supermind) which is a subsidiary poise of the apprehending to the utmost heights of the ascending ranges of supermind and it may pass the borders of the supermind proper itself where it begins to shadow out, develop, delineate expressive forms of life touched by a supreme pure existence, consciousness and bliss which constitute the worlds of a highest truth of existence, dynamism of Tapas, glory and sweetness of bliss, the absolute essence and pitch of the all-creating Ananda. Tne transformation of the physical being might follow this incessant line of progression and the divine body refelct or reproduce here in a divine life on earth something of this highest greatness and glory of the self-manifesting Spirit"— (Ibid p 74 "Divine Body").

It is that secret spirit or divinity of Self in us which is imperishable, because it is unborn and eternal. The psychic entity within, its representative, the spiritual individual in us is the Person that we are; but the "I" of this moment, the "I" of this life is only a formation, a temporary personality of this inner Person......It is the inner person

that survives death, even as it pre-exists before birth; for this constant survival is a rendering of the enternity of our timeless spirit into the terms of Time" —(Life Divine—American Edition—p731).

"This destiny of the body (i.e., supramental physical transformation of body consistent with life upon earth) has rarely in the past been envisaged or else not for the body here upon earth; such forms would rather be imagined or visioned as the privilege of celestial beings and not possible as the physical residence of a soul still bound to terrestrial nature. The Vaishnavas have spoken of a spiritualised conscious body, Chinmaya deha; there has been the conception of a radiant or luminous body which might be the vedic jyotirmaya deha. A light has been seen by some, radiating from the bodies of highly developed spiritual persons, even extending to the emission of an enveloping aura and there has been recorded an intial phehomenon of this kind in the life of so great a spiritual personality as Ramakrishna. But these things have been either conceptual only or rare and occasional and for the most part the body has not deen regarded as possessed of spiritual possibility or capable of transformation" (Ch. "Divine Body"— Supramental Manifestation—p42).

"A total transformation of the body would demand a sufficient change of the most material part of the organism, its constitution its processes and its set-up of nature... Again it might be urged that the organic structure of the body no less than its basic outer form would have-to be retained as a necessary material foundation for the retention of thc earth-nature, the connection of the divine life with the life of earth and a continuance of the evolutionary process so as to prevent a breaking upward out of and away from it into a state of being which would properly belong to higher plane and not to a terrestrial divine fulfilment"— (Ibid p64-65).

NOTE : In this last passage the words "breaking upward...to a higher plane" seem to refer to the dematerialised disappearance of body by a progrssive subtlisation of the bodily elements inso an etherial substance for merging in the Grace-Space as envisaged by Sri Kumara Deva in his "Suddha Sadhakam" and considered by him as equivalent to a trasformation in to the deathlessness of body. However the Swami dematerialisation is of a differerent kind and it takes place after an actualisation is of a transformed deathless body with changes such as condensation of blood and semen etc., and meant to live even an eternal life on the earth itself but with freedom for soul's departure from such a body or for its dematerialisation at any time according to his free will or by the Divine will.

His body became wholly sleepless and deathless and full of the impulsions of blissful energies. Not merely that his body became surcharged with the divine light so as to make it shadowless and became full of amrita and current of bliss within and without, but its physical and material substances and structure also underwent new changes as above said. It had become sexless or acquired the characteristics of a sexless body. Above all, after attaining a deathless physical body with changes in its physical substances, he lived about a year preaching deathlessness of body, by realisation of the divine Light as the highest goal; and he sacrificed the deathless body by a progress of unique dematerialisation for a world-purpose and that, by divine will and sanction and in the Divine presence on the earth. The one who unmistakably attained a deathless body lived ironically enough a physical life of only 50 years. This is a supreme divine irony of the inscrutable Divine matched only by an equally supreme Sacrifice of a deathless body.

TRANSFORMATION IN MOTHER'S BODY:

The Mother, Sri Aurobindo Ashram, who is currently undergoing the supramental transformation of her body has made her observations on the reactions of her body in her "Notes on the way in the Bulletin of the Ashram, Her observations are to be treated as decisive stages on the way to a complete transformation.

"The notions about individuality...They are very much changed for me, very much... the consciousness in this body know it, it is almost like a pulsation of "something" which for the moment has a separate action, but is in the depth, in essence always one; as something projected like this (gesture of expansion) for the moment in a form and then it can . (gesture of contraction) can at will annul the form ... But even before this, the consciousneess of the cells had realised the unity, the true essential unity, which would become the the total unity, if the sort of illusion (i.e., the illusory belief that Matter is the sole reality) disappeared. Indeed the illusion that created the misery was lived so intensely that it become almost unbearable with all the harrors and frightfullness created by it (i.e., the miseries and sufferings created by the illusory belief) in the human consciousness and upon earth...And just after the liberation... the forward move of creation, of matter the the next step to return to the true consciousness" (Bulletin Aug 69 p 69-71).

The Mother feels her body alternately as being dead and alive. "The body if it were asked, would say "I do not know if I am alive I do not know If I am dead. Because it is so truly. During some minutes it has altogether the feeling that it it is dead; at other

moments it has the feeling that it is alive. It is like that. And it feels that the thing depends exclusively upon...whether one sees the Truth or not" — (Bulletin Aug 69 — p 97).

Mother severs her body from mind for the purpose of quicker transformation of body. "It is only when the mind had realised its maximum (i.e., maximum possibility) that is abdicated; and this is quite all right for the integral realisation, but generally the body is too much used to obeying the mind, it is not supple enough to be transformed. And that is why mind has been sent away...But that is a method which others cannot be encouraged to follow. For out of ten nine would die...How to explain ?...The development through mind means a constant and general awakening of the whole being, even the most material, an awakening the result of which is that there is also something quite opposite to sleep. And to receive the supreme Force, one must have, on the contrary the equivalent of immobility—the immobility of sleep, but absoultely conscious...The body feels the difference...if after a time I fall into ordinary sleep, my body wakes up in a terrible anguish. And then it begins again to put itself back into that state...into the true attitude and that is a state of immobility, but absolutely conscious. "Immobility", I do not know how to say it...But it is almost the opposite of inertia in immobility...For it (the body) immobility means...Yes it has the feeling that the highest vibration, the vibration of the true consciousness (i.e., the supramental vibration) is so intense that it is equivalent to the inertia of immobility—an intensity which is not perceivable (to us). So great is this intensity that it is for us, equivalent to to inertia...It is this which has made me understand (because now the body is understanding) has made it understand the process of creation (i.e., the reason why creation began with inertia)"—(Bulletin Feb'74—p 65, 67, 71).

"It is that unity, it is living in that unity...a vastness without limits, a light...an ease. Now I am convinced that it is that, the supramental consciousness...One is conscious in a golden vastness—it is wonderful—luminous, golden, peaceful, eternal, all-powerful. And How did it come about . the Grace....Grace is a thing that surpasses all comprehension with its clear-seeing kindliness...Naturally the body had the experience...it had the true reaction. it smiled with the Smile of the supreme Lord—it smiled. That was there for a whole day and a half...it was wonderful, wonderful"—(Bulletin Feb. 1970—p 89 to 93).

"But then, in spite of everything, the body kept just a little consciousness of its needs all the while (although it was not busy with

itself—it is not interested), but that is what Sri Aurobindo used to say "I feel I am still the old man", I understood that this morning... In reality one does make oneself ill. It is the narrowness of consciousness, the division. The ego-centric imbecility, it is that which Sri Aurobindo calls the "Old man" –(Bulletin Feb '70 p 91, 95).

"Indeed all that in the physical nature belonged still to the old world, to its habits, its ways of doing and being, its ways of acting, all that could not be handled in any other way than this; through illness". The Mother is referring to partial paralysis of a leg which she suffered for some time. It was the whole problem of the world a world that is nothing but pain and suffering...I tried all the tricks...Not a single succeded: Change pain into pleasure, remove the capacity of feel, occupy oneself with some other thing...I tried all the tricks...not a single succeded : There is something in the physical world as it is which is not yet open to the divine vibration. And it is this something which does . all the evil . But it is better It is truly interesting I believe something might have been done on the general score—it was not merely the difficulty of one body or one person. I believe something has been done to prepare Matter to receive, as it must, in a suitable way—it was as though receiving in a wrong way and it has learnt to receive in the right way. It will come. Perhaps I do not know if it will take months or years for the thing to become clear"—(Bulletin Feb '71—p 107 & 111).

"But this notion of the supramental coming down and a consciousness entering is our translation...The experience of an eternal fact; not at all as a thing on its way of coming...it (this body) has become conscious in the other way. Well that normally must translate itself in earthly consciousness as an arrival, a descent, a beginning...But what is it that has arrived? there is nothing but the Lord...All things happen within Him consciously"—(Bulletin Feb '69 — p 95).

"It is That the Divine, the Divine alone...And what says that one shall perish or that one shall be destroyed by That, is the ego it is sir Ego that tries to be taken as the true being...But the body has learnt that even without the ego, it is what it is, because it is by the divine will, not by the ego—we exist by the divine will and not by the ego—The ego was a means—a means for many centuries—now it is worth nothing, its time has passed...And the body has understood that this sense of being a separate individuality is altogether useless... And it (body) will be what it should be only the day it feels that there is no difference between itself and the Divine"—(Bulletin

Aug '71 — p 69). For more up to date passages on transformation of the Mother's body see Ch. 18 — parts 2 and 3 ; for Her reference to the intermediary body (i.e., Pranava Body) in her see item 25 in Ch. 18 part 2.

TRANSFORMATION IN SWAMI'S BODY : ITS CRUCIAL DIFFICULTIES

From the foregoing passages of the Mother, we understand the crucial stages of transformation of body and particularly its difficulties by way of pain, suffering, illnesses and even falling into ordinary mode of sleep at times though for very short moments which are all the results of the separative physical ego of the body or ego-consciousness of its cells. However, the progress of Her body's transformation has its effect also on the collective nature of earthly life. This stage of transformation and its difficulties due to the physical ego of the body are also referred to by the swami in one of the addresses of prayer *சத்திய விண்ணப்பம்* to the God Vast Grace-Light, made on behalf of his Sangha or association of disciples and wherein he prays Him to remove the avasthas or conditions leading to these difficulties, not only for his body but also for the bodies of all people over the world.

"O Supreme Divine who art the omnipotent God of Vast Grace-Light and who hast become the beautiful form of Sat the infinite Being, in the pure Knowledge-World of Truth-Consciousness (Suddha Sivānubhava Jnana Sabha) which is of the Nature of the infinite consciousness, plays in unity the blissful dynamisms of infinite Bliss for the the happiness of all beings and who art manifest in the holy place of Vadalur alias Uttara Jnana Cidambaram (i.e., the Swami's resort). On behalf of the Samarasa Suddha Sanmarga Sangha, I make this supplication before Thee, O Lord !".

"*My true, sole and intense aspiration and will is to realise and* live the great Life of Bliss and perfection without the impediments and limitations of time, place and circumstances by transforming this body itself, a body which I have got on this earth with its six fold intelligence (i.e., five senses and mental intelligence), into a nitya deha, permanent deathless body by removing all the the avasthas or conditions of illness, aging senility, fear, suffering and death (i.e., avastha of death possibly due to attacks of Death from the Inconscient) to which this body happens to be subjected now and then."

"I have come to know as informed by you in Grace that this is possible only by Thy supreme and free will of Grace ... Then again as informed by Thee in grace, the ways by which Thy supreme free will of Grace *திருவருட்சுதந்திரம்* can be realised and that the way is

to eliminate the triple freedom of the separative consciousness of "I" and "mine" (i.e., the ego-consciousness of the physical) — namely freedom of the physical body, freedom of enjoyment and freedom of the being — deha swatantra, bhoga swatantra and jeeva swatantra (i.e., referring to the physical ego-consciousness of the body, its needs or objects of enjoyment and its being). Therefore I have now surrendered, and given unto you the freedom I held as my own (i.e., the sense of freedom of separative individualistic existence) in regard to the body, its enjoyment and being. Now I realise as soon as I so surrendered, that the body, its objects of enjoyments and being have been given to me by Thyself in thy great compassion and free will and not acquired by me and by my separate free will. Henceforth no sense of separative freedom what soever will arise in regard to this body and its needs or objects of enjoyment, and its being. I pray unto you that Thou shall by Thy supreme will of absolute freedom remove all the conditions or *avasthas of illness, aging senility, fear*, pain and suffering and death (possibly attacks of Death from the Inconscient) and transform this body itself into Nitya deha an eternal and immortal body, and thus enable me to live the great Life of Bliss and perfection without any impediment and limitations of time, place and circumstance.

I pray that Thou shall similarly inform all the beings who have got the physical body and make them fit for a true living of such a life.

I salute Thee: My Thanks to the rule of Thy Compassion". (Samarasa Suddha Sanmarga Sanga Satya Vinnappam i.e., supplication to the Lord - Prose pp. 135-136).

The above state of difficulties in transformation should have taken place well or long before the advanced stage of transformation of body described in the poem Joti Agaval (dated 18-4-1872 - see Bk. 12 - p.52) as resulting in plasticity of bones, muscles and skin and condensation of blood and blossoming of brain etc. (12-1-725). In Joti Agaval and other preceeding poems, the Swami mentions that he received the boon of deathlessness of body and he was trained by the Light into deathlessness of body. However in the later poems written (possibly in the beginning of 1873) such as "Suddha Siva Nilai" the Swami affirms clearly that not only he got the triple indestructible bodies of deathlessness i.e., the physical, subtle and causual, Suddha deha, Pranava deha and Jhana deha (12-29-17) but also the power of resurrecting the dead even by a touch of his shawl (12-29-30). In the collection of last songs he also clearly mentions in a song that sleep, fear, grief, anxiety and difficulties had gone away from him

and so too the darkness (of the Inconcient), Ignorance of Maya and its wrong mode of action had been removed and overcome, and instead, all the positive gains and riches of the evolved growth and perfection ஆக்கம் namely Grace, Knowledge, true Love and a Deathless Body and impulsion of energies of true Bliss have reached him (*Bk.* 12-44-20). This too is a positive and clear affirmation of deathlessness of body. As for the significance of an eternal deathless body, see ch XVIII-part 4.

STAGES OF TRANSFORMATION: IN SWAMI'S BODY

Now we may mark roughly the stages of transformation of the Swami's body, before it reached its consumation as a deathless sleepless luminous body with a power for resurrection of the dead. (1) In the poem Prasada mālai, the Swami admits that he received a luminous deep red flower செஞ்சுடர்ப்பூ from the Divine who came to him in a beautiful golden form of body which could revive even a withered tree into sprouting and which made the Swami's body thrive or evolve and grow prosperously (*என் வடிவம் தழைப்ப ஒரு பொன்வடிவம் தரித்து*). The luminous red flower is a symbol for receptivity of the physical body (cf. SA : Tome II "Vision and symbols" on "deep red light" and "red flowers" p.81 & 88) and its openness to the transforming supramental Light of the Divine. It is significant that the Divine with a smile gave the Swami the said flower from out of His golden hand-bag of sacred ashes (Vibhuti) whereas He gave to others sacred ash and denied it to the Swami who had specifically asked for it. Thus this experience of the Swami in receiving the luminous red flower instead of sacred ash may be considered as the first assurance given by the Divine for the transformation of his body into its deathlessness. The Divine Himself said to the Swami that He particularly willed to give him the red flower instead of ash and asked him to see in his body its significance முன்னரது விரும்பி அளித்தனம் நாம், உன் வடிவிற் காண்டி' ... (Vide Prasada mālai Bk. 10-1-3-2, and 5). The Swami also identified the Divine who came to him as the Lord of the Golden Sabha, the Supramental Divine. (2) In the poem "In praise of the Divine Grace of Truth" பேரருள் வாய்மையை வியத்தல் Bk. 11-17 the Swami admits that his body has been filled with the Truth-Light (Satya Joti, Mei Joti) which is the blissful Grace-Light and that it has become a golden body, partaking of the amrita of bliss and that the Divine has given him deathlessness of body. (3) In poem "Joti Agaval" Bk. 12-1, the Swami's body undergoes transformatory changes such as plasticity of bones and muscles, condensation of blood etc., which we have already seen and The Mother-Sri Aurobindo Ashram, has also made her recent observations on it (see chapter I and Appendix III a to e). This is an important stage,

but an intermediary or even an advanced stage, as the Swami observes in this poem that the Divine has trained him into all the phases of the science of deathlessness of body and has given him the boon or gift of deathlessness of body (Ibid line 784, 533). He admits he attainment of pranava body full of harmony ஓமயத்திருஉரு cancelling away diseases (Line 95). But Jnana deha had also emerged so as to complete the transformation of the triple body — Suddha deha, Pranava deha, and Jnana deha. The Divine has united with him in his heart of Love so as to make his body a golden one by the power of Love and Grace Light (Ibid line 745). The Divine Light stationed in the mid of his adhara i.e, in his subliminal being illumined the whole field of the Inconscient darkness இருவெளி, கருவெளி (Ibid lines 751 & 752). We may remember that the Swami's body was so surcharged with Light that it did not cast its shadow on the ground. (4) In poem "the boon of Divine Grace" 12-17 திரு அட்பேறு which seems to be earlier than "Joti Agaval", the Swami describes that he slept tired in body and without food and the Divine came smiling and lifted him up by His hands from out of his bed and enveloped or embraced him and kept him up in that high state of embrace as willed by Him தான் பதித்த மேலிடத்தே வைத்தனை and thereby kept him and his body in a sublimated state of prosperous growth or transformation ஆக்கம் உற வைத்தாய் and consequently the body of flesh had become full of Light dispelling away the sleep and the heat of suffering and also tiresomeness. The Lord fed him with amrita and left him later on another side of the bed.

NOTE: We are quoting here the Mother's experience of being enveloped by the Divine and this may have a parallel significance.

"It is now two or three days there was a great difficulty and then immediately I felt myself enveloped (gesture) like a baby being carried in the arms of the Divine...And then after a time (but it was rather long) when it had been solely in the Divine presence that the pain disappeared. It did not even ask for the pain to go, but it left. It took a little time but it left. I had completely . the feeling of being a baby enveloped (gesture) in the arms of the Divine. It is extraordinary"—Bulletin "Notes on the Way"—April 1972—p. 69. (5) The next stage of transformation in Swami Ramalingam can be traced out in the poems 12-20 and 12-21. In "Anubhave Siddhi" (12-20), he affirms that he realised or possessed simultaneously the divine play of Will in both the Por sabha and Cit Sabha i.e., the Apprehending and Comprehending poises of play of the Truth-knowledge (12—20—2) and that his body of flesh, life and consciousness were full of Light, partaking of the amrita of Grace so as to rule over (12—20—3). In the "Boon of golden body" (பொன் வடிவப் பேறு 12—21) he

affirms that truly he has come to possess a golden body (i. e., golden physical body) and that the Lord has withheld his sleep and given him instead bliss and dispelled away all the afflictions and anxieties (12—21—15 & 16) and that he has got an unique, indestructible and deathless physical body of bliss that ever prospers and progressively grows by the Light (12—21—16 and 9) and that the Lord has given him the sceptre of Grace to rule over the earth and perform the five universal functions (12—21—11). However the Swami prays in the opening songs of the poem to give him the Refuge of the Substance of the Divine Light as the Float also to cross over the dark nether ocean of darknes (i.e., the Inconscient darkness) and reach the other shore of Bliss, by dispelling all fears (12—21—1 & 2). This prayer seems to pin-point the difficulties of transformation due to the attacks of the inconscient, particularly in the form of its characteristic fears possibly associated with death. However the said peom " Boon of golden body" may be considered to describe a neutral state in transformation which the body has reached and because of which it cannot any more succumb to death, inspite of the difficulties and attacks of the Inconscient. (6) The Swami as guided by the Divine, marries symbolically the supreme Grace—Shakti of Truth-Consciousness மெய்யருள் திருவை, அணங்கை in otder to dispell away the hot sufferings and afflications of the world and to realise the high and pure state (of perfection) and become the Son of the Lord (பேறடைவு 12—23—1, 2, 3 & 5). Thus the Swami becomes one and equal with the supreme Shakti and this enables him to overcome the last difficulties or attacks of the Inconscient. (7) Now in the poem உற்றது உரைத்தல் 12—28, the Swami affirms his victory over the dangers and difficulties that stood across the transformation of body. "I have become free from sleep. I have overcome all sufferings (12—28—1); I have dispelled away the anxiety of sufferings 12—28—2). The Darkness and the dangers are vanquished and gone away from me (12—28—3) ; All the fears, dangers and tiresomeness of death (i. e., tiresomeness possibly due to attack of Death) are cancelled away (12—28—5). All the dangers (from the inconscient darkness) that reach into the ground or material earth (i.e., as a spring-board for attack) are cleared away in a second of time 12—28—8).

NOTE : We may remember the incident of the attack of the Inconscient dark forces on Sri Aurobindo because of which he accidentally fell down while going into bath-room and broke his right thigh bone on the eve of the 24th November darshan of 1938. In a precaution to safeguard the Mother's body from attack of the dark forces, he himself forgot in an unwary

moment about the safety of his own body and the dark forces came in and attacked upon him). "I have received Grace and substance of the Divine (12—28—2). I am taking in amrita of bliss (12—28—4). My body which had shrunken skin has become a prospeaous or ever youthful golden body. I have become deathless in and of the body. I have become one with the Lord and He is unified in me (12—28—7 & 10). This poem is a clear affirmation of the attainment of the positive characteristics of a deathless body along with the affirmation of conquest over the powers of darkness and forces of the Inconscient. In the collection of songs (12—44—20) there is again this double affirmation of conquest. "Sleep, sufferings and fears and dangers and anxieties are gone away from me. Darkness and Maya and lower mode of action are cancelled away. Progressive growth, grace, knowledge, true love have rerched unto me. An indestructible body with true impulsion of bliss has come to be owned by me." In song (12—44—40) the nature of his deathless body is described that it cannot be killed by the five elements, radiation, disease, instruments of weapon and by god of death and planetary powers and by any other means violent or otherwise. In song 12—4—2, he also stated that his body had become a non-obstructing and penetrable body (தடுக்கப் படுதலில்லாத் தனி வடிவம்) i.e., due to the plasticity and suppleness of bones, muscles, skin etc.) and that it would not resist or obstruct the five elements, radio-active cosmic rays (ககனக் கலை) and even instruments of weapons and they could pass through his body (i.e. without making injury to it). See Chapter XVIII—part 4 for more details on this subject. Further in the poem Anubhava-malai (12—42) which describes the successive stages of realisation as the experiences of one who stands as a bride in relation to the Lord, (i.e., the Swami feels himself as the bride of the Lord) the Swami mentions that being embraced by the Lord of Play and Grace in the lower session of TruthWorld (Samarasa Sanmarga Sabha) he became of His form and body (song 95). When he embraced the golden body of the beautiful Lord, all the powers and forces of darkness were dispelled away and replaced by the supreme Light. When the Divine Lord embraced him he became Sivanandamaya, full of the infinite and eternal Bliss (song 97). Now by the inner union which is indescribable, he became That and That became himself in Consciousness and Being, and there filled the supreme Bliss every-where (song 98); he became deathless in and of the body which was full of Light at the moment of outer embrace with the Lord. But the Divine embraced or united with him in his inner being also (song 99). (8) The highest state of perfection as reached by the swami is the theme of the poem "suddha Siva Nilai" (12-29). Here he affirms that darkness of the strong or obstinate Maya is afraid to touch him

any more and has recoiled back. Darkness and sleep have been cancelled away. The triple deathless body of Suddha deha, Omkara or Pranava deha and Jnana deha has been attained by him for giving himself out freely to all. Above all even a power of resurrecting the dead even by or through the touch of the shawl he wears has come to him. He promises that the Divine is imminently coming to the earth to manifest the play of Grace for the benefit of all. In the book of keertans or lyrics under "Mei Arul Vyappu" மெய்யருள் வியப்பு we also find songs where the Swami observes that he got a quick transformation within and without and that he was crowned with a direct crown of the Divine Light and trained into deathlessness of body by the Light. The Lord gave him crown of Light to wear on his head, a sceptre of Grace-Light to rule, and golden bangle to adorn his wrist (songs 98, 94, 58, 4) and gave him too the divine Substance and Grace and a Deathless Body dispelling away the darkness of death. "Because of Arut Cit Joti in me (i.e., the Light of Consciousness-Force full of Grace) the dark god of death is shaken in his foundation and runs away from me in fear of being shrunk and dissolved by the touch of the Light (stz. 57 and 61)."

He showed him the way to infuse soul into body, separate it from the latter and also keep it inseparable. Besides, the creation of the physical universe as interfused with the subtle-physical but without the veil of falsehood was shown to him by the Lord (songs 61, 69, 38, 32 & 31 - cf: Mother's vision of the creation in a foregoing passage). Incidentally, an experience of the Swami is narrated thus: In a deluge of water in the darkness of night, the Swami got into a boat along with a few others but he alone was lifted by the Lord from out of it and kept up on a stony platform and further raised into the high-seated Heaven (song 3). The Light filled his pinda the body within and without. The Lord is within him and he in the Lord (songs 22, 25). Fed with the sweet Amrita, he possessed all the goodnesses and divinities of the Divine (song 66). He got the power (i.e. a power of the body) to see anda kodi, all the crores of worlds, and know tangibly what is or happens in them; so too he had the power to see and know wholly and fully pinda kodi, the crores of physical bodies (song 93). But according to his last words, he wanted also to identify his deathless body with all the material physical bodies universally by entering into and becoming one with them at bodily level also.

Thus we find in short, that the Swami attained a complete transformation of his being, nature and body, effected both within and without, due to possession of the Divine Light of Truth Consciousness.

His body became full of Light, enlarged, sleepless and deathless, radiating with blissful energies and coupled with a potential power to resurrect the dead. With a self-giving, characteristic of such a high supramental realisation and perfection, he willed to achieve deathlessness for man and for which he sacrificed his deathless body itself in the process of the stable manifestation of the Divine at his place and that by dematerialisation of his deathless body apparently in the very Inconscient depths (cf: the Swami's last words. "I am in this body; I shall enter into all the bodies" .."The Divine is coming this day to my place to stay and within an hour will unite with my vast enlarged body, remaining inseparable from soul of the heart"). As for the significance of the vast physical body and its sacrifice see last chapter 18 - parts 3 and 4).

CHAPTER IX

SUPRAMENTAL REALISATION AND TRANSFORMATION IN TIRUMOOLAR

TRANSFORMATION INTO DIVINE BODY (PARA KĀYA)

The State of transformation which Saint and Sage Tirumoolar had is also worthy of study. Tirumoolar affirmed that he lived long aeons of divinely transformed bodily life. "After becoming united with the Feet of Grace of the Divine 'Nandi" (i.e , the Bull, the Supramental Ishwara) and seeing the unfailing play of the Divine in the Golden World of knowledge I lived for an incomparable long life of seven crores of yugas (i.e , possibly a concrete sense of living a divine and deathless bodily life for crores of years) அருள் நந்திதாள் பெற்றுத் தப்பிலா மன்றில் தனிக்கூத்துக் கண்டபின் ஒப்பில் ஒருகோடி யுகம் இருந்தேனே...TM : 74-"I lived in this body for numberless crores of years. I lived in a world where there is neither day nor night ... I lived under the biune Feet of my Nandi (i.e., the supramental Ishwara)" - TM : 80. "By the Grace of Nandi, I sought and became one with the Truth-Consciousness மெய்ஞ்ஞானம் அல்லது சத்திய ஞானம் Satya Jnana). By Nandi's Grace I lived on" - TM : 92. "If the body is allowed to live on (i.e., if I have the will to live on) it will continue to live for numberless crores (of years). By the flaming light of the Sun and Moon, which are in the constricting mooladhara (physical centre), even the hair has become supple or tender, luminously shining and shedding light உருக்கிய ரோமம் ஒளிவிடும் தானே TM : 93. "If god of death comes I would throw him out by the sword of knowledge. If Siva the Divine comes, I would surely go with Him. I have cut and destroyed the rigid cycle of Karma and birth in the world. Who can stand against the might of Tapas which comes by aspiration in the soul ?"- TM : 2968. Thus TM : 93 & TM : 2968 suggest that one who has become deathless in body is free in the soul to depart away from it at his will and pleasure or by divine Will, but without any compulsion of the process of death. Tirumoolar advises people to preserve such a body (i.e., after the departure of soul) in Samadhi. "I worship day and night the Truth of the Vast World, the Seed or Source of the Universe அகலிடத்தார்

மெய்மைய அண்டத்து வித்தை, the One who made me enter this world; I am free from darkness in this world of opposition TM : 4". "The Nandi bestowed on me His Grace by resolving the conflicting oppositions of life, making me free from disease and process of aging senility, and from the necessity of counting my age. The difficulties and sufferings which confronted me before, surrendered reverentially to me (i.e., they were turned into opportunities of progress). Siva, the Divine came by Himself - TM : 2974". "If one gets the realisation by which he becomes one with the Divine Himself, all the impurities and Ignorance will be destroyed. The animal nature will go away. For one who can get this unity with the Divine, his body will become stainlessly pure, (ஈனமில் காயம்) dissolving the eight kinds of impurities and it will live on in this wide world as a pure body TM : 2320". This pure body may be compared with the "Suddha deha", the transformed pure physical body, spoken of by Swami Ramalingam. "I have realised the blissful Grace Shakti of pure Shakti manifest in the very flesh of body. I have realised the Master of Knowledge in unity who having become myself becomes Himself (i.e., I become Himself) who is the origin of gods, and who is the excellent Light of Vastness - TM : 2324."

தான் அவனுகிய ஞானத் தலைவனை
வானவர் ஆதியை மாமணிச்சோதியை
ஈனமின் ஞானத்து இன்னருட் சத்தியை
ஊனமிலாள் தன்னை ஊனிடைக் கண்டதே - மந். 2324

"The Vast Light of Suddha Brahma Turya (i.e., in the summit poise of the transcendent and universal supermind), the Light which leads to a turya within turya (i.,e., Ubhayambaram or biune infinite) is the Light of Sivananda which is beyond the grasp of mind. It is the Bliss of the Supreme Substance of Truth-Consciousness (Satya Jnana Tanip Porul) - TM : 2860". "In unity I lived many aeons of life by becoming one, in my inner consciousness, with the state of the Divine (Siva Gati), with the Heaven farther Beyond (Parā Para, i.e., the Supramental Heaven, more particularly the apprehending Supermind) and with the Consciousness Itself - TM : 2953". "Not being involved or attached to the principles of body, elements, kalā or mind, time, maya etc., if one becomes united with the Truth of the beginningless Knowledge in the ever - existing or endless Heaven of the Divine, one can get a deathless and excellent body (வீயாப் பிராகாயம்) Veeyā Parakāya i.e., a deathless transformed body of par excellencc) - TM : 643".

Among the eight-fold siddhis is mentioned the attainment of "a transformed excellent body Parakāya which is not rigid (or unbreak-

able i. e., supple or plastic enough not to break down by rigidity இணுகாத) and not burning (i. e., possibly a cool body without burning sensation of heat வேகார், வேகாத) by and through the realisation of the soul's (anu அணு) oneness with the all-pervading Universal Lord (Attan அத்தன்)."

இணுகாத வேகார் பரகாயமேவல்
அணுஅத்தன் ஐ எங்கும் தாணுதல் என்று எட்டே · மந். 668

The word of Tirumantram "இணுகாத unbreakable" i. e., rigidless or supple may be compared with the Swami Ramalingam's word "இடியாத புவி unobstructing matter," and the word "வேகார் non-burning" with ' வேகாக்கால் the non-burning gas or air. ' Swami Ramalingam mentions the transformed elements constituting a deathless body, namely, non-obstructing matter, non-flowing liquid, non-burning gas or air, soundless fire and deathless ether இடியாத புவி, போகாத புனல், வேகாத கால், ஒலியாத கனல், சாகாத் தலை. (See ch. XVIII-part 4 for their significances).

Again in TM: 706, Tirumoolar refers to a transformed body of Riches வண்பரகாயம், the riches of transformed substances and powers of body. "One who has the knowledge or inspired knowledge of thrice seven (i. e., twenty one) principles of the Sun (sun which is a symbol of the Heaven of Truth-Knowledge கரன் உறு கேள்விக் கணக்கு) can attain deathlessness, youthfulness free from aging senility, a rich transformed body, the beautiful form of the Divine (அரணன் திருவுருவாதல்) along with a power to give the deceased or dying aspirant the golden earth as abode (possibly the golden plane of this earth of one of the seven earths in the summit overmind or the golden gnostic overmind itself. cf: "Seven immortal earths beneath a triple mystic Heaven" in Savitri by Sri Aurobindo: Bk 11-cto 1 — p. 754):

மரணம் சரை விடல் வண்பரகாயம்
இரணம் சேர்பூமி இறந்தோர்க்கு அளித்தல்
அரணன் திருவுருவாதல் மூவேழ் ஆம்
கரன் உறு கேள்விக் கணக்கு அறிந்தோனே — மந். 706

Note: In the above TM: 706, Sun is the symbol of the World of Truth Knowledge. "Thrice seven principles of the Sun" may also be compared with such references in Rig Veda as "thrice seven seats of the Mother" and "thrice seven ecstasies", (vide Sri Aurobindo's book "On the Veda"—chapters "Victory of the Fathers", and "Ribhus, the artisans of Immortality"). In the "Hour of God" p. 81, Sri Aurobindo also refers to "thrice seven planes of the Mother" in a chart of Vijnana Loka, the Truth-World of Supermind.

"Not being involved in Maya the Nature of Ignorance, and transcending the physical body, elements, mind and their functionings (kalā), time (kāla) etc. and attaining the beginningless and eternal Source of Knowledge and becoming one with the Truth of the eternal Home of Knowledge, one can get a deathless divine physical body (வீயாப் பரகாயம்)" — TM: 643 under chapter "Ashtama Siddhi."

காயாதி பூதம் கலை காலம் மாயையில்
ஆயாது அகல அறிவொன்று அனாதியே
ஓயாப் பதி அதன் உண்மையைக் கூடினால்
வீயாப் பரகாயம் மேவலுமாமே — மந். 643

Again in TM: 682, Tirumoolar refers to an expanded or grown up and enlarged transformed body விரிந்த பரகாயம். "When the divine Parā Shakti (here Parā Shakti referring to the Supreme Shakti) being realised within oneself or taking Her abode within oneself, one would get free control and mastery over the group of bhutas, the elements. If these principles or elements mastered by the Shakti's Presence remain concentrated and harmonised for a year, one would attain an enlarged and transformed excellent body."

அறிந்த பராசத்தி உள்ளே அமரில்
பறிந்தது பூதப் படை அவை எல்லாம்
குவிந்தவை ஓராண்டு கூட இருக்கில்
விரிந்த பரகாயம் மேவலுமாமே — மந். 682

"If one is always united firmly with the beautiful divine Shakti of the blue, I swear upon Parā Nandi (the Supramental Ishwara) that shrinking of skin and greying of hair will go away and one will become young — TM: 734".

Tirumoolar observes that the original body born of the womb was transformed கருவடி மாற்றிட when Parā Para Nandi (the Supramental, Ishwara in Parā Param, i. e., Apprehending Supermind) set His Feet in his heart, ājna of the forehead and on top of head by Grace — TM: 1596 & 1597. He emphasises the importance of the physical body to attain the firm Truth-Knowledge or Truth-Consciousness மெய்ஞ்ஞானம் thus: "If physical body perishes it is a doom to the soul and one would not attain the true knowledge firmly. So by knowing the technique of tending and nourishing the body well, I not only tended and nourished the body, but the soul too." "Formerly I considered the physical body as an impurity or a drag. I have realised the great Truth of the Divine in it; the Supreme Divine (Uttaman) has made the body His temple.

So I have been supporting and nourishing the body" — TM : 724 & 725." "If one sees or realises the divine Feet of the Lord in the Fire, in the hot blood that quickens itself against the attack of the encircling god of death, one can therein possess and live the Coolness and the Knowledge — TM : 737."

"If one realises the Truth-Consciousness of the conquering Divine Shakti (*வென்றிடும் மங்கை தன் மெய்யுணர்வோர்க்கு*) one can overcome fate or destiny, the rigid cycle of Ignorance of birth and lower actions (karma), the desiring senses — TM : 1232."

"I am together with the Universal Lord and the Mother and I bear Love to Them — TM : 1230." "The Nandi seated in the eye of my forehead dissolved away the stain of impurity, by opening the eye of Grace in me, and gave me Light of the Sun (*கதிரொளி* i. e., Supramental Light) which did not allow the impurity to gather or come upon me. He has fixed or imbedded a coral in the white marble or white crystal (coral of golden red possibly referring to the golden physical body and the white marble or crystal to the white purity of the soul or possibly to Jnana deha, the causal body of Knowledge". TM : 114.

களிம்பு அறுத்தான் எங்கள் கண்ணுதல் நந்தி
களிம்பு அறுத்தான் அருட் கண் விழிப்பித்துக்
களிம்பு அணுகாத கதிரொளி காட்டிப்
பளிங்கிற் பவளம் பதித்தான் பதியே

NOTES ON NANDI, THE BULL

Nandi referred to in the foregoing Tirumantram TM : 114, is the Supramental Ishwara. Nandi literally means Bull, Vrushabha (*ரிஷபம்*). Sri Aurobindo in his book "on the Veda" has brought out the esoteric significance of the Vedic symbols and He points out that Cow stands for the supreme Mother, the Cit-Shakti of White Radiance of Light. Cow generally stands for Light and in the Veda cow is associated with the Dawn and the Sun. Cow and horse signify respectively Light and Energy. Cows signify rays of Light, rays of illumination in the mind. The cows (rays) remove the darkness and extend the Light. Usha the Dawn gives horses (energies) and cows (rays of illumination in the mind). Usha is described repeatedly as the Mother of the cows i. e., of the rays of spiritual illumination. In the Veda, Aditi, the Mother of the gods is described both as the Cow and as the general Mother; She is the supreme Light and all radiances proceed from her. Psychologically, Aditi is the supreme or infinite consciousness, Mother of the gods... (see "On the Veda" ch. 13 p. 141). But the illumining dawn of the

higher or undivided Consciousness is always the dawn of the Truth. We find that Usha is associated with the idea of the Truth, the Ṛtam (Ibid p. 141). Usha herself is the Truth, Sūnṛtā, and the mother of Truths. These truths of the divine Dawn are called her cows, her shining herds; while the forces of the Truth that accompany them and occupy the Life are called her horses (Ibid p. 261).

Bull, therefore, in the context refers to the Supreme Purusha, the Supreme Master of Being. Here in the Tirumantram of Tirumoolar it particularly denotes the Supramental Divine. Vallalar refers to Vrushabha (ரிஷபம் the Bull) identifying it with the world of Grace (அருள் வெளி) and the Grace-Shakti (அருள் சக்தி) where one can have the true experiences pointed out by his Suddha Sanmarga. Thus Vrushabha or Nandi the Bull is identified as Master or Purusha of Supermind, the world of Grace and eternal Truth-Nature (அருதி இயற்கை) (Vide p. 76 of Upadesha of Swami Ramalingam).

Again there are many hymns in the Rig Veda especially on Agni, the Supreme Power of the Divine Being, wherein Agni is referred to as Vrushabha the Bull. In the hymn V—1—8, Agni (in its highest being) is described as the thousand-horned universal Bull of Might (Sahasra shrungō Vrushabhastadōjā Vishwām Agnē Rig Veda V—1—8).

Again in another hymn the supreme Purusha is described as a four-horned Bull (Vrūshabha see Rig Veda IV-58-2 & 3) by Vamadeva and the "four horns are the four divine principles (Sat-Cit-ananda and Truth-Consciousness or Satya Jnana, the fourth), his three feet are the three human principles, mentality, vital dynamism and material substance, his two heads the double Consciousness of Soul and Nature, Purusha and Prakriti, his seven hands the seven natural activities corresponding to the seven principles" (Vide: Sri Aurobindo's Vedic glossary by Purani p. 85 & 365; "On the Vada" by Sri Aurobindo p. 110.)

"He (Agni) was born, the first, in the waters, in the foundation of the vast world (Swar) in its womb (i. e., its seat and birth place, its original home); without head and feet concealing his two extremities, setting himself to his work in the lair of the Bull (Rig Vada IV—1—11 hymn by Vamadeva) — The Bull is the Deva or Purusha his lair is the plane of the Truth and, Agni the seer-will working in the Truth-Consciousness creates the worlds; but he conceals his two extremities, his head and feet; that is to say his workings act between the superconscient and the subconscient in which his

highest and lowest states are respectively concealed, one in utter light, the other in an utter darkness" ("On the Veda" by Sri Aurobindo, p. 217).

"The Light which is manifest in the bone of body inspires me with the Song or Word to offer in worship before the Lotus-Feet of the Divine in His golden red body. My heart melts in Love for Him; I consecrate my services to Him — TM: 1456". "He, the Supreme Divine, "Uttaman" is the Agni that burns in the flesh of body — TM: 1463". "The moon, the sun and the flame of light (fire or agni) in the house and the street during the night are the unique Flame of Light of the Universal Lord. He has entered into me knowledge. He is together with me, manifesting in the flesh of my body — TM: 1529".

Realising and keeping as possession the Light which makes the body golden and is united with the thought of mind, I worship It in Love addressing it as the Lord; If one seeks the grace of the Universal Lord by Love, He, the King of gods of Heaven, will surely give progress of evolutionary development (Vriddhi).

கருத்துறு செம்பொன் செய் காயத்திற் சோதி
இருத்தியும் வைத்தும் இறைவன் என்று ஏத்தியும்
அருத்தியுள் ஈசனை யாரருள் வேண்டில்
விருத்தி கொடுத்திடும் விண்ணவர் கோனே - மந். 277

If by His Grace, one is surrendered in service to the Universal Lord (Haran) and the substance of his physical body aspires for the Lord of the Golden World of Knowledge (பொற்பதி i.e. the golden apprehending Supermind), and becomes pure without the shadow of darkness and, remaining equal (without ego-consciousness) in the dualities of action he is verily Swa the Divine in embodiment and knowledge (Siva Vedam) and becomes consecrated to His service- TM: 1676." ('Siva Vedam' would mean in the context 'Siva Vadivam' the transformed and divised physical body due to the precipitation of knowledge - body into the physical.)

அருளால் அரனுக்கு அடிமையதாகிப்
பொருளாம் தனது உடற் பொற்பதி நாடி
இருளானது இன்றி இருஞ் செயல் அற்றோர்
தெருளாம் அடிமைச் சிவ வேடத்தோரே - மந். 1676

The bodily transformation which Tirumoolar had undergone seems to come under the third of the four advanced stages of deathless transformation undergone by Swami Ramalingam. Tirumoolar's

body is filled up with the divine Light in its bones and flesh, skin and hair upto the very end of the hairs of body (Vide TM: 93, 1456 & 1463 - vide Chapter VIII and also Chapter XV "Deathless Transformation in Swami Ramalingam"). Tirumoolar's bodily transformation seems to touch and overlap the third stage as he describes it in TM: 668 இறுகாத வேகார் பரகாயம் மேவல் as a non-rigid (or Supple and plastic) and non-burning (or cool) excellent body. However, Tirumoolar seems to have attained a deathlessbody, though he does not affirm categorically the deathlessness of his body, but he states to have lived long aeons of life and that he could drive away or repel the god or power of Death with his sword or power of truth - knowledge and that he could continue to live as long as he wished. He does not, however, mention changes in the body such as condensation of blood and semen nor affirms a potential power of resurrection of the dead - the features which we find in the case of Swami Ramalingam. Swami Ramalingam in particular affirmed that he got a triple body of deathlessness, i.e., of the physical, subtle and causal bodies, and he, with a vision of the collective evolution of earthly life taking place because of the advent of the divine Light on the earth, also willed to achieve deathlessness for man and wanted to identify his deathless body with all the bodies universally and sacrificed it by dematerialisation for this purpose.

We now quote some more mantras of Tirumoolar having relevance on the transformation of body.

"Those who have seen the beautiful Play of Bliss of the Divine Lord (i.e. Adbhuta Natanam the dance or play of the All-Wonderful Lord in tertiary poise of Supermind) shall have tears of Grace and their heart will melt and therein the Bliss of Amrita will surge up as a spring within Light - TM: 2778 (ஒளிக்குள் ஆனந்தத்து அமுது ஊறும் உள்ளத்தே)".

"The intensity of the mighty and pure Honeylike Bliss of Amrita from the Transcental Source has entered into me and is arisen in my body (a finite form) and is stored in every root of hair"- TM: 2831. (வாலிய பேரமுதாகும் மதுரமும் போலும் துரியம் பொடிபட உள்புகச் சில மயிர்க்கால் தோறும் தேக்கிடுமே)".

"I melt in love of the supreme and universal Lord; I consecrate constantly all the works unto Him in surrender; I stand before the Lotus Feet of the Lord who has a golden Body that transforms the body into a golden one and I ask for His inspired Words of Grace for worship. He is the Light that manifests even in the bones"-TM : 1456.

அன்பின் உருகுவன் நாளும் பணி செய்வன்
செம்பொன் செய்மேனி கமலத் திருவடி
முன்பு நின்று ஆங்கே மொழிவது எனக்கு அருள்
என்பினுட் சோதி இலங்குகின்றானே

-திருமந்திரம் -கிரியை - மந். 1456

"The Supreme Lord who has given me Knowledge has entered into me and having transformed my body of flesh into a conscious body (or having manifested Himself in the very flesh of my body) abides with me ever" TM : 1529.

ஞானம் விளக்கிய நாதன் என் உள் புகுந்து
ஊனை விளக்கி உடன் இருந்தானே

-திருமந்திரம் - சத்திநிபாதம் - மந். 1529.

Now we may consider a few stanzas of Tirumantiram (TM). indicating the supramental Knowledge as a realised experience of the saint Tirumoolar.

"He is in the soul (aṇu the individual soul); and the soul is in Him. People do not know the inseparable unity of the soul and the Divine. The incomparable Divine Lord is all-pervading without limit. He has become Himself as the Universal All-existence, i.e. universe of beings and things cara acara".

அணுவுள் அவனும் அவனுள் அணுவும்
கணுவற நின்ற கலப்பது உணரார்
இணையிலி ஈசன் அவன் எங்குமாகித்
தணிவற நின்றான் சராசரந்தானே - மந். 2010.

Another stanza of the same sense is given below: "Realising a a stage by which all is in oneself, and oneself in all, if one, i.e. his pure and good self, enters into the Suddha Turya, the pure Transcendence of Goodness (the Supermind *நல்லாம் துரியம்*, the Good Turya), it will have reached the otherwise unreachable supreme goal of Siva (Siva Gati) and thus become one in self-identity with the Knowledge Itself; It will not be involved any more in the tortuous or evil circle of the thirty six principles, i.e. principles of Ignorance."

எல்லாம் தன்னுட் புக யாவுளும் தானாகி
நல்லாம் துரியம் புரிந்தக் கால் நல்லுயிர்
பொல்லாத ஆறாறுட் போகாது போதமாய்ச்
செல்லாச் சிவ கதி சென்றெய்தும் அன்றே - மந். 2308

"Becoming free from, and rising above the thirty-six principles or tatvas one realises his self (i.e. state of self-realisation or of cosmic

self in the Spiritual Mind). Distinguished from this is the other state in which he becomes a culminating centre (or individual centre or self i.e. a centre of reference) in the, and the All in his self and All enters into the Vastness (Veli) of the Home (Veedu, Home of Source, i.e. Supermind). By the touch of the excellent Grace (அம் அருள் தீண்ட) which makes him pure in consciousness beyond the reach of that Ignorance (அம் மருள்) he becomes, Sivam, the Being of Truth"

ஆருறு அகன்று தனையறிந்தானவன்
ஈருகி யாவினும் யாவும் தனில் எய்த
வேருய் வெளி புக்கு வீடுற்ருன் அம்மருள்
தேருத தெளிவுற்றுத் தீண்டச் சிவமாமே (மந். 2345)

"One World of Vastness (i e. the Vastness of Supermind) is called Grace. One World of entry (i.e. earth where we take birth) is called Matter or Substance of Matter. He has entered into the mind to drive away ignorance; then attaining clarity of consciousness (i.e. Knowledge) one reaches the supreme state of Siva (Siva Gati)" —TM: 1821.

அருள் அது என்ற அகலிடம் ஒன்றும்
பொருள் அது என்ற புகலிடம் ஒன்றும்
மருளது நீங்க மனம் புகுந்தானைத்
தெருளுறும் பின்னைச் சிவகதியாமே (மந். 1821)

"The Supreme and Immortal light of the Supreme Reality (Tat Param) and the Consciousness-Force (Cit Param) which by its Knowledge self-creates the Universe, enter into the ineffable, supreme and ancient void as the beautiful Light. There is no comparison of it here." (NOTE: the beautiful Light is the supramental Light developed in the Supreme Void by the Supreme Light of the Being and the consciousness-Force of Divine Shakti) (i.e. by the Tatpara Joti and Cit Para Bodha).

தற்பரம் மன்னும் தனிமுதற் பேரொளி
சிற்பரம் தானே செகம் உண்ணும் போதமும்
தொல்பதம் தீர் பாழில் சுந்தர சோதி புக்கு
அப்புறம் மற்ற அது இங்கு ஒப்பில்லை தானே (மந். 2462)
(உண்ணுதல்-உண்டாக்குதல்)

"The Supreme Divine who is the Universal Lord of a triple-stepped or triple-tierred Heaven (i.e. the Supermind with its triple poises) ஒரு மூன்று படி மண்டலத்து முதல்வன் arises whirling within me and I am united with Him in Bliss, and the young Shakti does all the good and gives all the good in time"—TM 2445.

தோன்றி என்னுள்ளே சுழன்றெழுகின்ற தோர்
மூன்று படி மண்டலத்து முதல்வனை
ஏன்றெய்து இன்புற்றிருந்தே இளங்கொடி
நான்று நலஞ்செய் நலம் தருமாறு அன்றே (மந். 2445)

(*ஏன்று-பொருந்தி : நான்று-ஞான்று, காலம்*)

"The Maha Param (i.e. the Supermind or the Vast Heaven) is the all-pervading world of Knowledge (*மன்று* Manru) where Nandi (the Supreme and Universal Lord stands equally pervaded *நேர் தருநந்தி* (i.e. in equal self-extension). He comes (to give you Love and Refuge) even as the cow sought by its calf responds; He becomes the highest Light (or Mountain-Light) of the divine gunas of Nature, and by it manifesting and illumining the whole creation."

மன்று நிறைந்தது மா பரமாயது
நின்று நிறைந்தது நேர் தரு நந்தியுங்
கன்று நினைந்து எழு தாயென வந்தபின்
குன்று நிறைந்த குண விளக்காமே (முப்பரம்-மந். 2446)

"Farther Beyond the thirtysix tatvas or principles of existence is that Param (i.e. Tertiary Supermind). It is Siva Param (i.e. apprehending Supermind) the Heaven of Truth when the Lord gives the unspoken and silent Word of Upadesha. The Lord of Knowledge (Veda Bhagavan) manifests Himself in an objective differentiation (of Himself in Himself, i.e. distinguishing Himself as the Universal Lord from the souls which He has become) to give the boon of Bliss in its intensity"—TM 2447.

NOTE : The thirty-six tatvas are as follows :

The twenty-four categories of the lower Asuddha or impure Maya, the seven of the suddhasuddha or mixed pure-impure maya and the five of Suddha or pure maya which in the descending order are the tatvas of (1) Siva, (2) Shakti, (3) Sadhakya or Sadasiva or Nada, (4) Maheshwara or bindu, and (5) Vidya tatva or Rudra. In TM : 2506, it is said that the basis for attaining Siddhi, i.e. perfection is to become oneself the Siva Param (i.e. apprehending Supermind) whereas the basis for attaining Mukti, liberation is the Knowledge of self-realisation.

ஆறாறு தத்துவத்து அப்புறத்து அப்புரம்
கூறா உபதேசம் கூறில் சிவபரம்
வேறாய் வெளிப்பட்ட வேதப் பகவனார்
பேறாக ஆனந்தம் பேணும் பெருகவே (முப்பரம்-மந். 2447)

"They are *verily meritorious* who have realised this transcendental and Universal Knowledge of that far-seated Heaven which is of the character of Flame-Light of the Heaven of Knowledge (Joti Param Sudar) rare to attain, and without beginning and end and has the Law of being seen and unseen (i.e. of Formless-Form)" —TM : 2453.

ஆதியும் அந்தமும் இல்லா அரும்பதி
சோதிப் பரஞ்சுடர் தோன்றத் தோன்றாமையின்
நீதிய தாய் நிற்கும் நீடிய அப்பர
போதம் உணர்ந்தனர் புண்ணியத்தோரே (மந். 2453)

"As whiteness gets changed or transformed in the presence of the red or golden red (for eg. white thread in its full length smeared with Chunam (Calcium Carbonate) if treated with yellow of the turmeric at one end, the redness passes to the other end), the self and soul that realises within itself that Heaven of Truth-Knowledge as developing in the Void (here called Void of Knowledge) which devours the lesser world of Ignorance, is verily the fine creeper that has reached or ascended the excellent golden mountain of Siva (Siva Meru) *i.e. the Golden World* of Knowledge, the golden supermind (i.e. it becomes transformed into a soul of golden Knowledge or golden Light)"—TM 2455. *cf: In TM 114 Tirumoolar speaks of the* coral fixed in white marble i.e. the golden red physical body or transformed physical body in the background of the causal body of Knowledge.

"Like the fruit of wood-apple swallowed by an elephant (i.e. fruit is absorbed without breaking open its shell), the jeeva state (psychic state of soul or uyir in its states of jagrata, swapna and susupti), the worthy state of spiritual mind (Para State with its jagrata, swapna and susupti) and the overmind state (Siva state with its jagrata, swapna and susupti) and all and everything are swallowed or eaten by the supreme and Universal Lord (*Siva Perumān*, i.e. *of the* Suddha Siva or Suddha Brahman state) in that high-seated and rare Turya the the Transcendence (i.e. Ariya Turya, the Supermind, Suddha Siva state) most difficult to attain. The supreme and Universal Lord so swallows or eats all in order to change or *transform* them (i.e. the states of the jeeva, para and siva—the psychic, spiritual mental and overmental)".—TM 2593.

செம்மை முன்னிற்ப சுவேதம் திரிவபோல்
அம்மெய்ப் பரத்தோடு அணுவன் உள்ளாயிடப்
பொய்ம்மை சகமுண்ட போத வெறும் பாழிற்
செம்மை சிவமேரு சேர்கொடி யாகுமே (மந். 2455)

கரியுண் விளவின் கனிபோல் உயிரும்
உரிய பரமும் முன்னோதும் சிவமும்
அரிய துரியமேல் அகிலமும் எல்லாம்
திரிய விழுங்குஞ் சிவபெருமானே (மந். 2593)

"That effulgent Light which transcends the three turyas (i.e. the three levels of transcendence as in the foregoing-the jeeva or psychic state, the para state of spiritual mind the Siva state of overmind) and manifests in that high-seated Transcenden ce (i.e. Ariya Turya the Supermind or Suddha Siva state) which is most difficult to attain. It manifests as triple Light, (i.e. in its triple poises) expanding and contracting, swallowing and ejecting (i.e. self-issuing and self-returning). That indescribable Lord of experience is here too (in this world and in me)"—TM 2940.

துரியங்கள் மூன்றும் கடந்து ஒளிர் சோதி
அரிய துரிய மதில் மீது மூன்றாய்
விரிவு குவிவு விழுங்கி உமிழ்ந்தே
உரையில் அனுபூதி இகத்தினுள்ளானே — மந். 2940

"In the high-seated Transcendence (Ariya Turya the Supermind) most difficult to attain, the Master of Knowledge (Parama Guru) has become as the all-pervaded Heaven of universal All-Existence without gap, effectively reaching everywhere in sleepless Time. He stands or manifests as the Infinity of Swarupa within the equality of Swarupa" (i.e. the One infinite and indivisible Satcitananda is manifest as the spaceless inner infinite நீடுஞ் சொரூபம் within the equal self-extension of space or equally self-extended universal Vastness நிரவு சொரூபம் of the triune Satcitananda—This is the Ubhaya Veḷi or Ubhayāmbaram, the biune infinite: Cf: the "double infinite" described by Sri Aurobindo in his "Synthesis of Yoga", Chapter 23 — p. 561. The reference is to the comprehending Supermind, or the summit supermind).

பரம குரவன் பரம் எங்கும் ஆகித்
திரமுற எங்கணும் சேர்ந்து ஒழிவற்று
நிரவு சொரூபத்துள் நீடுஞ் சொரூபம்
அரிய துரியத்து அணைந்து நின்றானே — மந். 2825

"The Supreme and Universal Lord (Paran) has equally or perfectly extended Himself everywhere by a firm basis of equal all-pervasive self-concentration. As the omnipresent omnipotence of the Force of Knowledge, i.e. Conscious Will (uran), He swallows and ejects the Universe (i.e. involves and evolves by self-issuing and self-returning movements). I live on having realised such a high and good state." (The reference is to the comprehending supermind).

பரன் எங்கும் ஆரப் பரந்துற்று நிற்கும்
திரன் எங்குமாகிச் செறிவு எங்கும் எய்தும்
உரன் எங்குமாய் உலகு உண்டு உமிழ்க்கும்
வரம் இங்ஙன் கண்டு யான் வாழ்ந்துற்ற வாறே. — மந். 2590

"The Universal Lord is our Lord. He is the God of Light of that Vast World of Knowledge. He stands or manifests as the triple Flame of Light. He is above and below the world. He has become the middle".

ஆதிப்பிரான் நம் பிரான் அவ்வகலிடச்
சோதிப் பிரான் சுடர் மூன்றொளியாய் நிற்கும்
ஆதிப்பிரான் அண்டத்து அப்புறம் கீழ் அவன்
ஆதிப்பிரான் நடுவாகி நன்றானே — மந். 3005

"The Supreme and Universal Lord of the gods is the Light within the three great lights (i.e. symbolised by Agni the Fire of soul, Moon of the Mind and Sun of the manifested creation respectively referred to as Kāraṇa, Kārya-Kāraṇa and Kārya the causal, causal-effectual, and effectual) and has become the body" (Note: It is the supramental Light of the world of Truth-Knowledge that has become the three lights; an alternative meaning for the three lights is the light in the psychic, light in the spiritual mind and light in the overmind — jeeva, para and Siva).

பெருஞ் சுடர் மூன்றினும் உள்ளொளியாகித்
தெரிந்து உடலாய் நிற்கும் தேவர் பிரானும் — மந். 3029

" Who can know the greatness and measure of the supreme and universal Lord, the One who has beome the Many and who is still of the nature of the One or unity in the Many (ஒன்றாய் பலவும் பரிசொடு ஈசன் பான்மையுள் One-in-Many and the Many -in-One) and who is manifest as the triple light bringing forth the world உலகம் புடை பெயர்ந்து and destroying it over or after long aeons of time".

உலகம் புடை பெயர்ந்து ஊழியும் போன
நிலவும் சுடரொளி மூன்றும் ஒன்றாய்
பலவும் பரிசொடு பான்மையுள் ஈசன்
அளவும் பெருமையும் ஆர் அறிவாரே — மந். 2480

" The Shakti who, by a differentiation, has differ-entiated from the big and the great onwards (down to the small and the mean) and has become the formless, the form and the formlessform and comes or manifests as Guru, or Guide within, is none but the king, i.e. the Universal Lord Himself. He who has become (through the Shakti) the soul-form of beings and is in it in an union and oneness and yet

transcending the oneness" (Compare with TM: 1581, 1597, 2326. In TM: 2326, the soul is referred to as a principle of Ananda formed in the Ananda of Grace-Shakti of Aran the Supreme and Universal Lord).

பெருவாய் முதல் எண்ணும் பேதமே பேதித்து
அருவாய் உருவாய் அருவுருவாகிக்
குருவாய் வருஞ்சத்தி கோன் உயிர்ப் பான்மை
உருவாய் உடனிருந்து ஒன்றாய் அன்றாமே — மந். 2481

"Keeping oneself pure and free from the five impurities by throwing them out even as they come upon him, and seeking Knowledge he shall attain the state of Sivoham, the self-realisation of Brahman, (i.e. I am Siva, the Self of Brahman, i.e. the self-realisation in spiritual Mind or Overmind)...Distinguished from this is the Home of the triune Swarupa which one reaches (i.e. the Home or World of the triune Satcitananda in manifestation, (i.e. Supermined). At the end (i.e. Summit) of the Home of the triune Swarupa, the ancient Paran (the supreme and universal Divine) manifests the Truth (i.e. the Truch-Consciousness)."

NOTE: The Summit of the Home refers to Comprehending or Summit Supermind. The supreme and ancient Truth becomes the truth of universal manifestation).

ஏறிய வாறே மலம் ஐந்து அடைத்து
ஆறிய ஞானச் சிவலோகம் அடைந்திட்டு
வேறு மென முச்சொரூபத்து வீடு உற்று அங்கு
ஈறு அதில் பண்டைப் பரன் உண்மை செய்யுமே

— மந். 2478

"Difference by dualism (in unity), non-dual oneness, and interchanging oneness-difference in unity (bheda, abheda, changing bhedābheda)...come to one by the Grace of the Divine Guru and by His Will of Grace." Changing bhedābheda means the self-issuing and self-returning movements (many-in-one and one-in-many) in the second poise of Supermind. The first and third poises of Supermind are respectively indicated by abheda and bheda.

பேதம் அபேதம் பிறழ் பேதாபேதமும்...
ஆதன் அருளின் அருளிச்சை யாமே — மந். 2343

" Lotuses are seen (to bloom) with the rising of the sun. But they bloom differently by differing movements of growth in them. The differing movements of growth are brought about by the rays of

sun which is one and the same. Thus, it is the differentiation of Grace which is *(as it were)* a *difference* in non-difference (i.e. a free difference in unity)".

ஆதித்தன் தோன்ற வரும் பதுமாதிகள்
பேதித்து அவ்வினையாற் செயல் சேதிப்ப
ஆதித்தன் தன் கதிரால் அவை சேட்டிப்ப
பேதித்துப் பேதியாவாறு அருட் பேதமே — மந். 2342

" We do not know Nandi (the Supreme and Universal Lord) who is at the summit-world of Bliss of Truth-Consciousness (i.e. Summit Supermind as opening into the Ananda Loka above), having absorbed us all (i.e. beings) in Himself along with the Heaven Param (i.e. Supermind). He is the Paramparan who is experienced as oneself, i.e. one's own self (without confrontation or objectivity, i.e., experienced subjectively as oneself in self-identity with Him - the reference is to the Comprehending Supermind). He is the Parā Paran who is the source and end of the Universe (the reference is to the Apprehending Supermind)".

NOTE: The Bliss Truth-Consciousness in the summit Supermind which opens into Ananda Loka above is referred to in other *mantras* (TM: 2825, 2834, 2860, 2861 and 2398) as Satya Jnananada, Tatpara Jnanananda, Satya Jnana Thanip Porul Anandam, etc.

அந்தமும் ஆதியும் ஆகும் பராபரன்
தந்தம் பரம்பரன், தன்னிற் பரமுடன்
நம் தமை யுண்டு மெய்ஞ்ஞான நேயாந்தத்தே
நந்தி இருந்தனன் நாம் அறியோமே (மந். 2594)

"The three states or steps are namely the apparent "Thou" state (Twam pada of the soul or psychic consciousness), the apparent "That" state (Tat pada, the state of Self-realisation in the Spiritual Mind) and the synthesising "Are or Art" state (Asi pada the state of Universal or global consciousness of overmind) which surrounds one. When the three are realised and possessed together, one attains the intergral and true state of the Vast Para Param (ஆன்ற பராபரம் apprehending Supermind). He conquers the cycle of birth. Even in death He is Sivamayā". TM: 2437.

தோன்றிய தொம்பதம் தற்பதம் சூழ்தர
ஏன்ற அசி பதம் இம் மூன்றோடு எய்தினேன்
ஆன்ற பராபரமாகும் பிறப்பற
வேன்றனன் மாளச் சிவமாயிருக்குமே — மந். 2437

(ஏன்ற - பொருந்திய ; ஆன்ற - பூரணமான)

"Thou" state (Twam pada), "That (Tat Pada) and the apparent "Are or Art" state (Asi Pada) are the desirable jeeva, Para and Siva states respectively (i.e. the psychic, spiritual mental and overmental states.) Nandi who rules with Grace and Harmony is the true Swarupa (மேலைச் சொரூபம்), the Truth of that Mahāvākya (i. e. Tat Twam asi, That Thou Art) in that excellent Heaven அம்பதம்".—TM: 2441.

Note: The jeeva, Para and Siva are spoken of as the three turyas or turya groups. Beyond is the Supermind of Suddha Siva the realm of Parā Nandi. Now it is said that ten states are contained in the said turya groups. The first jeeva turya group (or aṇu turya group) has three states viz., jagrata, swapna and susupti. The next three states of Para turya group are Para jagrata (same as jeeva turya proper which is beyond jeeva susupti), para-swapna and Para susupti. The next four states of Siva turya group are Siva jagrata (same as Para turya proper which is beyond para susupti), Siva Swapna and Siva Susupti and Siva turya proper (which is the end, anta, in regard to the ten states). Beyond is the world of Parā Nandi the Supramental Ishwara (vide TM: 2281 to 2234). Further the eighth and nineth states are described shortly in TM: 2532 as வாழும் பரம் the overmind Heaven or the Param of our existing life and ஊழி பராபரம் the summit overmind border or Parā Param of long aeons of Time. Here the words Param and Paraparam are qualified so as to denote the overmind planes. According to these mantras the tenth state seems to fall also within the range of summit overmind but after the Parāpara state of gnostic overmind which is the nineth. The tenth state, i.e. Siva turya is more properly a state of transition into supermind, Swami Ramalingam refers to it as Guru Turya, a state of Grace (See Chart 4A and 4B Ch. III Part II.)

தொம்பதம் தற்பதம் தோன்றும் அசிபதம்
நம்பிய சீவன் பரன் சிவனாய் நிற்கும்
அம்பத மேலைச் சொரூப மாவாக்கியஞ்
செம்பொருள் ஆண்டருள் சீர் நந்தி தானே (மந். 2441)

"Vedanta is the realisation of the self (the same self in all) i. e., becoming as the self in self-identity of Knowledge. Siddhanta (i.e. Saiva Siddhanta) is the realisation of oneself as an individual soul of being and universalising himself to become an universel individual. In the pure turya or transcendence realising the individual self (i.e. true individual self அணுவன்) one reaches the blissful Parā Param (i.e. apprehending supermind) by Siva Yoga (by absorbed conscentration on the Truth). This is the rare Siddhi most difficult to attain. It is attained by freeing oneself from the impurities (i.e. the ego)."

NOTE: By realising the true individual self (அணுவன்) as a centre of the supreme and universal Divine one attains to the second poise of supermind where one can experience both the truth of Vedanta and Siddhanta in effect a triple experience in union with the Divine which is at once an oneness, a fusion and and an embrace of mutuality.

> தானை வேதாந்தம் தானென்னுஞ் சித்தாந்தம்
> ஆனைத் துரியத்து அணுவன் தனைக் கண்டு
> தேனார் பராபரம் சேர் சிவயோகமாய்
> ஆணைமலமற்று அருஞ் சித்தியாதலே (மந். 2372)

"My Nandi (the supreme and universal Divine) willed that I shall know my being. the Self. I knew the Self. He led me where I became an impersonal existence beyond the consciousness of self (possibly referring to the supreme Void of Silence in Para (Nadanta) and the Divine gave me Himself as Tatpara, manifesting His essential Being (Swarupa) in the Light (i.e. in the words of Sri Aurobindo: "But to command or wholly possess it (the supramental knowledge) we must first enter into and become the Being of the supreme Light"—Synthesis of Yoga, Ch. 23 p. 562) and I became as Himself Tat Param."

NOTE: Tat Param is the Summit Supermind.

> என்னையறிய இசைவித்த என் நந்தி
> என்னை யறிந்து அறியாதவிடத்து உய்த்துப்
> பின்னை ஒளியிற் சொரூபம் புறப்பட்டுத்
> தன்னை அளித்தான் தற்பரமாகவே (மந். 2457)

"In the wakeful state, becoming free from the five principles of kalā, vidya, raga, purusha and maya, I attained the kevala state or exclusiveness (i.e. the immutable state of Silence of the Brahman or the Void) in which I realised my true individual self in the Supreme self கேவலம் தன்னில் தானாகி, and as a self-aware conscious being தானாகி நினைவுற்று. I became in that transcendental vastness (i.e. the supramental vastness) அகன்ற அதீதத்துள் one with the Bliss of the Supreme Being நேயம் தனை உற்றிட which is the Tat Param of the Self, my own Self."

NOTE: Tat Param refers to the summit Supermind.

> நனவிற் கலாதியா நாலொன்று அகன்று
> தனியுற்ற கேவலந் தன்னில் தானாகி
> நினைவுற்று அகன்ற அதீதத்துள் நேயந்
> தனையுற்றிடத் தானே தற்பரமாமே (மந். 2450 முப்பரம்)

"He has become Paran (i. e. the supreme and universal Lord in the Tertiary Supermind); He has become Parā Paran (the same Lord but in the apprehending poise of supermind); He has exceeded further or transcended, becoming Himself as Uran the all-comprehending omnipotent Lord of Knowledge-Will or the Lord of Will of Knowledge which is the Flame-Light of unusual intensity and brilliance, as Dharan the all-containing Lord, and as Aran the all-constituting Lord who has no possession of object to know or regard it as His own (i. e. He has become as the All, without anything else confronting Him as an object to call it His). He rules the world with Grace."

NOTE: Uran, Dharan and Aran are the harmoinsed or integral states of the supreme and universal Lord as the all-comprehending, all-containing or all-possessing and all-constituting Divine in the Comprehending Supermind.

பரனாய்ப் பராபரனாகி அப்பாற் சென்று
உரனாய் வழக்கற ஒண்சுடர் தானாய்த்
தரனாய்த் தனாது எனவாறு அறிவொண்ணா
அரனாய் உலகில் அருள் புரிந்தானே (மந். 2855 சிவதரிசனம்)

"He, the superme Divine is farther beyond in the Ananda (i. e. Ananda Loka beyond Supermind), beyond His becoming or manifestation as Paran (as the supreme and universal Lord in tertiary supermind), as Parā Paran of the greater world (of the greater or apprehending supermind), and as Uran the omnipotent all-achieving Lord of the Force or Will of Knowledge, as Sudar the all-comprehending brilliant Flame of Light, as Dharan the all-containing Lord, and as Aran who has Himself become the All yet transcending the all (i. e. the all-constituting Lord who is yet beyond the all)."

NOTE: The Supreme and Universal Lord as Uran, Sudar, Dharan and Aran is His state in the Comprehending Supermind as the all-achieving, all-comprehending, all-containing and all-constituting Lord. The Supreme Divine or the Supreme Reality is farther beyond in the Ananda Loka.

பரனல்ல நீடும் பராபரனல்ல
உரனல்ல மீதுணர் ஒண் சுடரல்ல
தரனல்ல தானவையாய் அல்லவாகும்
அரனல்ல ஆனந்தத்து அப்புறத்தானே

(மந். 2861 சொரூப தரிசனம்)

"Aran (i. e. the supreme and universal Lord of the comprehending supermind) manifesting Himself in and poise of Love (i. e.

as the poise of apprehending supermind with its differentiation of relationship) projects or puts forward before Himself by a predetermination or selfdetermination முன்னு வகுத்திட்டு the forces or Shaktis from Sivam, His Being (i. e. the forces of Knowledge, will and action—Jnana, Ichya and Kriya Shaktis) and that done through the conscious Will of Knowledge so as to make them perform universal functions always (eternally) in and before His Presence or Being உரனுறு சந்நிதி சேட்டிப்ப, but remaining (at the same time) the firm basis of the eternal and pure Truth of the Unity of Being, Siva Nandi என்றும் திரனுறு தோயாச் சிவாநந்தி யாகுமே."

Compare with Sri Aurobindo's quotation from Life Divine: p. 130. American Edition.

"This faculty (i. e. for the origin of Mind, Life and Matter) we find in a secondary power of the creative knowledge (i. e. apprehending supermind its power of a projecting, confronting and apprehending consciousness in which knowledge centralises itself and stands back from its works (i. e. the works done by the forces or shaktis put forth) to observe them...First of all the Knower holds himself concentrated in knowledge as subject and regards his Force of consciousness as if continually proceeding from him into the form of himself, continually working in it, continually drawing back into himself, continually issuing forth again".

அரன் அன்பர் தானமதாகிச் சிவத்து
வரும் அவை சத்திகள் முன்னு வகுத்திட்டு
உரனுறு சந்நிதி சேட்டிப்ப என்றும்
திரனுறு தோயாச் சிவாநந்தி யாகுமே (மந். 2391)

"The Self-existent Shakti who has become Herself or has Her being in Sat the supreme Divine Being, manifests as Tat Parā. To give the supreme Divine who is Herself in Being, Consciousness-Force and Bliss, a body of existence, She in Her Ichcha the conscious Will of Knowledge manifests in the Vastness of Bliss and Love (மா நேயத்தே) the eternal play of differentiation of knowledge" (Jnana Bheda) — TM 2459.

NOTE: In this TM 2459, it is said that the Supreme Shakti becomes the Supramental Shakti when She differentiates in the World of Truth-Knowledge, i. e. the Supermind மா தேயத்தே to manifest the universe. The reference is to the apprehending supermind in which the process of differentiation in unity starts as for eg. Subject-Object, Lord-Shakti, Knower-Known, Lover-Beloved, Lord-Jivatman, Shakti-Jivatman, etc. In another mantra

of the same sense, TM 2803, Tat Parā Shakti is spoken of as manifesting the Knowledge-Will by play of differentiation in unity (Ichcha Jnanadi bheda natana) for the sake of both the universal Lord and the souls.

சத்தின் நிலையினில் தானான சத்தியுந்
தற்பரையாய் நிற்குந் தானும் பரற்கு உடல்
உய்த்தகும் இச்சையில் ஞானாதி பேதமாய்
நித்த நடத்து நடிக்குமா நேயத்தே (மந். 2459)

தானான சத்தியும் தற்பரையாய் நிற்குந்
தானும் பரற்கும் உயிர்க்கும் தகுமிச்சை
ஞானாதி பேத நடத்து நடித்தருள்
ஆனால் அரனடி நேயத்த தாமே (மந். 2803)

"He is the Supreme, the ancient Source (Ādi Param Deivam); He is the beneficient God of the Universe; He is the Great Lord sought by the devotees or seekers of Light; He is the supreme Lord abiding in the Dharma or Law; He is God the purity; He is My Lord, the Lord of whom Parā Shakti is the other half of His Being (i.e. He is Artdhanāreeshwara; the union of Conscious Being-Conscious Force)". In other words He is the Lord differentiates Himself as subject-obiect, as conscious Being-conscious Force (Siva-Shakti) in the apprehending Supermind).

ஆதி பரந் தெய்வம் அண்டத்து நற் தெய்வம்
சோதியடியார் தொடரும் பெருந்தெய்வம்
நீதியுள் மா தெய்வம் நின்மலன்
பாதியுள் மன்னும் பரா சக்தியாமே (மந். 1767)

"Beyond Shakti (i. e. cosmic Shakti) is the Parā Shakti (transcendental and universal Shakti) within whose being is Suddha Siva Pada, the State of pure Truth-Consciousness (i. e. Supermind) which is the unattached or unaffected pure Light without mixture. Beyond and farther beyond the biune Feet of the Divine Lord (biune Feet of the Lord signifies apprehending supermind) is the state where the Divine has become the truth of Himself (i. e. the truth of His universal manifestation in the comprehending supermind or rather the summit supermind) in or by an equal self-concentration ஒத்து அவ்வுதல் — சமமாக அழுந்துதல்)

Note: Swami Ramalingam uses the term Parā Shakti as Cosmic Maha Shakti, and Cit Shakti as the Supreme Shakti, and Arut Shakti or Grace-Shakti as the supramental Shakti.

சத்திக்கு மேலே பராசத்தி தன்னுள்ளே
சுத்த சிவ பதந் தோயாத தூவொளி

அத்தன் திருவடிக்கு அப்பாலைக்கு அப்பாலாம்
ஒத்து அவ்வும் ஆது ஈசன் தானான உண்மையே (மந். 1768)

"He differentiated the truth of totality (or integrel and total truth) in or by a biune oneness (i.e. the supreme and universal Lord differentiated Himself by projecting Shakti as the other half of His Being). He differentiated me (i.e. the individual jivatman) so as to manifest my becoming everywhere. (The field of differentiation is the apprehending Supermind.) He took me to the Kevala State of Grace (State of absorbed oneness in self-identity) which is without differentiation. Aththan the supreme and universal Lord அத்தன் stood identified (with me) without differentiation. (The field of non-differentiation is the Comprehending supermind).

வேறு செய்தான் இருபாதியின் மெய்த்தொகை
வேறு செய்தான் என்னை எங்கனம் விட்டு உய்த்தான்
வேறு செய்யா அருட் கேவலத்தே விட்டு
வேறு செய்யா அத்தன் மேனி நின்றானே (மந். 2312)

"The divine Body is everywhere; The Being-Conscious Force (Siva Shakti) is everywhere; Cidambaram the world or Sky of Truth-Consciousness (i.e. Supermind) is everywhere; His divine play is everywhere; As He is the omnipresent Being (Sivam), His play is the Siva's Grace (i.e. of the Shakti of Siva) who abides everywhere.

எங்கும் திருமேனி எங்குஞ் சிவசத்தி
எங்கும் சிதம்பரம் எங்கும் திருநட்டம்
எங்குஞ் சிவமாயிருத்தலால் எங்கெங்கும்
தங்குஞ் சிவனருள் தன் விளையாட்டு அதே (மந். 2722)

" Who knows Cit Param Joti, the Light of the Heaven of Consciousness-Force (i.e. Supermind), as the Lord's play of Bliss of His Being, Sivanada Natana (i.e. in the Comprehending Supermind), as the Lord's play of Beauty (Sundara Natana), Word and Thought, as the Lord's play in the Golden World of Knowledge Por Pati (i.e. Por Sabha proper or Anip Ponnambalam, the apprehending supermind which is the source of Beauty as also of Truth-thoughts and Words) as the Lord's play of wonder Adbhuta Natana (i.e. in the tertiary supermind which is called simply as Por Sabha or Ponnambalam) and as the Lord's play in Por Tillai, the Golden Grove (i.e. the extended realm of supermind into the overmind gnosis or summit overmind)."

சிற்பரஞ் சோதி சிவானந்தக் கூத்தனை
சொற்பதமாம் அந்தச் சுந்தரக் கூத்தனை

பொற்பதிக் கூத்தனை பொற்தில்லைக் கூத்தனை
அற்புதக் கூத்தனை யார் அறிவாரே (மந். 2723)

NOTE: In the above mantra, the dance or play of bliss, play of beauty and play of wonder—Sivananda natana, Sundara natana, Adbhuta natana—respectively signify the three poises of supermind due to the play of Cit Param Joti, the supramental Light, and they are namely the comprehending, apprehending and tertiary poises of supermind. Por Pati, the Golden World of Knowledge is at its source, the apprehending supermind and in this field arises the divine play of Beauty Sundara natana. It is also the source of Word and Thought.

Thus, Por Pati proper is the apprehending supermind and Por Pati (lower) is the tertiary supermind. The said TM: 2723 seems to refer more properly to the triple play of the divine Light of Consciousness-Force (Cit Param Joti) in the Golden World of Knowledge (i.e. Por Pati proper the apprehending supermind) as Sivananda Natana, Sundara Natana and Adbhuta Natana-as the play of supreme Bliss of the Truth, as the play of Beauty and as the play of Wonder. This triple play of Bliss, Beauty and Wonder may possibly fit in with the triple play of the Divine in the Golden World of Knowledge (Sem Por Tirumanru செம்பொற்திருமன்று hinted in TM 2742 as Tatpara natana, Sambandha natana and Sevaka natana i.e. the play of oneness, play of fusion of relationship and play of mutuality of service. Also, TM 887 suggests the well-knit eternal play of Wonder and Bliss (implying also Beauty) in Ponnambalam (ஆமே பொன்னம்பலம் அற்புதம் ஆனந்தம் ஆமே திருக்கூத்து அனவரத தாண்டவம்). According to Sri Aurobindo one can experience in apprehending supermind simultaneously or as a well-knit triple experience (1) Oneness of the supreme and universal Divine by his soul's comprehending consciousness, and (2) the differentiated but intimate unity of the Divine (i.e a fusion of relationship) by its apprehending or frontal consciousness and (3) the mutuality of relationship or embrace by a further objective differentiation in unity (See Life Divine: p. 136 and 336). The following lines from "Savitri" of Sri Aurobindo also point to this inference.

Compare with the above song, Sri Aurobindo's lines in "Savitri" poem:

" In her glorious kingdom of eternal Light ..
In a golden country keeps her measureless house .
The Truth supreme, vast and impersonal
Fits faultlessly the hour and circumstance...

All there is a supreme epiphany :
The All-Wonderful makes a marvel of each event,
The All-Beautiful is a miracle in each shape
The All-Blissful smites with rapture the heart's throbs ..
Each being there is a member of the Self,
A portion of the million-thoughted All,
A claimant to the timeless Unity,
The many's sweetness, the joy of difference
Edged with the intimacy of the One,
But who can show to thee Truth's glorious face?"
(Savitri, Bk 10 - cto 4 - p. 741, 743-744).

Por Tillai, the border heaven of summit overmind is also considered as a field of play of the divine Lord. This field is called the Golden Grove. In this field, terrestrial scenes like groves, mountains, pastures etc., are translated into their higher divine significances (cf: the following lines of "Savitri" of Sri Aurobindo). See also foot notes to Chart 3 in regard to Por Tillai.

"Arisen beneath a triple mystic heaven
The seven immortal earths were seen sublime...
The lowest of these earths was still a heaven
Translating into the splendour of things divine
The beauty and brightness of terrestrial scences
(Savitri Bk 11 - cto 1 - pp. 754-755).

"Eternal mountains ridge on gleaming ridge ...
The heavens were once to me my natural home
I too have wandered in star-jewelled groves,
Paced sun-gold pastures and moon-silver swards
(ibid, p. 755, 770).

The golden Tillai also refers symbolically to the town of Cidambaram in South India. Cidambaram was once a grove of Tillai trees and South India was considered the spinal column of the earth. The divine play in the outer court of Supermind, i. e. its extention in the overmind gnosis has its extention also into our physical world in which South India and its city Cidambaram (literally the sky of Truth-Knowledge) and more particularly its temple with its famous golden domed Hall of Nataraja are given some special significances. Also, the golden grove of Tillai trees (i. e. deodar trees) is possibly by

yoga realised or seen by vision like the Kalpa (கற்பகம்) tree seen according to Tantra literature (vide "Serpant Power", p. 464). Thus, Golden Tillai, not only refers to the summit overmind but also to its extension in the physical world of which South India is said to form the pivot or spinal column (possibly for a special play or manifestation of the Divine cf: T M 2750, 2747) and this significance is extended to the famous "Cidambaram, about sixty miles off Pondicherry and about twenty miles off Vadalur, the place of Swami Ramalingam. The divine play in Golden Tillai is also extended to human adhara through the spinal column (cf: TM 2754). South India is considered to be the pure spot on the earth and as Siva Bhumi (T M 2754, 2755 and 2748).

Now the said plays of the Lord are further explained each under separate heading :

Sivananda play of the Comprehending Supermind is indicated thus :

"There, it became for the Lord the field or world of play of Bliss beyond knowledge. It is the great play of Bliss of bonied implusion played on the infinite or boundless Sadānanda Shakti, the Consciousness-Force of the eternal Bliss of Truth". — TM 2724.

"The Supreme and Universal Lord (Aththan அத்தன்) played the dance of Bliss so that all tatvas, godhead Sadasiva, Mind, the vedas, the self-determined universe of the movable and immovable (caraacara சராசர) and the Siva Shakti, the Consciousness-Force of His Being - all moved into play (of manifestation)" —T M 2789.

" ... The whole universe of the moveable and immoveable, the All go into play when my universal Lord plays"—TM 2731.

Note : The play of Bliss, i. e. Sivānanda Dance is the self-creative play in Bliss occuring in the comprehending Supermind.

தான் அந்தம் இல்லாச் சதானந்த சத்தி மேல்
தேனுந்தும் ஆனந்த மா நடங் கண்டீர்
ஞானங் கடந்து நடஞ் செய்யும் நம்பிக்கு அங்கு
ஆனந்தக் கூத்தாட ஆடரங்கு ஆனதே — மந். 2724

தத்துவம் ஆடச் சதாசிவந் தாஞடச்
சித்தமும் ஆடச் சிவசத்தி தாஞட
வைத்த சராசரம் ஆட மறையாட
அத்தனும் ஆடினன் ஆனந்தக் கூத்தே — மந். 2789

... ... சராசரம்
யாவையும் ஆடிடும் எம்மிறை ஆடவே — மந். 2731

"The divine Lord played for the sight and joy of Uma, the supreme and universal Shakti, assuming the divine and beautiful form of Grace there (in the world of Knowledge) far beyond the seven worlds and far above the (Cosmic) Shakti who transcends the godhead Sadasiva. He is the great Lord who has taken all the poison of existence in His throat (i.e. at the throat-centre of physical Mind) — TM 2732.

"The Great Blissful Lord of Knowledge and perfection (Sidhdhan Anandan) plays within the divine Shakti of Grace, assuming a Grace-form of excellence (Para rupa Aruḷ Uruvam) along with form and formlessness so that the two (i.e. the divine Shakti and myself as a being) shall see His play in the beautiful world of Knowledge." — TM 2790.

Note : This refers to the apprehending supermind where the Divine Being and divine Shakti are differentiated in unity resulting in a similar differentiation of jeevatman. That is to say, the Divine Being and His Shakti are distinguished but as yet in unity, i.e. as the biune oneness of the Divine Being in which the divine Shakti forms the other half of His Being (It is the state of Two-in-one which includes jeevatman the individual selves of the One Self). This is the Por Sabha proper or Parāparam of the biune Feet of the Lord Play (vide also TM : 2469, 1596 & 2312, 2777, 2743).

"The Supreme or excellent Player (of Knowledge-Will), the Player in the Heaven, the Supreme and Universal Lord of Play in the divine and excellent Golden World of Knowledge (Por Sabha proper) as the player (in mutuality) of service (Sevaka), as the player of fusing relationship (Sambhandha), and as the player of oneness in self-identity (Tat Para)— Him I love with joy of adoring aspiration."

Note : The divine Lord is experienced by the soul in this apprehending session of Knowledge in a triple experience of oneness, fusion and mutuality of embrace or service— Tat para, Sambhandha and Sevaka. This state of triple experience is also the goal of the middle ages Saiva Siddhanta though it does not refer it as an experience of the high-seated Golden session of Knowledge (Por Sabha).

அண்டங்கள் ஏழினுக்கு அப்புறத்து அப்பால்
உண்டென்ற சத்தி சதாசிவத்து உச்சி மேற்
கண்டங் கரியான் கருணை திருவுருக்
கொண்டு அங்கு உமைகாண கூத்து உகந்தானே

(சுந்தரக் கூத்து, மந். 2732)

இருவருங் காண எழில் அம்பலத்தே
உருவோடு அருவோடு உருபர ரூபமாய்த்
திருவருட் சத்திக்குள் சித்தனானந்தன்
அருளுருவாக நின்று ஆடலுற்றானே — மந். 2790

உம்பரிற் கூத்தனை உத்தமக் கூத்தனைச்
செம்பொற் திருமன்றுட் சேவகக் கூத்தனை
சம்பந்தக் கூத்தனைத் தற்பரக்கூத்தனை
இன்புற நாடி என் அன்பில் வைத்தேன் — பொற்பதிக் கூத்து, மந். 2742

"Nandi who is the Lord of effective Play of Knowledge (நந்தி நன் ஞானக்கூத்தன் Lord of Knowledge Will) set His Feet on me who was uncontrollable before and has possessed me under His rule now, and has led me to Parānanda the realm of supreme Bliss (i.e. Supermind). Nandi who plays Himself has manifested my form of being (i.e. my form of soul and body) and He (i.e. as the Conscious Self of my soul) abides within me. படம் தான் செய்து உள்ளுட் படித்திருந்தானே" TM: 2741.

Note : This differentiation as between Nandi the supreme and universal Divine, and me as a jivatman, an individual self or soul-form with a body, takes place in the golden world of knowledge (Por Sabha or apprehending Supermind) but in the closest intimacy of unity.

"I too have come to know the manifestation in which my Father the universal Lord AND the Shakti who forms a part in and of Him play together (i.e. in the apprehending supermind or rather in the tertiary supermind as the context suggests சத்தியும் பிரானும் நானும் "the Lord and Shakti and myself". He plays as Himself so as to contain or possess all the manifold beings which have assumed forms (i.e. the play in the comprehending supermind)"— TM: 2768.

"Nandi has become the Vastness of Being in the Ateeta the far Transcendence (i.e. the Comprehending Supermind) where anma the individual self (becoming one with Him in self-identity) looses its consciousness (or does not become conscious) as an individual being; but in the world of unity of Lordship ஒன்றும் பதியில் i.e. in apprehending Supermind where a stable individual soul becomes and feels as a conscious being, after shedding off the darkness (of ego), there even the universal Divine is Para Uyir பர உயிர் the supreme Soul (of souls)— i.e. in the apprehending supermind the Universal Divine is the Soul-essence of the individual souls or their soul-forms"—TM: 2452 (cf: LIFE DIVINE, American Edition, p.136).

"Anma, the individual Self (which is always one with the supreme Divine Self by its comprehending consciousness) becomes son to Aran the all-constituting Supramental Divine (i.e. by its apprehending consciousness the soul becomes a son of Aran)"-TM: 2306.

அடங்காத என்னை அடக்கி அடி வைத்து
இடங்கான் பரானந்தத்தே எனை இட்டு
நடம் தான் செயும் நந்தி நன்ஞானக் கூத்தன்
படம் தான் செய்து உள்ளுட் படித்திருந்தானே

— பொற்பதிக்கூத்து, மந். 2741

இடங்கொண்ட சத்தியும் எந்தை பிரானும்
நடம் கொண்டு நின்றமை நானும் அறிந்தேன்
படம் கொடு நின்ற இப்பல்லுயிர்க் கெல்லாம்
அடங்கலும் தாமாய் நின்றாடுகின்றாரே — அற்புதக் கூத்து, மந். 2768

அதீதத்துளாகி அகன்றவன் நந்தி
அதீதத்துளாகி அறிவிலோன் ஆன்மா
மதிபெற்று இருள் விட்ட மன்னுயிர் ஒன்றும்
பதியிற் பதியும் பரவுயிர் தானே

பரலட்சணம், மந். 2452

ஆன்மாவே மைந்தனுயினன் என்பது ...
ஆன்மாவே மைந்தன் அரனுக்கு இவன் என்றல்

நின்மலா அவத்தை, மந். 2306

"No one knows the most beautiful body-form of the King who is majestic like a lion and who is Guru Nandi, the Master of Truth-Knowledge in the divinely beautiful world of Knowledge. It is the excellent and beautiful body-form of the colour of fire and whiteness (i.e. golden colour) and it is to be embraced".—TM: 2802.

NOTE: The body-form திருமேனி of the Divine Lord Nandi is embraced in the tertiary supermind which is here referred to as திரு அம்பலம் Tiru Ambalam. The biune Feet of the Lord திருவடி refers to apprehending supermind, i.e. Parā Param or Por Sabha proper as is seen in some of the earlier stanzas.

சீய குருநந்தி திரு அம்பலத்திலே
ஆயுறு மேனியை யாரும் அறிகிலர்
தீயுறு செம்மை வெளுப்பொடும் அத்தன்மை
ஆயுறு மேனி அணை புகலாமே — அற்புதக் கூத்து, மந். 2802

"After one's embracing of the divine universal Lord "Aththan" (i.e. in a close intimacy of mutuality but still in unity) as salt is held

or contained by the embracing water (i.e. in the tertiary supermind the body of the universal Lord is embraced by the individual soul at the outer level of being, without abolishing the distinctiveness of soul and the Lord in the embracing union அணைதல்) and after leaving further the much-praised Heaven of Parā Param (i.e. the apprehending supermind) he shall become one with the universal Lord கலத்தல் in self-identity which is ineffable by any word and thought which (in their basis) invariably bring in differentiation or distinction (i.e. the ineffable oneness of self-identity occurs in the comprehending Supermind). The nature of that oneness is its own experience (hence indescribable). It is like itself."

அப்பினில் உப்பென அத்தன் அணைந்திட்டுச்
செப்பு பராபரம் சேர் பரமும் விட்டுக்
கப்புறு சொற்பதம் மாளக் கலந்தமை
எப்படி அப்படி என்னும் அவ்வாறே

—*மோன சமாதி, மந்.* 2945

"The Lord of Param Joti enjoys the play in bliss by making the Pillar of the Divine Shakti (Danda or Pillar தெண்டினிற் சத்தி) as Tiru Ambalam the divine field of play of knowledge, and the seven worlds as the beautiful golden field of play, and the ancient five skies (also) as the field of play—TM: 2749."

அண்டங்கள் ஓர் ஏழும் அம்பொற் பதியாகப்
பண்டை ஆகாசங்கள் ஐந்தும் பதியாகத்
தெண்டினிற் சத்தி திரு அம்பலமாகக்
கொண்டு பரஞ்சோதி கூத்து உகந்தானே — *மந்.* 2749

NOTE : This mantra TM : 2749 seems to refer to tertiary poise of Supermind, here called Tiru Ambalam where the Shakti becomes the central Pillar தெண்டினிற் சத்தி of a manifold universal manifestation. In the human body, Meru danda the spinal column (Sushumna Nadi) is considered to be the corresponding golden Pillar for play of knowledge (TM : 2748). The seven worlds seem to refer to the "seven earths or heavens below the mystic triple Heaven of Supermind" (cf: Savitri lines, p. 754). The five ancient skies seem to refer to the five planes of summit overmind namely gnostic overmind, ananda, tapo, cit and sat Overmind. The seven earths or heavens are possibly coextensive with the five skies of summit overmind. The seven heavens may also denote and represent generally the principles of sat, cit-tapas, ananda, gnosis (i.e. supermind), mind, life and body, the physical. The seven may be said to derive from the five main principles, i.e. sat, cit, tapas, ananda and gnosis.

Mantra TM 2773 speaks of seven crores of worlds (anda), seven crores of bodies (pinda), seven crores of directions and seven crores of forms (linga)—all of which form the universal field of play of the Lord.

"The supreme and universal Lord of Light (Paranjoti Pati) who is difficult to realise by oneself, first got within me, then I got within Him. Thus, He having entered within me, and I within Him, I began to write and speak of Him (by inspiration)" TM: 2842 (cf: TM 2010 & 2308 foregoing).

பரஞ்சோதி யாகும் பதியினைப் பற்றுப்
பரஞ்சோதி என்னுட் படிந்தது அதற் பின்னைப்
பரஞ்சோதி உள் நான் படியப் படியப்
பரஞ்சோதி தன்னைப் பறையக் கண்டேனே — (மந். 2842)

"People who say that the supreme and ineffable Void which contains the turya (secretly) is the rare Heaven, have not realised it (i.e. turya the true Transcendence) ஆகார். But this is not the (true) Param, or Heaven இது அன்று Who can know that this, the Void, is the rare field from which the Heaven of Paramparam (i.e. the highest Heaven) which is the rightful Heaven of one and all என்றார் உரிய பரம்பரம் (என்றார் - யாவர், யாவருக்கும்) will rise up?"—TM: 2572.

Note: Paramparam refers to the Supermind, i.e. comprehending Supermind which develops from out of the supreme Void when the true individual self is realised in that Void (vide also TM: 2498), because the said Void secretly contains turya, the true Transcendental Heaven, the supermind.

துரியம் அடங்கிய சொல்லறும் பாழை
அரிய பரம் என்பர் ஆகாரி தன்றென்றார்
உரிய பரம்பரம் ஆம் ஒன்று உதிக்கும்
அருநிலம் என்பதை யார் அறிவாரே — (மந். 2572)
(ஆகாரி தன்றென்றார்—ஆகார் இது அன்று என்றார்;
என்றார்—யாவர், யாவருக்கும்.)

"Nandi, the supreme and universal Lord (i.e. the supramental Divine) gave me of His own accord the vision of seeing without the sight of eyes, the inspiration of hearing (unspoken words) without hearing by ears, the fullness of unalloyed rapture of stainless enjoyment in the inseparable union with Himself, the unreserved love (for being possessed) without shyness and hesitation and the knowledge (by self-identity) that comes beyond Nadānta (i.e. Nadānta Bhoda)"—TM 1610.

காணாத கண்ணுடன் கேளாத கேள்வியும்
கோணாத போகமுங் கூடாத கூட்டமும்
நாணாத நாணமும் நாதாந்த போதமும்
காணாய் என வந்து காட்டினன் நந்தியே

— ஞாதுரு ஞான ஞேயம், மந். 1610

"Those alone who have realised mauna, the supreme Silence, can achieve liberation (Mukti). Perfection of Nature (Siddhi) will come to them. The ineffable Word will be received by them. The universal five-fold functions of creation, maintenance, destruction for purification and control, involution and evolution will be done by them"—TM 1611.

மோனம் கை வந்தோர்க்கு முத்தியுங் கைகூடும்
மோனம் கை வந்தோர்க்கு சித்தியும் முன்னிற்கும்
மோனம் கை வந்து ஊமையாம் மொழி முற்றுங்காண்
மோனம் கை வந்து ஐங்கருமமும் முன்னுமே

— ஞாதுரு ஞானஞேயம், மந். 1611

"This is the Heaven of Paramparam founded by the Consciousness of Knowledge. It is Para Sivānandam, the state of Bliss of Siva, the Supreme Divine Being".—TM 2449.

NOTE : This Paramparam, the comprehending Supermind, is expereinced as one's own Heaven in self-identity தந்தம் பரம்பரம் — cf: TM : 2594

பரம்பரமான பர சிவானந்தம்
பரம்பரமாகப் படைப்பது அறிவே

— முப்பரம், மந். 2449

From the foregoing Mantras of this chapter it is seen that Param generally stands for Heaven the Supermind, and in particular for tertiary supermind, whereas Parā Param, Paramparam and Tatparam of Satya Jnana denote the apprehending and comprehending and summit poises of Supermind respectively. So too Cit Param or Cit Sabha with its play of Bliss (Siva Ananda Natana), Por Sabha or Por Pati proper (i.e. its higher level) with its play of beauty (Sundara Natana) denote respectively the comprehending and apprehending poises of Supermind. But Por Sabha or Por Pati (i.e. its lower level) with its play of wonder (adbhuta natana) refers to the tertiary Supermind. The supramental Ishwara is denoted by names such as Nandi (the Bull, the supreme Purusha), Aththan (the Supreme Lord or Father), Jnana Koothan (Player of Knowledge), Aran (the all-constituting Lord) etc. He is also given special names

to denote the particular poises of supermind - Paran for the tertiary, Parā Paran for the apprehending and Param Paran for the comprehending and Tat Paran for the summit supermind. This background of the significance of terms will be a great help for understanding the Mantras properly. However, we may add for the purpose of clarity that though the summit poise of Supermind (as opening in to Ananda Loka above), and the comprehending Supermind are distinguished by the terms Tat Para Jnanananda (or Satya Jnanananda) and Paramparam (or Cit Sabha or Cit Ambalam) respectively, the two may be practically considered as one. Thus, we have three poises or sessions முப்பாழ் of Supermind, the Vastness of Knowledge, instead of the four poises referred to above. Tirumoolar refers Supermind as the triple-tierred Heaven under the head முப்பாழ் "a triple Heaven" (TM: 2445). The triple poises of the triune Swarupa of Satcitananda (i. e. Supermind) is also referred to in TM: 2474 as the highest state of freedom and as containing and dwelling in the three worlds or states of Jeeva, Para and Siva (i. e. psychic, spiritual mental, and overmental) மூவயின் முச்சொரூப முத்தி முப்பாலதாய். Vide also 2479 மூன்றினுள்ளே முளைத்தெழுந் சோதி.

Incidentally we like to give some more passages of Tirumoolar which are of general interest as they contain Vedic symbolism of the "Rising Sun" from the sub-conscient darkness:

"The Sun which runs below the earth of matter by splitting it open (i. e, setting Sun), also splits open the sky of Heaven forming Veli the space (i. e. rising sun). He enters into the eyes and gives them blissful joy of sensation. He has willed to become the Time, which is calculated by days of the week. The Path of the Sun below the earth cannot be seen. It is a thing or Substance (of Being) rarely seen. The Sun rises between or amidst Water and Fire and cannot be reached unto".

NOTE : The Sun referred to is the supramental Sun of Truth-Knowledge hidden below in the subconscient and Inconscient darkness of Matter, i. e. earthly matter and is rarely seen rising up. This seems to be identical with the Sun of Truth-Knowledge referred to in the Rig Veda as hid in the darkness below. The waters are the waters of Heaven, i. e. the Truths of the World of Truth-Knowledge and Fire is the Agni, the Flame of Will of Truth Knowledge that fulfils. This imagery is also dealt with by Sri Aurobindo in his book "On the Veda".

மண்ணை இடந்து அதின் கீழோடும் ஆதித்தன்
விண்ணை இடந்து வெளி செய்து நின்றிடும்

கண்ணை இடந்து களி தந்த ஆனந்தம்
எண்ணும் கிழமைக்கு இசைந்து நின்றானே — மந். 1983

பாருக்குக் கீழே பகலோன் வரும் வழி
யாருக்குங் காண ஒண்ணாத அரும் பொருள்
நீருக்கும் தீக்கும் நடுவே உதிப்பவன்
ஆருக்கும் எட்டாத ஆதித்தன் தானே — மந். 1982

"He is the Sun bringing the Day. He is the Lord Vishnu maintaining all the beings and He is the Lord and Light of purity giving refuge to them. He is the Sun, the Origin too of all beings and manifests the seven worlds without opposition (i. e. harmoniously).

Note : In this song it is made clear that the Sun is not the physical sun.

பகலவன் மாலவன் பல்லுயிர்க்கெல்லாம்
புகலவனாய் நின்ற புண்ணிய நாதன்
இகலற ஏழுலகும் உற வோங்கும்
பகலவன் பல்லுயிர்க்கு ஆதியுமாமே —மந். 1976

"I become Himself (i. e. as the supreme and universal Divine) and He becomes Myself. In both the states (One-in-Many and Many-in - One of the apprehending Supermind) the Knower is the supreme Divine Sivam. It is the soul's Love for Him that knows thus ; In the fourth level or state (i. e. Sayujya the Comprehending Supermind) I become verily Himself (in self-identitity) as the Sun-Lord (*நாலாம் மரபு உறத்தான் அவனும் ஓர் ஆதித்த தேவனே.*)"

தான் அவனாக அவனே தானாயிட
ஆன இரண்டில் அறிவன் சிவமாகப்
போனவன் அன்பு இது நாலாம் மரவு உறத்
தான் அவனும் ஓர் ஆதித்தேவரே — மந். 1011

The Supreme Sivānanda Light (the supreme and universal Light of the Being of Bliss) which is not possessed by Mind (or is beyond Mind) is the Bliss and Substance of the Supreme Truth-Consciousness and It is the infinite or supreme Light of Transcendence realised verily in Turya (the Transcendence) which is Suddha Brahma Turya (the summit supermind)".

Note : Tirumoolar calls the world of Truth as Suddha Siva or Suddha Brahman and distinguishes it from over mind which he calls as the realm of Siva. Here he observes that the supreme and universal Light Sivānanda Joti has to be realised in its highest source, i. e. Suddha Brahma Turya, the summit Supermind. The term

Suddha Brahma Turya necessarily implies the other preceding states or levels of Supermind, namely, Suddha Brahma jagrata, Swapna, and Susupti.

சத்திய ஞானத் தனிப் பொருள் ஆனந்தம்
சித்தத் தினில்லாச் சிவானந்தப் பேரொளி
சுத்தப் பிரமதுரியத்துள்
உய்த்த துரியத்துறு பேரொளியே — மந். 2860

"In a wonderfull five-fold face of south, north, east, west and above (i. e. the overhead), Tatparan the supreme and universal Divine firmly manifests the unique play of Knowledge (the play implying dynamism of Knowledge) which is the play in the biune infinity (உபயத்துள் in the Ubhaya) which is the biune infinity of the supreme and incomparable Bliss ஒப்பில் பேரின்பத்துஉபய."

NOTE: The world of Truth is usually referred to by Swami Ramalingam as Ubhaya Veli or Ubhaya Ambalam, the biune infinity. Tirumoolar here in the above stanza refers to it as Ubhaya of Bliss the biune infinity of Bliss and in TM: 1989 as Ubhaya nilam, the biune field or biune space.

தெற்கு வடக்குக் கிழக்கு மேற்கு உச்சியில்
அற்புத மானதோர் அஞ்சு முகத்திலும்
ஒப்பில் பேரின்பத்து உபய உபயத்துள்
தற்பரன் நின்று தனி நடம் செய்யுமே — மந். 2739

"In the seventh (level) one attains Sakala state (i.e. the selective overmind); the eighth level is the living Heaven (the global overmind). Transcending the eighth one reaches the nineth level which is Oolli-Paraparam (overmind gnosis of interminable Time). In the high-seated tenth level one reaches or attains individuality of being தனித் தன்மை (i.e. realises one's true individual self as a centre of the supreme and universal Divine) in a state of love and surrender."

NOTE: In the tenth state which opens into the Vastness of Supermind and leads to its tertiary poise but get in a field of unity, i.e. in an objective mutuality in unity the individual being stands apart from the supreme and universal Lord, "தனிப்படும் ஓர் சுத்த சிவ சாக்கிர நல்நிலையில் தனித்திருந்தேன்", "சமரச சன்மார்க்க சபையில் எனைத்தனிக்க வைத்த தெய்வம். Compare with Swami Ramalingam's words "I remain aloof or apart from Him in "Suddha Siva Jagrata" state which according to Swami Ramalingam is the thirteenth state. Tirumoolar does not reckon the first three ordinary states of

Ignorance, the waking, dreaming and sleep states of man, whereas Swami Ramalingam does in the ascending levels to supermind.

ஏழுஞ் சகளம் இயம்பும் கடந்து எட்டில்
வாழும் பரம் என்றது கடந்து ஒன்பதில்
ஊழி பராபரம் ஓங்கிய பத்தினில்
தாழ்வதுவான தனித்தன்மை தானே — திருமந். 2532

"When one remembers (continuously) Sivam (the supreme Divine) or makes his mind wholly conscious of Sivam, the egoism of his being in dissolved away and the three impurities (ego, maya and lower mode of Karma) which cause the cycle of birth are completely destroyed. In the end state (anta) beyond the nineth one realises the Good (or True) Knowledge of Sivam, நற்சிவ போதம் Nal Siva Bodham, i.e. Suddha Siva Bodham—the state of Tapas in which one realises the universal All-Existence but exceeds it as well (i.e. realises the transcendent and universal Lord).

NOTE: Here in the context, the tenth state beyond the nineth practically leads into the Truth-World where one realises the Knowledge of the transcendental and universal All Existence. Elsewhere a tenth state is also mentioned before reaching into the Truth-World proper. In such a case the tenth state may be considered a state of Grace, State of Guru Turya or Siva Turya, a state of transition into Supermind, a first entry into the threshold of its vastness, or practically a potential seed-state of Supermind. See TM 2281 to 2284 under the above notes on TM 2441. (See also Chart 4A & 4B and notes therein). See also TM 2469 following.

சிவமான சிந்தையிற் சீவன் சிதைய
பவமான மும்மலம் பாறிப் பறிய
நவமான அந்தத்தின் நற்சிவ போதம்
தவமாம் அவையாகித் தான் அல்லவாகுமே

— திருமந். 2539

"Leaving the nine states (nava avastha) beginning from Jeeva Jagrata and becoming free from the gunas or qualities and the impurities which cause birth and limit one within the said nine avasthas, one reaches into the high and noble turya of swarupa (i.e. the true Transcendence of the Divine essence) in that universal Vastness of equal self-extension of Truth-Consciousness (Satya Jnana Podu) which is verily a realm of Tapas rarely realised or possessed."

NOTE: The nine states are jeeva jagrata, swapna and susupti, Para jagrata, Swapna and susupti, Siva Jagrata, swapna and susupti.

நவமாம் அவத்தை நனவாதி பற்றிற்
பவமாம் மலம் குணம் பற்றற்றுப் பற்றுத்
தவமான சத்திய ஞானப் பொதுவில்
துவமார் துரியம் சொரூபமதாமே — திருமந். 2538

"By and through the tenth state (i.e. Siva turya or Guru turya) which is an ordering or harmonising state of the three turyas (Jeeva turya, Para turya and Siva turya — psychic, spiritual mental and overmental harmonised at the threshold of the vastness of supermind one reaches in an orderly and direct way (of ascent) into the Parāpara state of unity (Parāpara Aikya) which is the goal of this world and at the summit of it (anta) one realises the unity of and becomes united with the Lord-Shakti the biune Male-Female Lord (Ardhanareeshwara) (i.e. in the apprehending poise of the Truth-World).

ஈரைந்து அவத்தை இசை முத்துரியத்துள்
நேர் அந்தமாக நெறி வழியே சென்று
பார் அந்தமான பராபரத்து ஐக்கியத்து
ஓர் அந்தமாம் இருபாதியைச் சேர்ந்திடே — திருமந். 2469

NOTE: See notes on TM 2532 above and the notes on TM 2441 and 2437 in the foregoing pages.

CHAPTER X

MIRACLES AND OTHER INCIDENTS IN SWAMI'S LIFE

We have already dealt with some of the miraculous events that took place in Swami's life such as burning of oil-lamp with water, taking multiple forms of his body at various points in crowded gatherings so as to facilitate the people to see him as near to them, speaking in an even voice and tone so as to be heard by the audience equally alike irrespective of the distance etc. Some of these may have a bearing on his transformation. The miracles that are connected closely with the transformation of his body and deathlessness have been already narrated in the first and eighth chapters. Here in this chapter we propose to deal with a variety of miraculous incidents that may or may not be necessarily connected with the supramental transformation of his body, but yet would fall within the category of divine miracles played by the Divine through him. These miracles are not of a category falling within "occultism" of the subliminal consciousness so as to be shunned or avoided by one in pursuit of yoga but are a representation of his siddhi, in tune with the divine will. Sri Aurobindo observes on miracles thus :

> " Yet can the mind of man receive God's light
> The force of man can be driven by God's force
> Then is he a miracle doing miracles"
>
> (Savitri Bk 6 - cto 2 - p. 518)

These miracles performed by the Swami are of different periods; some took place in Madras and its subrub Tiruvottiyur in his early life; some others at Karungkuli between 1858 and 1867 and yet others at Vadalur (1867-70) and at Mettukuppam (1870-1874). They are not given here in a chronological order. Some do not fall in the category of miracles but are incidents that portray the Swami's nature in dealing with men and matters both at a human level and the superhuman. God plays at the human level as much as He does on the suprahuman. He is both human and above the

human at the same time. His dealings in the human way are sometimes better understood and appreciated. The Swami was not against doing miracles, as they form the powers and plays of the Divine. However he was not after miracle-mongering. His eventful life was interspersed with many divine miracles of various kinds. He promised in his last part of life that the Divine Himself was soon to come to the earth to rule and play Siddhis of Grace, such as resurrection of the dead and transforming the aged into youths. Thus the Swami progressively grew into the Divine Nature, as he went on writing inspired poems and doing miracles since his early life and both of which he did not stop till the last moment of his life which ended in dematerialisation of body, a supreme sacrifice for an evolutionary purpose of the earthly life.

(1) MERCURY TURNED INTO A BEAD

A magician came and requested the Swami who was a Siddha, to turn mercury into a bead. The Swami gently poured into the hollow of his palm a little mercury and after keeping the same closed for a while, dropped it as a mercury bead.

(2) FEEDING THE UNEXPECTED GUESTS

One night, food had been cooked in the Dharma Shala for a limited number of people. Unexpectedly about a hundred additional guests came at the time of serving the food. Shanmugam Pillai, the man in charge of the food section, reported to the Swami that food was not sufficient to serve all. The Swami immediately rose up voicing forth "pich". This was Swami's characteristic exclamation at the time of performing miracles, possibly signifying that it was a child's play and there was nothing impossible and there was the divine blessing to do what was need. According to Ooran Adigal, the biographer of the Swami's life in Tamil, "pich" is a short form of "Pichchan" (name of the divine Lord) which is derived from "Pichchu". We may add that the Divine Lord performs miracle as if a play of a tender child (Pinju Pillai or Pichchu Pillai) or by an inexplicably miraculous way as in a divine madness (Pichchu or Piththu). Thus with the exclamation of "Pich", the swami asked him to supply guests in sitting rows, leaf for serving food. The Swami himself served food by his hands. All took food sumptuously but there was still food left remaining in vessels after serving all.

(3) PREMONITION OF FRESH SUPPLIES OF RICE

One day Shanmugam Pillai, the manager of Dharma Shala reported to the Swami that there was no stock of rice to cook. The Swami sat alone in a place and concentrated for a few seconds and

then assured him that rice and all other things needed would come the next day. Exactly so, the next day a devotee from Tirutturai village brought three cartloads of rice and other provisions and reported that he had been asked in his dream the night before, to bring in supplies of food.

(4) MASTERY OVER FIRE AND RAIN

In the summer month of April, many who came to the Dharma Shala at Vaddalur suffered due to the drought and heat. The Swami knew about it and asked them to pour a vessel of water over his feet. The devotees did so. Shortly, there was a heavy down pour of rain. Devotees of the village Pudupet (near Cuddalur) heard of this and came to Vadalur and implored the grace of the Swami, as all wells of the village had become dry for want of rain. The Swami asked them to pour six pot-fulls of water over his head. They did so; There was heavy down pour of rain immediately; and the springs of the six wells which had gone dry, once again became active bringing in fresh and very tasty supplies of water in the wells. The village thus had good rains to support and nourish its life and activity.

(5) DRY LAND TURNED INTO WET LAND

A relation of the Swami's devotee who was a tahsildar by name Murugesa Pillai failed in his several attempts to have his dry lands changed into wet lands through petitions to the Government (possibly for facilities of irrigation). He implored the Swami for grace and received form Him the sacred ash of blessing. Thereafter, the dry lands could be converted into wet lands.

(6) FIRE DIES BY SIGNAL

In Pudupetta near Kurinjipadi, a house caught fire. The Swamy who happened to be in the opposite house at that time waved his cloth and the fire soon died down.

(7) RAIN WITHOUT DRENCHING

One evening the Swami went out for a walk with the devotees. Suddenly it rained. All of them except the Swami got drenched in the rain. Not even a drop of rain was seen on the Swami's body.

(8) FIRE WITHOUT BURNING

In "Siddhi Vaḷākam" cottage house at Mettukuppam the Swami used to keep on his two sides flaming fire in iron bowls of burning coke. The Swami sat in between them on a tub-like seat. (His direct disciple and biographer Kandasamy pillai writes to say

that the swami perhaps wanted to enjoy thus more intense heat than what was normal to his body which was golden). One day a devotee of the Swami by name Sabapathy Sivacharya who was the priest in charge of the Shrine of Satya Jnana Sabha happened to enter into the Swami's room suddenly when his leg struck a bowl of burning coke. The burning coke scattered hither and thither and hit the Swami and himself. The visitor got alarmed and hastened to remove by his hands the burning coke that fell on Swami's thigh. He got his hands burnt. But the Swami remained unaffected in his body and not even his cloth bore any mark of the burn. The Swami however said to him "Why are you anxious? It (fire) will not affect me in any way".

(9) PHOTOGRAPHIC FAILURE

Once some devotees of the Swami brought a famous photographer by name Masilamani Mudaliar from Madras to take photo of the Swami. He attempted eight times; but each time he failed to get a picture of the form and figure of the Swami in the photo nagative; only the white cloth which the Swami wore came in the picture.

NOTE: The Swami's body by transformation, had become full of divine Light within and without.

(10) CLAY-IMAGE OF SWAMI

A pot-maker from Banrutti village heard of the above said incident. Being a devotee of the Swami he made Swami's image in clay and duly painted it. He offered it to the Swami. The Swami remarked: "The golden body had become a body of mud". (The Swami seemed to have felt about the antithesis of the siddhi of his golden body in the clay-image of his form at the hands of the pot-maker). So the Swami dropped it down and it broke into pieces.

NOTE: It is said that the printed pictures of the Swami now in use are from an oil-painted picture of the Swami then in use at Tiruvottiyur Mutt, Madras.

From the above two incidents under 9 and 10, it is not proper to infer that the Swami was against the preservation of his own form either in image or pictures or that he was against worship of the form of his image or picture; rather they point out the state of a transformed triple body which defies all attempts at limiting itself within a particular mode of physical form. The Swami's dropping down of his clay-image seems to be a result of the bodily reaction (rather

than a psychological reaction) of his transformed golden body. Possibly the clay-image should have been felt as a caricature of his vast and deathless golden physical body.

The Swami has held in a discussion with followers of Brahma Samaj that God is not merely the formless Brahman but also the form. He lit up the flame of light of the lamps at Vadalur and Mettukuppam for due worship by devotees and disciples. Thus the light or flame of the lamp is a form or as some put it a formless form. According to "Arutpa" poems God is at once form, form-formless and the formless. The fact that the Swami did not leave behind any of his image or picture as approved by him for worship by his followers is meant rather to remind us that one should not get stuck up to the habit of conceiving and worshipping Him or the God merely as a form, or merely as form-formless or as the formless and that each should grow according to one's temperament and aptitude of worshipping Him or the God in this or that mode as the occasion and state of spiritual evolution demand of him without confining himself for ever to any particular or exclusive mode of worship and thereby limiting the Divine Himself in the possibilities of His realisation. Though the formless is the supporting base for the form, we have also to admit the fact that Swami Himself has been seen in his form by many devotees in their vision, as much as He has been felt in his formless presence. The Swami has persistently pointed out that It is the supreme Divine, God of Light, Bliss and Grace who is the Goal and He is to be worshipped, and as an outer symbol of the Divine, light of the lamps has been duly installed in the shrines at Vadalur and Mettukuppam. Human as we are, we are likely to fall in the error of attaching ourselves passionately and instinctively to the human form of the Guru, the Mahan or the Avatar and to that extent we are liable to become circumscribed in our right attitude and approach to the supreme Divine. When the Swami in his physical form or the sacred light of the lamp at the said shrines or in fact light of any lamp anywhere is considered as a form of the Divine that form itself would lead to the integrality of the Divine who is at once form, formless and formless-form.

Further we may remember that the Swamy himself wanted in his last days to dematerialise his vast and deathless golden body which, according to his keertan "Mei Arul Vyappu" had become like a fully grown and luminous golden Mountain (1-v-10-36). This dematerialisation was for the purpose of entering into all the bodies universally. What was visibly seen as the deathless material physical body was not the whole truth of even his physical existence which was other than the subtle-physical. In and around and coextensive

with the material physical body was a vast limitless physical existence which had also become golden and deathless and luminous with golden light and served as the eternal physical base of the outer body in the very earth-nature — a result of the transformation of the material vesture.

So the truth of his whole and entire physical body could not be properly represented even by a photo or statute. However the fact remains that the Swami himself allowed the photographer to take his picture or still earlier the painter to paint his image and so he could not have been against the preservation of his outer form for use of the disciples but the very fact of the divine luminosity of his body stood against a representation of his form as a photo. This apart, the Swami psychologically discouraged to worship of his own figure and image and instead persistently kept the supreme Divine, the Lord of Vast Grace-Light, as the goal to be pursued and presented Him in the form of the light of a lamp duly sanctified and lit by himself. This attitude was the need of the hour of God as the Swami wanted his disciples and devotees also to aspire, without diversion through the worship of the said form of light and through the mantra of Light, for the universal manifestation of the divine Light of Grace.

As willed by him, the Swami seemed to have made his golden physical body universal so as to influence and enter into all the physical bodies as is seen from the nature and mode of working of the "Superman Consciousness" which is elaborated in the last chapter 18 - part 3. Thus his dematerialised diffusion of his bodily substances leaving no trace of his body and its form and at the same time universalising his physical existence in a formless way for an impersonal action, i.e., for entering into all the bodies amply justifies his psychological discouragement, if not by an absolute taboo, of the worship of his bodily form by the devotees.

But still forms other than the physical he has and wears on and projects in vision — the form of his soul and spirit as distinguished from his formless self-existence, then the form of his mind, the form of his vital life and the form of his subtle-physical which is nearest to our material earth. Only in his vast and limitless and deathless physical existence he remains now formless but with power to precipitate himself in a new divine body at the ripe moment.

(11) "CIDAMBARA DARSHAN" SHOWN AT VADALUR

It was the usage for devotees from mofussil areas to come to vadalur in order to take the Swami with them to cidambaram on

important festive occasions thereat. On one such occasion devotees came in advance and waited on the Swami to go to Cidambaram. As the day of the festival neared, most of them left for Cidambaram. But there was no sign of the Swami's starting as yet. Only a few stayed with him in the hope of starting at least on the day of festival itself. The Swami did not leave Vadalur even on that day. The devotees felt unhappy as they lost the chance of seeing the Lord of Dance, Nataraja of Cidambaram. The Swami understood their grievance and assured them all "you can have Cidambara darshan here itself; wait and see." So saying the Swami put up a screen of cloth in a portion of Dharmashala building and asked them to go inside the screen and see. They went inside the veil and saw the rare sight of the "Cidambara darshanam" i.e., of the Lord of the Lord of Dance and play and they were highly overjoyed.

(12) On some occasions, the Swami sat outside in the open sun-shine at mid noon. At that time devotees at the Dharmashala used to see a column or pillar of fire (agni sthambha) rising up between the place of his seat and the sun.

(13) MERCUROUS COMPOUND WITHSTANDS FIRE

The Swami used to wear sandals of a very high quality called "Sakalāth Pādarakshā" made at Tanjore. He had said, "if jatilingam (a compound of mercury and sulphur) is kept within sandals which a Suddha dehi (a man of perfect and pure body) wears on, it will stand against fire or endure in the heat of fire (i.e., without melting)". A devotee-priest namely Sabhapathy had special sandals prepared for the Swami in which four tolas of the said mercurous compound had been kept. At his request, the Swami wore the sandals for 15 days and then later on the mercurous compound was removed from them and it was observed to withstand the heat of fire without change.

(13-A) SILVER RUPEE MELTS IN SWAMI'S HANDS

One day two Brahmins who were worshippers of sun came from Vishakapattinam. They reported to the Swami their inability to attain, by practice of the methods given in shastra, either "apara marga siddhi" such as melting iron, silver, gold and other metals by keeping it in hand or "Para marga siddhi" by which one can move and travel in space like sun. Vallalar took a silver rupee coin and kept it in his hand for a few minutes. Then the coin melted and ran down as silver.

(14) SHADOWLESS BODY

One day the Swami was standing in the sun-shine along with a devotee by name Ayyasamy Pillai of Cuddalur. The Swami asked

him, "What is the sign of a Suddha Jnani?" The devotee remained silent, unable to answer. Then the Swami told him that there would be no shadow of the body of a Suddha Jnani. The fact that the Swami's body did not cast shadow on the ground came to be known thus. This proves the glory of one who had realised Suddha Satya Jnana the pure Truth-Consciousness, and the Siddhi or perfection of the triple body.

(15) SIGNS OF THE FUTURE GURU

One Devanayakam Pillai of Cuddalur became Swami's devotee according to the wish of his father who was a yogi. The said yogi at the time of his death advised his son to become the disciple of one who would come with a cane in his hand and with a hood of cloth covering his head and would strike with his cane at his samadhi (tomb of burial) asking "Is this the samadhi of your father?" Three years after the death of the yogi, the Swami came to Cuddalur once and went to the house of Devanayakam and asked him by striking with his cane at a tomb "Is this your father's tomb?" The latter replied in the positive and took the Swami as his Guru.

NOTE: Cuddalur is a town about 25 miles from Vadalur. The Swami frequently visited Cuddalur to give lectures.

(16) The said Devanayakam was spending much to learn alchemy with a desire to convert baser metals into gold. The Swami wanted to put him in the right path. First He showed him the method of alchemy. He converted an iron sheet into gold of sixteen carat, by treating it with a herb and heating it by dry cakes of cow-dung. The Swami then throwing away the gold, advised him further "One who is without desire alone can get this knowledge. Leave off this pursuit of alchemy".

The Swami not only knew the process of alchemy which is a physical-chemical method or occult process (mantra, tantra), or both combined (see his Upadesa on "Rasavada"). The former uses herbs and different gases of gaseous heat on different metals. But according to him transformation of body into a golden deathless body implies and includes the possession of the power to transmute or transform baser metals like iron, copper etc. into pure gold. This power too the Swami had, and by mere look or touch of the baser metal or keeping it in his hands for some time he could transmute it unto pure gold. Some incidents of such transmutation are also recorded in T.V G. Chetty's and Kandasamy Pillai's biographies on Swami's life. Once the swami transmuted sand into golden particles by putting the sand into a vessel of water and keeping its mouth closed by his

hands for some time. Then he threw away the golden particles into the open street. This he showed to one Naina Reddiar of Alappakkam who sought after alchemy and told him that only the pure without desire could transmute substances.

The Swami's deatheless body had come to posses a divine radio-active power of transformation or transmutation of substances. This is evidently a direct power of supramental transformation of physical body. The Swami's performance of miracles such as melting the metals, turning mercury into a solid bead and transmuting baser metals into pure gold by simply keeping them in his hands or by touch of his hands point to such a radio-activity or raeio-active heat of his body. The Swami clearly observed in his poems that his deathless body was immune from the dangers of radio-active rays of the outer cosmic space (*ககனக்கலை*), though such rays cauld penetrate his plastic non-obstructing body without injury (*தடுக்கப்படுதலில்லாத தனிவடிவம்* 12-4-2; 12-44-40) and that the Divine gave him the knowledge and power of transmutation of metals into gold (*பொன் செயல் வகை உணர்த்தி* 11-25-9). His upadesha on 'Rasavada' mentions that by touch of the dust of feet, or by breath of air or by word or even by look or by mere will metals can be transmuted. Transmutation can also be effected in a causeless or mystic way by the biological cells of the body i.e. by cells of a transformed body (*ரசவாத விவரம்: சொல்லால், பார்வையால், தியானத்தால் செய்யப்படும்; பாததூளிகை சம்பந்தத்தால், சுவாச சம்பந்தத்தால், உபாசனையினுல், பூத தாதுவால் நிரேதுவாக (பிரவேச விசிரிம்பித வாதம்) செய்யப்படும்-உபதேசம் பக்.94-95 ரசவாதம்*). The last implies that metallic substances that enter or penetrate into the body can be transformed by the cells into substances of the body through a process of interchange (Pravese visrimbita). In fact the Swami affirmed that the divinised principles or elements such as non-burning gaseous substance of the deatheless body. (i.e. a kind of radio-active divine physical heat of the body, heat and gas being always associated *சலியாத காற்றிடை நின்று ஒலியாத கனலே* 11-36-56) have the self-creative power of creating all substances of whatever kind and evidently it includes the power of self-creating all the bodily substances of the cells and transforming one substance into another (*வேகாத காலாதி கண்டு கொண்டு எப்பொருளும் விளைய விளைவித்த தொழிலே மெய்த் தொழிலதாகும்* 11-1-28). Hema siddhi and Deha siddhi according to his upadesha are the two powers namely the power of transmutation of metallic or physical substances into pure eternal gold and the power of transformation of physical body into an eternal golden deathless body and they are the concomitant powers of supramental transformation (*இரண்டு சித்தியும் எக்காலத்தும் அழிவுறுதிருப்பதாகச் சொல்லுவது சுத்த சன்மார்க்க பூர்வோத்தரம்-உபதேசம், பக்* 20), that is to say, the

purity of gold and the purity of transformed dealthless body would last for an eternal time due to such transformation. In such a case it may be inferred that the purity of a deathless body (suddha deha implying the other two bodies, Pranava deha and Jnana deha) would remain unaffected for all time, and even if the soul were to depart from such a body by voluntary will or by Divine will when one's mission on the earth came to a close, the body as a physical unit of existence would retain a consciousness of its own and continue to be or exist without decomposition and possibly it might influence other bodies that come near it to be transformed.

(17) Once the Swami took the said Devanayakam to Senji hills and roamed about. The latter became hungry and tired. The Swami left him below the shade of a tree and walked some distance and returned with a big laddoo (sweet-meat) and a vessel of water in his hands and gave them to him After Devanayakam had satisfied his hunger and thirst, the Swami told him that he was going back to return the vessel and thereafter He came back to join him.

(17-A) THE SWAMI AND A SIDDHA PURUSHA

At Cuddalur, the Swami once stayed in the night at the house of a devotee by name Appasamy chettiar. It was the occasion of a festival when the deity of the local temple would be taken round in procession in a chariot. So, many were sitting at the pial of the said house. One who looked like a saint was seen to enter the Swami's room and after a chat with the Swami went away. One devotee by name Duraisamy Pillai (from Puduvai Uraiyur) who was sitting in the pial with others became anxious to know about the man. He went inside and asked the Swami about him. There was a big laddoo before the Swami. The Swami took in a little of it and gave it to be distributed to others and said "it was given by the Siddha Purusha who had come to him and by now he would have reached Benares (i.e. about 1500 miles far off). Tasting thus a part of the laddoo, the Swami exclaimed, "whether the sweet rice cake (pittu) given once to Lord Siva by a woman-devotee (vanti) tasted like this?"

LORD SIVA AS SERVANT OF A WOMAN-DEVOTEE

Note: The reference is to an old legendary incident that took place in Madurai several centuries before. There was flood in the river Vaigai. The king ordered that the citizens should play their part in raising an embankment to check the erosion of flood. An old woman by name Vanti was a devotee of Lord Siva and she was too old to fulfil this order by herself. She hired a labourer to do

the work on her behalf. Her occupation was to cook by steam sweet rice-cakes called "Pittu" and sell them. So she offered in lieu of wages sweet rice-cakes to the said labourer in whose disguise the Lord Himself had come to serve her and through her the king in raising embankment. The Lord as her servant, dug and carried earth over his head in baskets to the bank for raising its level: but it was found that he did not complete Vanti's portion of the work. The king found him not doing the work properly but singing and dancing and eating and enjoying pittu. So the king of Pandya Kingdom got angry and struck him with a cane. The pain of the beating stroke was sensed universally by all in all the worlds and naturally the king too felt its pain. The flood subsided. The Divine labourer too vanished. All came to know that it was a play of the Divine.

(18) The Swami in his last part of life at Mettukuppam was used to give addresses to his devotees. It was an open audience. Every one sat on the ground rather uncomfortably as it was full of small pebbles. The Swami could not bear their uncomfortableness and requested them to bring soft sand and spread it as a cushion over the place. But none heeded to it. One evening, the Swami moved out from his place towards a section of the audience where there was soft sand. He took sand in his towel and carried it to the front. The devotees followed suit and gathered sand in their upper clothes and shawls whether made of white cotton cloth or silk, and whether bordered with or without golden-lace, and they poured it into the front of the Swami's seat and spread it over the entire place. When this incident of carrying earth and spreading it over the place was completed, and all had sat now comfortably and were hearing the Swami's words, sweet rice-cake (Pittu) in large quantity was brought by some disciples from the Dharmashala at Vadalur for distribution among the gathered auidence. The Swami too took in Pittu and enjoyed it observing thus: "It is as it were I ate pittu two thousand years ago".

Note: The reference of eating pittu two thousand years ago is to the same old incident narrated earlier. The Swami is identified with the Divine and remembers now the play of carrying mud and eating pittu prepared by Vanti, the devotee-woman. Here at Mettukuppam the spirit of the same incident is more or less repeated or reenacted though in a different form.

(19) SWAMI'S BODY AND LIMBS DISMEMBERED

One day at mid-noon the Swami went out from Dharmashala. Shanmukam Pillai of Velur who was in charge of Dharmashala

waited for sometime for Swami's return. Growing impatient and anxious, he went out in search of Swami. He was bewildered and shocked to find at a place Swami's dismembered body and limbs in several pieces and he began to swoon. Suddenly the Swami appeared before him and advised him not to come out any more in search after him (the Swami) and returned to Dharmashala.

(20) SWAMI SEEN AT UNAPPROACHABLE DISTANCES

One day the Swami went out alone form Dharmashala for a walk. He saw some devotees following him up and ordered them to stop and not to follow him. But they still followed him. Suddenly the Swmi was seen walking at a very far off distance. They ran with the aim of reaching to him. But again the Swami was seen still farther off.

(21) At Karungkuli, one evening the Swami had gone out for a walk near pond. A devotee thought that it was the fit occasion to get upadesha from the Swami when alone. So he was approaching the Swami in haste. But suddenly the Swami was seen in a remote distance. As the devotee went nearer and nearer, the Swami was seen at remoter and far remoter distances. Finally the devotee got perplexed and left the attempt to reach the Swami

NOTE: The above incident is evidently a phenomenon of dematerialisation and materialisation while in life. The Swami absorbs his physical body into the subtle-physical and reappears at a far off distance, projecting again the physical body from out of the subtle-physical.

(22) MYSTERIOUS SHORT WAY TO A SUBURB

While in Madras, one day the Swami was going by walk to Tiruvottiyur to worship at the Ishwara temple thereat. He was accompanied by devotees and disciples among whom were Somu Chettiar and Velayuddha Mudaliar. On the way there was heavy down pour of rain. Those who accompanied the Swami suffered the difficulty of the journey because of the rains. The Swami showed them a short-cut way and in an instant reached Tiruvottiyur. To quote a relevant portion of the incident as described in T.V.G. Chetty's "Life of Swami Ramalingam". They had reached half the way to Tiruvottiyur. There was heavy rain. His followers began to run pell-mell. But the Swami "rallied them all together and darted through some mysterious bye-lane" and got the entire body in front of the temple in a second of time,

NOTE : The above incident seems to be a case of collective dematerialisation and materialisation, that is to say the Swami took them within his subtle-physical body or possibly enveloped them in his environmental body which is its extension and reached the destination instantly and projected them out again. His devotees should have felt the whole process as going through a mysterious way and reaching the temple in an instant.

(23) SWAMI FED BY THE GODDESS

One day the Swami returned late in the night after worshipping at the temple of Tiruvottiyur. The door of his house had been closed by his elder sister, as it was late in the night. The Swami did not like to disturb her sleep by calling her or by knocking at the door. So he slept outside on the pial of the house, though tired and hungry. After some time he was woken uy by some one bearing food in a plate. The Swami found it was his sister who had come with "rice pongal" (cooked rice with ghee and fried spices) for him. In tender love she asked him, "Are you feeling hungry after going to Tiruvottiyur"? and without waiting for his reply gave him food in that mid night. He ate it and again slept. Then after some time his sister came and woke him up asking in tenderness "Why have you slept on an empty stomach. Could you not tap at the door and wake me up? Come in and take food". The Swami replied that some time before she herself had come and given him food. But she denied that she ever came and gave him food like that and that she only woke up just then. Then the Swami and his sister came to know that it was the divine Mother who came in Swami's sister's form and fed him with food by grace.

NOTE : The Swami refers to the incident in its bare essence in some of his songs (II—36—43 & 48 Arul Vilakkamalai). He observes that the Divine fed him when hungry, not only with material substance of food but also with Grace.

(24) CURES OF DISEASES : INDIVIDUAL AND COLLECTIVE

One day eleven of his followers who were inmates of Dharma shala at Vadalur laid down with fever (possibly due to influenza) in the summer month of Citrai. Out of compassion for them, the Swami asked each of them in an endearing tone and language "Father (an endearing term of address in Tamil, signifying "O soul of the Divine Father—used irrespective of age and and relationship) will you give your fever to me?" Then he remained in a room

when his body became quite hot like fire and after five minutes he came out quite in a normal condition. The fever of all the patients was gone.

NOTE : The Swami should have absorbed the disease and fever of his followers into his body freed them from the disease and finally thrown the disease and its symptoms from out of his own body. However the incident is interesting because of its collective treatment.

(25) One day when the Swami was going to Cidambaram to attend "Tiruvādirai darshan" at the temple, a man affected with dyspepsia prayed him on the way to be relieved of the disease. The Swami gave him "tulsi" leaf (a leaf symbolising devotion for the Divine) and water as treatment. The man was cured.

(26) A man of Sevalai village suffered for 12 years from dyspepsia. He prayed to Vallalar for relieving him from the disease. The Swami (i.e., Vallalar) asked him to pray God. The man replied firmly that the Swami Himself was God for him. Then the Swami gave him sacred ash (Vibhuti) with blessings. The man took it reverentially and applied it on his forehead and put a little of it in his mouth. He got cured.

(27) SWAMI AT TWO PLACES AT THE SAME TIME

At Cuddalur, one Ayyasamy Pillai, son of Vedanayakam Pillai was seriously bed-ridden with disease. Death was awaited at any moment. His father who was a devotee of the Swami became anxious and helpless. The Swami (who was then giving a discourse at Vadalur—a fact which was later verified) came and knocked at his door. The door was opened. The Swami sat near the patient, applied sacred ash on his forehead and in a short time made him open his eyes and sit on the bed. Then he left. The next day the father took his son to Vadalur in a cart. They came to know that the Swami was giving discourse at Vadalur throughout the previous night, when he had also visited them at Cuddalur and spent some time attending on the patient. The Swami told them that what took place yesterday was a play of the Divine and requested them not to divulge it. The father and son were moved with surprise and surging waves of love and gratitude for the grace of the Swami.

(28) An old woman of Kongara Palayam village aged 96 years suffered from a nervous shaking of her body. She saw Vallalar and by His darshan, she got cured.

(29) Vallalar cured leprosy by giving sacred ash to a patient, the maternal uncle of Purushottama Reddiar of Karungkuli village.

(30) A case of eye-disease was cured by the Swami by giving sacred ash with blessing and the patient Muttu Narayna Reddiar volunteered to endow and settle all his property in favour of the Swami.

(31) A case of excessive growth of adenoid was cured by the Swami by giving sacred ash to the patient, a servant of a merchant who had come from Salem to Cuddalur.

(32) While at Karungkuli, once the Swami was approached by a devotee namely Appachamy chettiar who prayed for His Grace to cure his elder brother from cancer. The Swami gave the patient three small packets of sacred ash cancer was cured.

(33) MASTERY OVER VITAL BEINGS AND SPIRITS

One night four magicians started from Vadalur to see the Swami at Mettukuppam. On the way a kali (i.e., a female vital being of bad nature; She is to be distinguished from Kali, the divine goddess) came in her terrible form and frightened them. They replied that while returning they would chain her, and proceeded on the journey. They saw the Swami and paid their homage and obeisance to him, informing about the frightening kali and the action they had proposed to take on her. The Swami asked them not to do so, but simply tell her that they had been to the Swami. On their way back, kali came in a big frightening form, but as soon as she was informed of the purpose of their journey, she became very small in form and went away humbled.

(34) One night two devotees followed the Swami on his way to Tiruvottiyur. On the way a mohini (a female vital being with charming and fascinating influence on man) attacked the said devotees. The Swami at once voiced forth "pich"; the mohini went away and vanished. The Swami gave them sacred ash with his blessing.

(34-A) One constable by name Vijaya Raghavalu Nayud of Kurinjipadi suffered because of black magic or witchcraft operated against him. He became lean. He approached the Swami craving for His grace. The Swami wrote and gave him a poem on the divine glory of Sri Rama to practise it as a form of mantra japa. The constable did so an got relieved of the suffering.

(35) The Swami cured cases of spirit-possession. One of the two wives of the zamindar of Vettavalam was possessed by a "brahma Rakshasi" an evil female spirit. The other suffered from the disease of dropsy. In spite of several treatments by medicine, by occultism and magic and by offering of animals in sacrifice, their sufferings could not be relieved. At the request of the zamindar, the Swami went to Vettavalam. The zamindar had provided two identical chairs for the Swami to sit on. As soon as the Swami reached the house and was about to step into it, the spirit - possessed wife came out and joined her hands in prayar to the Swami and assured him that she (the female spirit) was waiting to leave the affected person (i.e. zamindar's wife) at Swami's bidding. She received sacred ash from the Swami. The spirit departed leaving zamindar's wife to enjoy the freedom of her life. Then, the Swami gave sacred ash in three small quantities to the other wife of the zamindar and cured her from dropsy. The Swami sat in the very particular chair which the zamindar had chosen in his mind in preference to the other chair as a method of finding for himself whether the Swami was a yogi or not. However the zamindar asked for the Swami's pardon for such a behaviour in his thought. He converted the whole family as vegetarians in food, stopped sacrifice of animals at the "Kali" temple of that village and instead asked the people to offer milk-rice (i.e., rice cooked in milk) for the goddess. All the poisonous creatures such as serpents were asked to be removed to a distant forest outside the village, instead of killing them or doing any harm to them. For this purpose a snake-charmer was engaged at the request of the Swami.

(36) MAN WITH THE LANTERN

In those days the Swami used to give discourses daily at Cuddalur. To hear his lectures people gathered from all sides. From Manjukuppam village, one Ramakrishna Pillai came daily to hear the Swami. On the return journey, he felt fear for the darkness of the night, but he saw at some distance a man with a lantern in his hand doing in advance of him, till the former reached the borders of his villages. Then the man with the lantern vanised away. If any attempt was made to closely observe the man, his form would not be seen. When these events were informed to the Swami, he replied that they were the play of the divine Grace.

(37) TORCHES WITHOUT TORCH-BEARERS

One lawyer by name Venkatesa Iyer of Vruddhachalam and his wife would attend the Swami's lecture on Sundays at Vadalur. For this purpose they used to come to Vadalur on the previous night

itself. On the way to Vadalur, during the night a distance of three miles, which was thick with bushes and trees forming a lonely forest, had to be crossed over. On such occasions two torches were seen to go in front of the couple. But no form of the torch-bearers would be seen. The said couple was so much moved by this miracle, that in the later days of retirement from the profession they came and settled in Vadalur to enjoy the Swami's Grace.

NOTE

Even after the Swami's dematerialised disappearance, his devotee and disciple Subbaraya Paradeshi who was managing the Dharma Shala saw on several occasions two lanterns (without form of the bearer) going before him in advance, when he passed through dangerous ways for collecting funds from villages for Dharma Shala. Thus he walked the way safely without fear.

(38) One contractor by name Arumuga Mudaliar wanted to receive a talisman (Kuḷikai) from the Swami. The latter gave him one which was of the size of two peppers. But the former felt them so heavy to bear in his hands that he dropped them. Then the Swami gave him a printed notice about "the way of Truth" and advised him to follow it so as to live on well.

(39) SWAMI AS GUEST OF HONOUR

At Cidambaram, one siddhar by name Pandinatha Siddhar renovated a shrine dedicated to god "Murugan". He gave at the end of the day to masons and labourers sacred ash which got mysteriously converted into monies equivalent to the value of work each actually performed for the construction. Thus the renovation was completed. On the day of opening of the renovated shrine for worship (Kumbhā-bhiseheka) Vallalar was invited as the chief guest of honour. The said "siddhar" (i.e., one who could do siddhis or miracles of a divine nature) seated Vallalar at a prominent central place in the midst of other dedicated and devoted servants of God (Adiyargaḷ) and performed "Maheshwara Pooja". Then after serving food to all, the said siddhar received with great joy a handful or a morsel of food from the Swami (as prasad).

ON SERPENTS

(40) One Nataraja Pillai chased a serpent in order to catch it. But it got itself wound on his right hand. Then he ran immediately into the presence of the Swami who addressed the serpent ' Thou art Ananda Nataraja, the playing Lord of Bliss". It went off from the hand of the former soon, without harming him.

NOTE

The Swami sees the Divine in all beings and creatures. He sees the Divine in the serpent.

(41) One night a devotee while going round the "Siddhi Valagam" building where the Swami stayed, he accidentally stepped on a serpent which bit him in the leg and its fangs has pierced into the flesh. He prayed the Swami, and the poison did not affect him in any way.

(42) On a Sunday when a devotee of the Swami went out and squatted at an open place near a bush for ablution, a serpent came hissing to bite him. He at once called Swami's name and vowed saying "On the commanding authority of Ramalingam" (இராமலிங்கர் மேல் ஆணை i.e., ordering the serpent to obey to the Power of Swami, as he had taken His sacred Name as a shield of protection). The serpent became rooted to the spot without movement and food. He went away. But the Swami came to know of this incident and told the audience in a lecture that the serpent was bound by the power of oath and fixed to the spot without food for three days and he felt grief and sympathy for the suffering serpent. When the said devotee came on a Tuesday which was his usual day of visit on the Swami, the latter told him "What a trouble to a jeevan which is hungry without food for three days! "Pich" Go and release it from the Power of oath of authority taken in my name" (போய் ஆணையை விடுதலை செய்யும்). The visitor went to the spot of the incident and released the serpent from the power of oath. The serpent then moved into its pit.

(43) At Madras when the Swami was returning in the night from Vyasarpadi, a suburb, along with devotees after giving a lecture there, a big serpent appeared in the middle of the road. When all others ran away from it, the Swami kept unmoved. It came and wound itself in his leg. The Swami then commanded it to leave off and it went away.

(44) A SERPENT BITES SWAMI

At Cuddalur the Swami once visited Appasamy. There were plantain trees in his warehouse. A serpent on the leaf of a plantain tree bit the Swami at the top of his head and blood oozed out. He applied sacred ash at the spot of the bite. Devotees who were around him asked anxiously what had happened. The Swami replied coolly that the serpent on the leaf bit him in order to die. Then it was found that the serpent had died on the leaf.

(45) ON THIEVES AND ROBBERS

One day while living in Madras, the Swami went to Tiruvottiyur. A thief came, while he was sleeping at a choultry there, and removed from his right ear a gold earring studded with gems. The Swami knew of it, but to facilitate him to remove his left ear-ring also turned to the other side in his sleeping posture. After this incident the Swami did not wear ear-ring again.

(46) One day Vallalar came from Cuddalur and stayed at a place near Kullanchavadi. A muslim head-constable offered him a new upper cloth to wear on. While the Swami was sleeping at a local choultry, a thief came and drew the new cloth slowly and gently. Swami knew of it but turned sides so that he could take away the cloth. But the constable caught the thief and threatened him with punishment. In the meanwhile the Swami got up and pacifying the constable gave away in kindness the new piece of cloth to the thief, advising him not to do theft.

(47) Once Ramachandra Mudaliar, shrastadar of Manchakuppam court, was taking the Swami in a bullock-cart to his village. It was night. As the cart drew near Kullanchavadi village, two robbers daringly ordered the cart to stop. The cart-driver and the servant of the said Mudaliar were afraid of them and got down and hid in the groves of cashew-nut nearby. The robbers came to the back of the cart, asking Mudaliar in a threatening tone to remove diamond ring from his finger and give it to them. The Swami intervened asking "Is it so urgent?". They raised lati (cudgel) against the Swami in order to beat. Instantly their hands became immobile; their eyes lost sight. Then they felt and expressed their sorrow at their behaviour and prayed for the Swami's pardon. Vallalar voiced forth "Pich". Instantly they were restored to normal conditions of sight and movement of hands. They joined hands in prayer to the Swami and took leave of him.

(48) By Swami's influence, the villagers living around Vadalur were converted from their non-vegetarian diet into the vegetarian.

(49) SWAMI AS A MUSICIAN

Once a musician by name Cidambaram Krishna Iyer came to Vadalur and sang before the Swami the first stanza of "Mahadeva mālai" in the tune of "Apurūpa rāga". The Swami heard him and then himself rendered the song in melodious music in a still better way. The said musician came to know of the Swami's great knowledge, taste and talent in music.

(50) The Swami called for, by letter, one Sabapathy Sivacharya of the Brahmin priesthood-class who was well versed in Vedas and Agamas, the ancient spiritual and religious literature, and explained to him in secrecy the true significance of Gayatri Mantra (i.e., the Mantra of prayer to the Supramental Sun of Truth-Knowledge). The said Sivacharya became his disciple and later served as the priest in charge of Satya Jnana Sabha. His descendents continue to serve as priest of the Sabha.

(51) TAMIL AS ROOT FOR ALL LANGUAGES

Once a Shastri, well versed in Sanskrit and Tamil, came to the Swami and in the course of discussion with the latter emphasised that Sanskrit was the first language. The Swami wrote at once an explanatory article affirming that Tamil is the original root (technically the "Father language" Pitru bhasha) for all languages and gave it to the scholar.

(52) CONVERSION TO VEGETARIANISM

Once the Swami asked Amavasya, the head-man of Harijans of Vadalur to stop eating the carcass of dead oxen and instead bury them. He promised to follow it but he needed eight annas daily for his maintenance. The Swami tied eight annas in a piece of yellow cloth and asked him to keep it in a box. He did so and got daily eight annas as his earnings. He stopped animal food and became pure in diet i.e., became a vegetarian.

(53) One day Vallalar called for two persons by name Arunachala Padayachi and Venkatachala Padayachi who had large families to support, and blessed them saying "If you stop eating animal food of flesh and meat from this day onwards, the yield of your dry crop of indigo and the wet crop of paddy will become fivefold". They followed the Swami's advice and became followers of His movement of "Jeeva Karunya" i.e., compassion and reverence to animal life. The yield of their agricultural crops went up and they became prosperous too.

(54) PRODIGIOUS KNOWLEDGE IN SEVERAL LANGUAGES

One Pinākapāṇi Mudaliār, Manager of Telegraph office at Pondicherry was proud of his knowledge in seven or eight languages. He came to Vadalur to advise the Swami about learning many languages. The Swami by premonition knew of the purpose of his visit. So when the said Mudaliar was approaching him, he said "Here is one coming to give me advice". When he came, they had

a mutual talk for sometime. Then Vallalar took before the said multi-linguist a young boy of four years old, who was the son of his first disciple namely Velayuda Mudaliar. Holding the boy in his hands the Swami asked him (the man) "how many languages do you know?". He replied "I know five or six languages". Then the Swami told Pinakapani Mudaliar to ask the boy any question on any topic in any language and that the boy would reply suitably in the language he chose to ask. The said Pinakapani became dumb-founded with surprise and even fainted. The Swami again asked him after sometime to ask the boy patiently any question he liked. the dumb-founded Mudaliar after half an hour of silence thought of asking Swami's pardon for his pride. The Swami said "pich". Immediately the said Pinakapani opened his mouth asking for Swami's pardon for the wrong committed by him in his presence; and after worshipping Him repeatedly with joined hands, he went away.

NOTE

In Swami's presence and influence the boy seemed to have become His instrument ready to perform in case of necessity the function that Swami proposed to do through him. On an earlier occasion and in another situation, though of a different kind the boy's father i.e., Velayuda Mudaliar, in the Swami's Presence and by His blessings explained some hard passages in a Sanskrit text to Sri Sankaracharya. The said Velayuda Mudaliar received inspiration from the Swami to write poetry in Tamil. The Swami used to send to him devotees seeking clarifications on points which could be dealt with by him on an intellectual and human level of understanding.

(55) "UTTAMA PURUSHA" AND NAKED SANYASI

While in Madras, the Swami used to go to Tiruvottiyur temple through a bye-lane instead of the main car-shed (chariot-shed தேரடி வீதி) street. But one day he happened to go instead through the main street. There was a naked sanyasi sitting on the pial of a house in that street. He would comment on people going that way as "an ass is going, a bull is going." On the day the Swami passed through that road, the naked sanyasi hailed him in praise as "Here is one highly noble person (Uttama Purusha) coming and, so commenting he immediately covered the parts of his body (as if in honour to the great man who was passing through). The Swami said a few words to him and that very night the latter left the place.

(56) KALPATTU AYYAH—A YOGI

Ode yogi by name "Kalpattu Ayyah" intuitively knew that a man of Knowledge (Jnana Acharya) would come of his own accord to

him on a particular day and time, accompanied or surrounded by a retinue of devotees, in order to accept him (the former) as a disciple. The said yogi informed many about his intuition. Vallalar accompanied by many devotees, visited the yogi at his village Tirunarung Kunram on the day and hour as foreseen by the latter and accepted him as His disciple. Vallalar took him to Vadalur and gave him a separate cottage to pursue and practise his yoga. Whenever the Swami happened to deal in his lectures to the devotees, any subject which would benefit Kalpattu Ayyah, he would send for him immediately. In his later days, the said yogi was managing Dharma Shala. He died at Vadalur and his remains has been preserved in samadhi near Dharma Shala. He was a realised soul among the swami's disciples.

(57) ARTS, SCIENCES AND OCCULTISM

Vallalar apart from his spiritual and occult knowledge of things had much of what may be called knowledge of the world. Thus he knew about medicines particularly the indigenous "Siddha" system of medicine, medical herbs, literature, music, logical argumentation, alchemy, astrology, philosophies such as Vedanta and Siddhanta, mantra shastra, powers behind talisman and gems possessing extraordinary powers and qualities. He could readily discuss in great detail on any such subject with one who came to him seeking explanations.

(58) A LITERARY OPPONENT

The disciples of Vallalar published the first four volumes of the Swami's poem in 1867 under the name "Arutpa" meaning "Songs of divine inspiration". One Arumuga Navalar, a well-known contemporary and Tamil scholar who had not the far insight of understanding or grasp of its sublime spiritual significance and who was too thorough a conservative and adorer of the old traditions to appreciate the sublimity and heights of the spiritual literature of his own times, wrote articles objecting to the naming of Swami's poems as Arutpa and classifying its volumes as "Tirumurai", a name which had been applied to the volumes of ancient Tamil spiritual works. Thus one who had the highest of the supramental and spiritual experiences of the land, along with a vision of the collective evolution—not to speak of his transformation into deathlessness of body—was hardly understood and appreciated by some of the literay scholars of his times. But with the passage of time and with the due publication of the entire works of the Swami in poetry and prose running into six volumes a definite background of intellectual

understanding and appreciation of his writings, to say the least, has now been created.

The said Tamil scholar not satisfied with his writings against the Swami even went to the heights of his folly when he sued a defamation case against the Swami on a false grond that the Swami in his discourses at Cidambaram had spoken ill of him. The case was heard in the Manchakuppam court in 1869. Swami too was summoned. He had no lawyer to represent. The court hall was packed to the full. The Swami came in when summoned. All assembled in the court rose up and joined their hands as a mark of respect and honour, reverence and obeisance to him. Even the plaintiff the said Arumuga Navalar also rose up and joined his palms in Swami's honour which showed that he too had respect for the Swami, an act of saving grace in him. The judge too, it is said, had half-risen up from his seat. This graceful event of honour and reverence of the entire gathering in the court shown to the Swami decided the issue. The plaintiff when questioned admitted that he too respected the Swam because all others assembled at the court paid him their respects in acknowledgement of his greatness. On this ground the judge dismissed the case.

(59) TAHSILDAR AND HIS HORN-BLOWER

Venkatasubbha Iyer, tahsildar of Manchakuppam used to come daily to Cuddalur to hear the Swami's discourses. His visit was used to be signalled through a blowing-horn which (ஊது கொம்பு) his servant, born of a low caste, carried and ran blowing it in front of the tahsildar's cart all the way from Manchakuppam village to Cuddalur. One day the horn-blower reached Cuddalur very hungry and tired and shaking in body because he had to run fast that day. The Swami, unlike on other occasions, did not show any gesture by signs or words indicating warmth of reception to the tahsildar who had come just then to take his seat in the audience for hearing the former's discourse. After some time, the Swami admonished him thus, "For how long the life is going to endure?" Is it not proper to send the horn-blower in advance to the place you visit and ask him to blow the horn just at the time when you are drawing near that place?" Tahsildar agreed to do so and asked the Swami's pardon. The Swami started his speech of the day only after the hungry and tired horn-blower was fed with food at the Dharma Shala.

Note

The practice of engaging horn-blower has been dropped long time since.

(60) SANKARACHARIAR AND HIS DOUBTS

Once when Sri Sankaracharia Swami (the religious head of Kanchi Kamakoti Peetam) had been to Madras, he enquired whether there was any Sanskrit Pandit who could clear off his doubt in a Sanskrit book. One of his Brahmin devotees referred the name of Vallalar. Then Vallalar and his disciple Toluvur Velayuda Mudaliar visited on Sankarachariar at the latter's request. Sankarachariar's doubts in the Sanskrit text were cleared off.

NOTES ON VELAYUDHA MUDALIAR

Velayuda Mudaliar who was also a scholar in Sanskrit and Tamil became a fitting instrument of the Swami (Vallalar) on this occasion, and by His blessings and in His presence the said disciple too participated in explaining the passages to Sankarachariar.

(61) DO NOT BEAT STUDENTS

Once Vallalar, while at Madras, came to know that one Ponneri Sundaram Pillai who was a teacher resorted to beating his young students with cane. The said teacher and the student so beaten were respectively the son-in-law and son of the Swami's elder brother. Swami wrote a poem on the incident and sent it to the teacher through the boy who had reported the matter, admonishing him not to beat his students any more, as beating goes against the fairness of his name "Sundaram". The said Sundaram Pillai threw away the cane and stopped beating once and for all, as soon as he received Swami's poem through the said boy whom he was about to beat again for going out of the school without his permission.

(62) A LAME TEACHER AND A LAME LAMB

One Ramasamy Pillai of Karungkuli was regularly sending food as offering to the Swami who was at Mettukuppam. The Swami asked it to be distributed to the lame teacher of the local school and to the lame lamb of that village. The lame lamb used to stand at a distance and hear the Swami's lectures when its left ear would become bent up a little and the eyes stop winking. After the speech was over, it would go round, along with the devotees, in circumambulation of the Swami's residential house called "Siddhi Valagam", dragging on its two hind legs.

(63) KĀRAṆAPPATTU KANDASAMY PILLAI

Karanappattu Kandasamy Pillai was a scholar and musician. He suffered from fainting. Medicines and treatment failed. He approached the Swami for grace. The Swami saw him with eyes

of compassion and blessings and gave him sacred ash for the cure of the disease, assuring him further that he would be taken as a disciple and given suitable work. The disease was cured. Since then Kandasamy became a staunch and dedicated disciple of the Swami. The Swami approved him to sing His life and glory (as a part of the latter's sadhana). Kandasamy began to spread his message of "jeeva karunya" and ideals of the Sanmarga movement by lectures and through songs and Bajans (devotional music in congregation). By the Swami's grace he got the inspiration to compose poetry and lyrics. He has writen poems and keertans on the Swami's life, and songs of devotion and love in glory of the Swami. He has compiled in one volume all the works of the Swami and published it in 1924. In that volume he has given authentic informations on several incidents in Swami's life which he gathered personally from devotees and disciples who had lived and moved with the Swami, and kept notes on informations about the Swami in their note books. Kandasamy has published in his "Arutpa volume" a list of names of such persons in acknowledgement of the informations given by them.

(64) PURUSHOTTAMA REDDIAR: SWAMI'S PERSONAL ATTENDANT

When the Swami was staying at "Siddhi Valagam" at Mettukuppam he was used to remain absorbed in the Bliss of Suddha Sivanubhava for some days continuously and then he would come out to give discourses to the disciples. Purushottama Reddiar who served the Swami as his personal attendant during Swami's stay at Karungkuli and Vadalur, continued to attend on him at Mettukuppam also. The Swami in the last periods of his life, was used to take in sugar-solution prepared in hot boiling water, that is to say, water was well boiled so as to be reduced to three-fifth of its quantity and then sugar was added to it. The attendant would prepare and take it to the Swami by means of a forcep. The Swami drank it as such in its boiling state.

The said attendant would sweep and clean the rooms and inner apartment where the Swami used to remain absorbed in his blissful state, and fed in time the sacred lamp (originally lit by the Swami) with oil and kept it trimmed and ever burning. One day he happened to enter Swami's room for his daily routine of work. It was just the time the Swami, after a blissful absorption, had opened his eyes of Grace which met incidentally (or rather by an act of Grace) the eyes of his attendant. At once the latter was transported into a trance of higher consciousness, and he ramained absorbed in it. Other devo-

tees were surprised to know about the incident and asked the Swami what was to be done with the said Purushottama Reddiar. The Swami replied "Do not disturb him; He would get up his own accord". After four or five days of unmoved and absorbed trance, he got up to move out, but yet he remained in a state of silence continuously for months without speaking to anyone.

It was this attendant who had asked once to the Swami to show him Grace by giving him a Sadhana, i.e., a way of practice for his spiritual development. The Swami said, "You are humble as I am. If you do sadhana (i.e., practice of yoga discipline such as meditation) you may receive some light within and a power to do some siddhis (i.e. lower siddhis of an occult nature) and you would grow proud of them to boast of and you would get ruined. So, you do not need any sadhana. But follow the practice of seeing all beings as your own self (i.e., cultivate the vision of equality with all beings) and get it as your habitual nature. One who gets in his nature this habit of seeing all beings alike, is verily the omnipotent Divine". Then by Swami's blessings Purushottama Reddiar took up the work of receiving all the visitors and devotees coming to Vadalur with warmth and tenderness of love and served them with food and drinks at the Dharmashala after making kind and due enquiries as to their needs in that respect. Thus by his attitude of equality, tenderness of love and dedicated and humble service to one and all alike he came to discharge many and varied functions, notably as secretary of the Dharma Shala and Satya Jnana Sabha for many years in the later part of his life. It is no surprise that into such a one, the Swami poured his eyes of Grace and uplifted him to a state of higher consciousness as happened in the foregoing incident at "Siddhi Valagamaliga".

CHAPTER XI

TRANSFORMATION, DEATHLESSNESS, DEMATERIALISATION Etc. IN THE WORKS OF KUMARADEVA, TIRU-MOOLAR AND SWAMI RAMALINGAM

KUMARADEVA

Kumaradeva hailed from Karnatak (Mysore) State originally as a Veera Saiva Lingayat (a sect of Saivite religion) but long settled in Tamil Nadu at Vridhachalam, sixty miles off Pondicherry. He belongs to the eighteenth century. We find from the Tamil poems of Kumaradeva (ref: Vijnana Sara, Suddha Sadhakam, Truth of Adwaita, Brahmanubhuti etc.), that his realisation essentially corresponds to the goal of the Gita, though language and terminology differ. He affirms the basic Truth of the supreme Divine as Satcitananda or Sivam, and the individual self as Siva anga a portion of the Divine (cf. aṁśa Sanātana of the Gita). To realise the state of Sivānga, one has to pass through the realisations of Savikalpa Samadhi (i.e., of the psychic realisation of divinity), and then the Nirvikalpa Samadhi (i.e., of the immutable featureless Brahman). After achieving Nirvikalpa Samadhi and its corresponding Pranava body, one achieves the Sahaja Nishta in which one realises oneself as a portion of the supreme Divine i.e., as Siva anga and by which he attains the state of Grace and the Grace-body which means that one's tanu, karana, bhuvana, and bhoga i.e. body, instruments, field or world of life and enjoyment become transformed into values and forms of Grace (see Suddha Sadhakam stz.,31) and that the Cit-Shakti and the individual self are unified in the unity of Brahman — "Truth of Adwaita" stz., 98. The said three stages of Savikalpa, Nirvikalpa and the Sahaja are referred to as (1) the Twam or Thou state (2) Tat state (That state) and (3) Asi state ("Are" state in which both Thou state and That state are reconciled). Thus the Mahavakya of Samaveda "Thou That art" is correlated with the truth of the said three states. Kumaradeva thus affirms simultaneously the reality of the world and the reality of the soul, the reality of the Oneness of the Divine and the reality of Its Multiplicity. "The One is not only

one but also Two-in-one. This is the truth. The duality is false."
ஒன்றே இரண்டுமாம் ஒன்றே உண்மை கற்பிதம் இரண்டே.

—Truth of Adwaita, stz. 60

The Supreme Reality (Tatpara Sivam) which is Satcitananda, being Self-poised in Itself, plays by its cit-ananda (i.e., Bliss of Cit Shakti or Bliss of Consciousness-Force), issuing forth as the Universal Multiplicity of Cara-acara and forming the Satcitananda itself (i.e., the self-extended Satcitananda of Sat Shakti — Cit Shakti — Ananda Shakti) as instruments of mind, senses and body, and thus playing in cit-ananda (i.e., the Bliss of Consciousness-Force) returns to Itself as ever before.

சச்சிதானந்த தற்பர சிவமே தனது தன்னிலையிலே நிற்க
அச்சிதானந்த லீலையினாலே அனேகமாய்ச் சராசரமாகிச்
சச்சிதானந்தமே உடல் பொறிகட்குக் கரணங்களாய்க்
கொண்டே
அச்சிதானந்த லீலையில் நடித்தே அடைந்திடும் பண்டைய
படியே

(சுத்த சாதகம், பா. 28)

"I realised in the self of my being that I am verily the world, souls and the Heaven (Loka, Uyir, Param உலகம், உயிர், பரம்) which are spoken of as the triple existence (i.e., the cosmic, individual and the transcendent or supra cosmic Heaven)"—உலகம், உயிர் பரம் என்று உரைத்திடும் மூவகைப் பொருளும் இலகவே யானாக என் அனுபூதியிற் கண்டேன். (பிரம்மானுபூதி விளக்கம், பா. 36)

"What recompense shall I make to the Supreme Mother, Uma of the High-Seated Vastness (Vruddha Giri) who out of Her Compassion made me realise the One Brahman in which I and she (i.e., soul and the Divine Shakti) are unified, and who destroyed thus my Ignorance of old."

விருத்தகிரி தங்கும் உமையே தயவாகிப்
பிள்ளை யாலும் தானும் ஒன்றும் பிரமந்தனையே
அறிவித்து முன்னை மயக்கம் தனைக் கெடுத்த
முதல்விக்கு எனையோ கைம்மாறே

(அத்துவித உண்மை, பா. 98)

However Kumaradeva had also the inner vision or an inner experience (rather than an exprience by ascent and possession) of the Comprehending Supermind which is hinted as follows : "The infinite and eternal Divine (அகண்ட பரிபூரணம் Akhanda Paripoorana)

which is at once also an equal self-extension (பொது Podu) in which souls indwell is the state of experience where there is no objectivity as this or that, as outer or inner, a state in which the soul is in-drawn (not abolished) and the world has been swallowed or absorbed (i.e., without a separate objective existence)...Whatever exists that I have become."—Brahmanubhuti—stz. 93 to 96.

செகம் அதையும் தான் விழுங்கிச் சீவனையும் உள்வாங்கி
அகம் அதுவும் புறமும் இலா அகண்டமாய் நின்றனமே
அது இது என்றிடல் இல்லா அகண்ட பரிபூரணமாம்
பொது அதனில் குடியாகிப் புகுந்தே இருந்தனமே
...உள்ள வெல்லாம் தானாயிருந்தனமே.

(*பிரம்மானுபூதி விளக்கம், பா.* 93 *முதல்* 96)

However there is no mention in his poems specifically about the other poises of Supermind i.e., the apprehending supermind and tertiary supermind. Further the integrality of the supermind and its tiriple poises are not dealt with in his poems. Possibly this seems to explain the background of his intuitive or inspired knowledge in regard to the automatic dematerialisation of the physical body when its transformation passes from the state of pranava-body into that of Grace-body. However in regard to a study of transformation of body and its kinds and consequences, Kumaradeva's works form a link as it were between Gita on the one hand and Tirumantram of Tirumoolar and Arutpa of Vallalar on the other. The Gita observes that those who pass through the Path of Sun or Path of Light at the time of death (i.e., pass through the sun or knowledge of Supermind) pass into the supreme Purusha or the supreme Brahman and do not return to birth again (Gita ch.8-9, 10, 15, 24, 25—See SA: "Essays on the Gita" p. 399, 401). Tirumantram and Arutpa definitely refer to realisation of Supermind in all its poises and even the attainment of deathless body by transformation so as to live a blissful life on the earth. However Kumaradeva did not dematerialise his body in lieu of death, as would be expected of him but passed away in Samadhi. His works however do not give any indication as to the nature of transformation of his own body.

"Vijnanasara" of Kumaradeva, like Tirumantram of Tirumoolar, mentions the three levels of jeeva, para and Siva (psychic, spiritual mental and overmental) and the corresponding waking, dreaming and sleep states in each level. Thus we have nine stages namely jeeva jagrata, jeeva swapna, jeeva susupti, para jagrata, para swapna, para susupti, siva jagrata, siva swapna and siva susupti. The nineth level i.e., Siva Susupti which (when considered in its descending order from above) is the first stage of separative ignorance

or the Parigraha state of Shakti called Bhinna Shakti which is also the state of omnipotent repose called "Upasānta" state corresponding to golden gnostic overmind herein described as the realm of Por Puvi Shantan (Ibid stz., 31-32; cf. TM: 2537 பொற்புவி சாந்தன்) the golden plane of peace ruled by its godhead. The three gods of Viswan or Virat, Taijasan or Hiranyagarbhan, and Prājnan or Por Povi Shantan repeat themselves (in the descent of involution) in the waking, dreaming and sleep states of each of the three levels i.e., Siva, Para and Jeeva and they are named differently according to each level of manifestation. Beyond siva susupti one realises the Home வீடு (Vijnana Sara stz. 31 & 32). However this Home, the supermind is referred to in a general manner by Kumaradeva and not elaborated upon in its triple poise. The descriptions given of it seems to point to comprehending supermind. Therefore we can well say that Kumaradeva's works forms a sort of link between the Gita and Tirumandram, particularly for study on transformation of body in its several kinds of which one mode leads to an automatic dematerialisation of body in lieu of death.

TIRUMOOLAR

The Yogi, sage and saint-poet Tirumoolar has explained in general the process of dematerialised dissolution of body in TM: 2587 & 2588. He observes that when there is an absolute unity of body and soul, as camphor put in a growing fire, the body's substance breaks upward and dissolves and reaches into the yonder Heaven Param (possibly the supramental Heaven). The unity of soul and body here referred to would possibly be in the physical consciousness rather than in the material bodily level, and that being realised in the psycho-spiritual states of realisation but under an indirect influence of the supermind through its vision (and not by its possession) or even with a realisation of the supermind though in its lower poise as the case may be; however one will be possessed in all these cases with a strong desire to leave off the earthly life and dematerialise the body (and disappear) for its own sake and to avoid thereby the usual process of death, i.e. without the will and aspiration to conquer physical death here on the earth itself.

"When soul and body became absolutely unified, the Siva-Shakti (i.e., of soul and body) extends as Param the Heaven; and the body i.e. substance of body dissolves (by dematerialisation) as camphor put into a growing fire, and goes up to the yonder Param the heaven. The body which throws down or rejects out its waste products i.e. the meterial physical body breaks forth upward and dissolves even as the shadow of a person becomes thin and disappears (before a light) or as a bubble of water (bursts out and) disappears in

a running stream. The soul departing from the body (i. e., in and after the body's dissolution pervades every where and its entire form from top to bottom or head to foot will became one with and contained in the spirit, Sivam TM: 2587 & 2588. "The flame of soul woul be unified in the Flame of the Divine in Suddha Veli i.e., Supramental Space of purity" - refer TM: 135 & 134.

NOTE

The said unification of soul in Sivam is referred to by Kumaradeva as becoming Siva anga in Parama Mukti but while in life, when according to him the body which has attained the state of Grace (called Grace-body) will dissolve in and as Grace-Space,

அழிகின்ற சாயா புருடனைப் போலக்
கழிகின்ற நீரிற் குமிழியைக் காணில்
எழுகின்ற தீயிற் கர்ப்பூரத்தை ஒக்
கப் பொழிகின்ற இவ்வுடல் போம் அப்பரத்தே. -மந். 2587

உடலும் உயிரும் ஒழிவற ஒன்றிற்
படரும் சிவசக்தி தாமே பரமாம்
உடலை விட்டு இந்த உயிர் எங்கு மாகிக்
கடையும் தலையும் கரக்கும் சிவத்தே -மந். 2588

...சுத்த வெளியிற் சுடரிற் சுடர் சேரும் -மந். 135

But unlike Kumaradeva, Tirumoolar does not consider that such a dematerialisation is necessarily the highest goal or state of realisation or as the only exclusive way for departing from earthly life. In TM: 491 he holds that even such a good body (that could dematerialise as above and) whose substance is distributed or settled in Param the Heaven by way of its dissolution, will again by grace come to birth in another body in a transformed state (i.e., in a state of transformation already reached in the past birth) if further evolutionary development of body is needed (by a new birth). This resumption of body is like the crystalisation of salt dissolved in sea-water. TM: 491.

பரத்திற் கரைந்து பதிந்த நற்காயம்
உருத் தரித்து இவ்வுடல் ஓங்கிட வேண்டித்
திரைக் கடல் உப்புத் திரண்டது போலத்
திரித்துப் பிறக்கும் திருவருளாலே -மந். 491.

However we may note that in TM: 1913 Tirumoolar envisages a voluntary death (i.e. death by one's free will to depart from the transformed body) in the case of a Siva Jnani (i.e., with supramental realisation—vide TM : 1909 & 2968) who shuffles off the body (i.e.,

the transformed and deathless body called by him as Para kaya) on the bidding or call of the Divine, Siva, and not at the pressure of god of death, Yama (TM : 2968). He advises that such a body should not be burnt away but kept and preserved in Samadi or burial in a prescribed form and method and by so doing all people and the king will receive the grace of eternal Bliss for all times (TM : 1913). He distinguishes this kind of noble death (i.e., a free state of departure of soul from a transformed and deatheless body) from that of a Siva yogi (i. e., one on the path of supramental realisation) who has attained and is absorbed in Mauna Samadhi of spiritual silence by becoming free from ego (i.e., silence of the immutable Brahman in the spiritual mind) and thereby become Mukta (Jeevan Mukta) the liberated one in consciousness; he will die leaving behind the body, as he did not attain a transformed and excellent higher body Para Kaya by becoming one with Him, the supreme Divine தான் அவனுகும் பரகாயம் சாராதே (i.e., becoming one with the Divine who is at once the Person and the Impersonal and beyond both i.e., supramental Ishwara) and will not return (to birth) as a conscious being—TM: 1906.

NOTE

The Siva Yogi is denoted by Tirumoolar as Jnani Nal Yogi, one who attained the state of "Yoga in Jnana" (i.e., in a permutation of Carya, Kriya, Yoga and Jnana). The highest is the siva Jnani who has attained the state of "Jnana in Jnana" and achieved transformation and deathlessness of body Para Kaya and who is also known as Siva Jnana Siddhar, the perfect Siva Jnani (TM : 1907 & 1009).

If a Siva Yogi of still lesser attainment (denoted by Tirumoolar as Siva Yogi Jnani—a state of "Jnana in Yoga") dies in state of decomposing body (i.e., disease-ridden decomposing body) சிதைந்து உடல் விட்டால், he would return to birth after resting or remaining in Tapa loka (the psychic world of rest) -- TM : 1905.

சிவயோகி ஞானி சிதைந்து உடல் விட்டால்
தவலோகம் சேர்ந்து பின் தான் வந்து கூடிச்
சிவயோக ஞானத்தாற் சேர்ந்து அவர் நிற்பர்
புவலோகம் போற்றுநர் புண்ணியத்தோரே -மந். 1905

ஊனமின் ஞானி நல்யோகி உடல் விட்டால்
தான் அற மோன சமாதியுள் தங்கியே
தான் அவனுகும் பரகாயம் சாராதே
ஊனமில் முத்தராய் மீளார் உணர்வுற்றே. -மந். 1906

எங்குஞ் சிவமாய் அருளாம் இதயத்துத்
தங்கும் சிவஞானிக்கு எங்குமாம் தற்பரம்

அங்காங்கு என நின்று சகமுண்ட வான் தோய்தல்
இங்கே இறந்து எங்குமாய் நிற்கும் ஈசனே.

(1-சகம் உண்டாக்கும் ஞானவானத்தில் நிலைத்தல்) மந். 1909

அந்த மில் ஞானி அருளை அடைந்தக்கால்
அந்த உடல் தான் குகை செய்திருத்திடில்
சுந்தர மன்னரும் தொல் புவியுள்ளோரும்
அந்தமில் இன்ப அருள் பெறுவாரே. மந். 1913

நமன் வரின் ஞான வாள் கொண்டே எறிவன்
சிவன் வரின் நான் உடன் போவது திண்ணம்
பவம் வரும் வல்வினை பண்டே அறுத்தேன்
தவம் வரும் சிந்தைக்குத் தான் எதிர் ஆரே. மந். 2968

In contrast to Tirumoolar's passages on dematerialisation, the science of dissolution of the body by a process of successive stages of progressive subtlisation ending in dematerialisation which itself is considered a state of deathlessness has been amply dealt with in "Suddha Sadhakam" by Sri Kumara Deva. Either of the two modes of dematerialisation of body in lieu of death as described by Tirumoolar and Kumaradeva may explain some of the cases of disappearance of sages from the scene of earthly life, for e.g., Pattinattar a well known sage, while playing the game of "hide and seek" with shepherd-children at Tiruvottiyur (a suburb of Madras) suddenly disappeared at the place where he hid himself within a mound of sand and instead only a Siva linga (i.e., the image of Siva as worshipped in temples) was found there at. Pattinattar was an extremely ascetic type of sage, decrying the evanescent nature of bodily life. Saint and Sage Tiru Jnana Sambandhar is said to have disappeared into Light collectively along with his bride and those who attended their marriage. He was a saint since as a child of three years old. Saint and sage Manickavasagar is reported to have disappeared into the space of grace i.e., Space of Truth-Knowledge while pointing to the priests of the Chidambaram temple the Lord Nataraja as the true significance of his famous works called Tiruvāchakam.

But the said saints and sages do not affirm nor claim in their works, as Swami Ramalingam or sage Tirumoolar did, that they achieved transformation of body in such a way as to live long aeons of life, nor claim, as Swami Ramalingam did, eternal deathlessness of body in the physical conditions of earthly life though with soul's freedom to depart from the deathless body or dematerialise it at any time by an act of Truth-will and Truth-knowledge), nor mention that they had received from the Divine the boon of a deathless

physical body, nor their literature suggest a realisation (by assent and integral possession) of the world of Truth-Knowledge, in its triple poises or sessions, nor of the birth of integral Truth-Consciousness of the Truth-World within them as an alternative to ascent and possession, (cf. SA: "In sum, it may be safely affirmed that no solution offered can be anything but provisional until a supramental Truth - Consciousness is...reached above or born within us" - Sri Aurobindo - "Synthesis of Yoga p. 156); nor is there a mention (except in Tiruvāchagam of Mānickavāchagar) about the charac - teristics of the poises of Supermind separately, nor even of the lower supermind; nor is there mention about the difficulties of transformation into body's deathlessness, arising due to the forces of attacks from the Inconscient darkness. However an exception may be made in the case of saint Manickavachagar who mentions some experiences of the lower or tertiary supermind and had also a partial transformation in his body. To this point we shall come after dealing sufficiently with Kumaradeva's references to progressive subtlisation of body towards dematerialisation and disappearance into the Grace-Space of Knowledge.

SUCCESSIVE TRANSFORMATIONS IN KUMARADEVA'S WORKS

The said Kumaradeva as appears from his works "Vijnana Sara" and "Suddha Sadhakam", had the knowledge of Vijnana or the Truth-World by vision (rather than by its possession) or at the most as a first step of entry into the supramental vastness giving an initial kind of integral knowledge of the soul and self and the world and the Divine, but without the further development of the supermind proper in its triple poise (as is sought out to be explained in Vol. II of this book under the chapter Kāraṇāteeta lokas in its last pages). What he has written is declared by him to have been received as inspired knowledge from the divine Mother. In Vijnana Sara (stz. 90-91) he describes that "by the grace of the Mother I became free from the bonds of Ignorance and saw in vision the high-seated world or space of knowledge ("Para Veli") and that It is the infinite self-existence without beginning middle and end which has become the universal All-existence without dwanda or duality".

...யானும் அவளருளால்
பந்தமகன்று பரவெளியைப் பார்த்தேன் அனைத்தும் தானாகி
அந்த நடு முன் மூன்றுமில்லா அகண்டாகார வடிவாகி
தொந்தமொன்றுமிலதாகிச் சுயமாய் விளங்கியிருந்ததுவே.

(Vijnana Sara - stz. 91 விஞ்ஞானசாரம், பா. 91)

"Only those sages would conquer fate of determinism and death who have realised the Knowledge and Bliss by becoming the infinte

form of body (Akhanda Para deha i.e., causal body of Knowledge) without beginning, middle and end".

NOTE: Such a one overcomes even prarabdha, the accumulated force of old impulsions and habits of past births.

இடை முன் ஈறு இலா அகண்ட பரத்தேகமாகி ஆனந்தம்
உடைய அறிஞர் தமக்கு இச்சாவு ஊழே சற்றும் இலவாகும்

(*விஞ்ஞானசாரம், பா.* 89)

In his other work "Suddha Sadhakm" Sri Kumaradeva classifies the four bodies into which soul evolves successively, giving names according to the nature of body one possesses. Thus Pasu state of soul is involved in and as the dark body *இருள் வடிவு* of the subconscient and the "indivisible jada or mass of Inconscient Darkness" (*இருளின் பகுப்பின்றிய சடம்* stz. 35 to 37) before the evolution starts, and it begins to evolve as jeeva in a formulated body of ignorance or body of maya (*மருள் வடிவு அல்லது மாயை வடிவு*) i.e., through several births from plant and animal life into the human, then into jeevan muktan the liberated man in the body of Pranava *ஓ வடிவு அல்லது பிரணவ வடிவு* in the state of spiritual-mental realisation, and further into Parama muktan the perfected man in the body of Grace *அருள் வடிவு* which seems to correspond with the body of Truth-Knowledge in certain respects (Ref: Suddha Sadhakam - stz. 36 - 37)

Kumaradeva further observes that when the soul reaches into the highest state of Sivam, the supreme divine, the body too will become the form of sivan, the Grace-Space of Sivam (i.e., the physical body will disapper by the power of Grace in the transformed Grace-body) before the eyes of others (stz. 19) '*மேலொரு சிவத்தை சீவன் சென்றடையும். மேவும் இவ்வுடல் இங்குதானே மேலொரு சிவத்தின் வடிவதாம் அருளாய் வெளியதாய் உலகு கண்டிடவே...அந் நிலை பரம முத்தியிற் சிவத்துக்கு அங்கமாய் நிகழும் முன்போல... சூக்குமம் தனது காரணம் அடையில் தூலமும் சூக்குமத்தை அடையும். உயிரும் சூக்குமமும் முடிவடைந்தால் தூலமும் முடிவடைந்திடாது இத்தொல்லுலகினில் விழுந்திடுமோ.*

—*சுத்தசாதகம், பா.* 19, 20, 21. 94.

From the subtle comes the physical body according to past Karma. "When the (subtle body reaches up into its source the Causal body, the physical body, (in its turn) will follow suit and reach into its source i.e., the subtle body", that is to say, the circle will be complete and the physical body will in effect dematerialise and disappear as Grace-Space, because the gross body looks up

to the causal body of knowledge through the subtle body. This clearly shows that the body looks up towards the heaven aspiring to reach it bodily and in the intensity of the fire of aspiration it dematerialises itself and the substance of the body may be considered (as described by Tirumoolar) to have gone up into the yonder heaven, Param. "If the physical body does not do so, and (as a result) dies here, it means that the subtle body too has not reached or entered into the casual but has formed (or will form) from itself (another) physical body (i. e. a new one)". stz. 20.

NOTE

Thus the method or process of dematerialisation of physical body is indicated in the first part of the above stanza Apparently this can happen only when there is an intense aspiration of soul and physical body for bodily merger with the Divine Light or the Divine Truth, and by the intensity and fire of concentrated aspiration, a transformed physical body (in the sense in which transformation is conceived by Kumaradeva) will dissolve away when it has passed from the stage of jeevan Mukta of the Pranava body into that of Parama Mukta of the Grace-body. Further, behind such an aspiration there will be necessarily also the other aspiration, the aspiration for non-birth or freedom from all birth and earthly life, or for an escape from the toil and difficulties, sorrows and sufferings, birth and death of the life on earth by seeking a Heaven beyond. This attitude is in marked contrast to the attitude and fulfilment of a Vallalar, a Sri Aurobindo and the Mother who wanted to fulfil, in their own ways, the conditions for bringing into manifestation the Kingdom of Heaven on the earth, transforming earthly life into a divine life of the bliss and immortality of spirit and body.

"The blissful Grace-form of body (or Grace-body) will emerge or manifest when the old form of body (i.e , body of Maya as transformed into the Pranava body) is dissolved away slowly by the partaking of the incessantly oozing amrita of bliss here in the heart (i.e., in most psychic heart) where in one becomes poised spontaneously and constantly for ever in Sahaja nishta, a natural and spontaneous poise of living; all the objective forms and experiences too will be experienced as blissful forms and experiences of Grace and he will become the original state as ever before (i.e., before manifestation). Ibid stz. 62.

சகச நிட்டை லபித்திடுங்காலை
தம் முயற்சியது ஒன்று மின்றிச்
சகச மதாகித் தன்னுளமதனில்

தான் நின்று இங்கு இடைவிடாது ஊறும்
சுக அருளமுதம் அதனையே அருந்தித்
தொல் வடிவது மெள்ளக் கரைந்து
சுக அருள் வடிவாய்ச் சுட்டு எலாம் அருளாய்த்
தோன்ற நின்றிடு நின்ற படியே

சுத்தசாதகம், பா. 63

Kumaradeva further says in stz. 32 & 34 that even as the first body of darkness is transformed into and contained or hidden in the body of Ignorance, and the ignorant body transformed into and hidden in that of Pranava, and the Pranava body transformed into and hidden in that of Grace, the Grace-body too will finally become into the form of Cit-Shakti of knowledge in the supreme Sivam and thus return to or attain its original nature as ever before.

NOTE

Commentators give the example of sunlight and darkness. When there shines the sunlight, darkness is dissolved, that is to say, it is contained in the sun light. With the setting of the sun darkness again comes back. Thus darkness is always there, though contained in sunlight. So too the dark body, ignorant body and Pranava body are by transformation contained in Grace-body. Grace-body will return finally into Cit-Shakti. According to Kumaradeva all these bodies return into Grace as ever before, even as they came into existence from Grace (see stz. 33)

இருள் வடிவு அதுவும் மருள் வடிவு அதனில்
எய்தியே மறைந்திடும் இந்த
மருள் வடிவு அதுவும் ஓ வடிவு அதனில்
எய்தியே மறைந்திடும் ஓ வடிவு அதுவும்
அருள் வடிவு அதனில் மறைந்திடும் அந்த
அருள் வடிவு அதுவும் அச் சிவத்தில்
தெருள் வடிவான சத்தியாய் முன்போல்
திகழும் என்று அசி உரைத்திடுமே

சுத்தசாதகம், பா. 32

வடிவு அது இவ்விருள் அதாய் நிற்குங்காலை
மன்னுயிர் பசு அதாய் நிற்கும்
வடிவு அது இம்மாயையாய் நிற்குங்காலை
மன்னுயிர் சீவனாய் நிற்கும்
வடிவு அது இவ் 'ஓ' வதாய் நிற்குங்காலை
மன்னுயிர் சீவன் முத்தனுமாம்
வடிவு அது இவ் அருள் அதாய் நிற்குங்காலை
மன்னுயிர் பரமமுத்தனுமாம் சுத்தசாதகம், பா. 36

In effect he observes that it will become the substance of Truth itself as existed before manifestation. We may note that from the above passage it is seen that all the bodies-the dark body of the subconscient and Inconscient darkness, the body of Ignorance and the Pranava body will be successively transformed and subsumed or contained in the Grace-body. So it appears that Grace-body which also contains the dark body but as transformed in the said process cannot possibly refer to the direct Truth-body of Knowledge (Jnana deha) as eventually precipitating or infusing into the physical body (suddha deha), as conceived and experienced by Vallalar of Sri Aurobindo or Tirumoolar.

Thus in all his descriptions of the successive stages of evolution we find an increasingly progressive subtlisation of the bodies, from one to the other, and the goal is mentioned as becoming into the original substance or space of the Divine Nature as before the manifestatation. According to him the Grace-body in the physical will have to be attained on the earth by successive and progressive transformation above referred to (i.e., transformation as signified by Kumaradeva) until it acquires deathlessness and when it is attained it will automatically dematerialise and dissolve (in lieu of death) into the pure etherial Space of Grace (Ibid stz. 17, 19, 22, 32, 94) that is to say it will disappear without leaving any trace of physical body behind. 'வினையிலாப் பரம முத்தியில் வெளியாய் விமல நல்லருளதாய் விடுமே' (சுத்தசாதகம், பா. 22). Such a Grace-body will inevitably and naturally lead to the dematerialisation of the physical body. Until one attains the Grace-body (i.e., physical body in a state of Grace) and consequently a deathless state in which the body will automatically and inevitably dematerialise, one has to take repeated births (Ibid stz. 19 to 22). Such a disappearance into and as the substance or Space of Grace is the final goal of Parama Mukti the highest liberation (Ibid stz. 22).

SWAMI Vs KUMARADEVA ON DEATHELESS TRANSFORMATION

We find a mention about the features of a physical body transformed into a pranava body in regard to the liberated "Jeevan Mukta" of Kumaradeva's description,—i.e., one liberated and transformed in and by the spiritual Mind, but under an indirect and upward (or heavenward) subtlising influence of supermind due to its vision in the soul. The physical body as transformed by the Pranava cannot be obstructed or hindered தடுக்க by the earthly matter, nor become wet or be drowned by water, nor heated or burnt by fire, nor moved by air, nor spaced (i.e., separated in space or given space as

for an object) by etherial space வெளி இடம் விட (stz. 78). Such a body of the jeevan mukta (i.e., his Pranava body) would appear to sight only, as if it were a burnt form of rope or a burnt seed holding a form of appearance for sight only (i.e., it is not tangible for the touch, though could be seen—stz. 77). Such a pranava body will take in (as food) pranava amrita that wells up or flows from within the heart (i.e., the inner psychic centre of oneself stz. 90 & 92). But if such a one is given tangible food, he would take in whatever quantity of it and yet would digest and absorb it wholly into the system without leaving any trace of waste (to evacuate later) stz. 71. He conquers even Prarabdha, the accumulated forces of past impressions and habits (stz. 92). After living for some time for the benefit of jeevas i.e., the humanity, the jeevanmukta (i.e., one liberated into the Spiritual Mind experiencing Nirvikalpa Brahman (a state of self—realisation) and possessing Pranava body of transformation stz. 55) will reach the inherent and natural poise of Grace when his pranava body (which can be seen but is not tangible to be felt to the touch) will be transformed here on the earth into a Grace-body அருளினில் லடந்து இங்கு அருள் வடிவாகி stz. 59 & 94), by partaking Grace-amrita. Such a one now poised in Grace is said to have reached the pure and high state of Parnava Mukti (the highest state of liberation) wherein he becomes Siva anga (stz. 7) portion of the Supreme Divine (cf: Gita's amsa sanatana, the eternal portion of the supreme Divine) and one with Sivam (Siva advita stz 6 & 94) and remaining indivisible, acts and moves as if divided (கூறின்றிக் கூறதாய் நடிக்க stz. 30) and thus becomes its original state as ever before (i.e., as before the manifestation) and his Grace-body (in lieu of death) will dissolve (stz. 19 & 22) as Grace-Space of Sivam, the supreme Divine, without leaving any trace of physical body behind (stzs. 6,7,19,22,59,94). This Parama mukti is described as free from Karma or cycle of action வினையிலாப்பாமுத்தி because it is said to be co-terminous with dematerialised disappearance of Grace-body in lieu of physical death. But as a contrast Swami Ramalingam holds the perfect state of Siddhi of Truth knowledge as one in which one attains deathlessness of a triple body with power to perform five-fold universal functions; and he does not hold dematerialisation of body itself as the goal in life but rather emphasises an eternal, perfect and deathless bodily life here on the earth itself implying a vast, limitless and deathless golden physical space as the base of eternal existence co-extensive with the transformed and deathless physical body as the highest goal of blissful life, though one or one's soul has also the freedom to depart from such a body or dematerialise it, by his free will or by divine will when his mission on the earth comes to a close. In effect an eternal deathless body means and implies an eternal purity and power of the divnised physical body (Suddha

deha in its final transformed state) to remain in its deathless state for an eternal time, but always with the soul's freedom to depart from it or dematerialise it at any time, though not under the compulsion of Ignorance and Power of Death. This is proved to be so by the example of the Swami himself when he chose to sacrifice his eternal deathless body by dematerialisation, about a year after attaining its deathless transformation. Again it is proved by his keertan 'Mei Arul Vyappu' when the Swami, after attaining a deathless body, was given by the Divine the freedom, knowledge and power of his soul to enter or get into a body (i.e., in birth or in a new creative mode of birth), depart from it (in death i.e., depart even from a deatheless body which amounts, though, to a technical death) or remain inseparable from it (i.e., continue to live in the deathless body, if need be, even for an eternal time). (பிண்டத்து உயிர்கள் பொருந்தும் வகையும் பிண்டந்தன்னையே பிரியும் வகையும் பிரியாவகையும் தெரித்தாய் பின்னையே—"மெய் அருள் வியப்பு" 1-5-10-31). But the Swami chose to dematerialise the body instead of departing from it. The deathless triple body means the simultaneous existence of a transformed physical body called suddha deha, a subtle body called pranava body and a causal body called Jnana deha, mutually harmonised and integrated, so as to be a fit divinised physical vesture for the soul to live in even eternally on the earth, if it is so required of it, and perform the said universal functions. The Swami's own dematerialisation is an event that has occured subsequently to his attainment of perfect state of deathless body and after living such a deathless bodily life for about a year on the earth and in its surroundings and conditions and that it was intended for a world-purpose. i.e., as a sacrifice for and in the process of an imminent manifestation of the Divine on the earth and to fix, in the earthnature, forcess of body's deathlessness for the mankind. Swami's dematerialisation is unique and it is entirely different from dematerialisation referred to either by Tirumoolar or Kumaradeva. But Kumaradeva considers dematerialisation itself as equivalent to deathlessness of body, though it happens to a physical body that has been transformed into its final subtle form of Grace-body, and not before, and that such a Grace-body naturally and inevitably leads to and ends in the dematerialisation of physical body which becomes one with Grace-Space and in such a case the substance of the body would go up to the heaven of Grace-Space to become one with it. But in the Swami's case of dematerialisation (which we may call a Supramental Dematerialisation) we have held that the substance of his deathless body should have been fixed in the Inconscient or earth-nature itself for the general benefit of mankind in its evolution towards deathless state of body, because the Swami by and through the dematerialisation of his deathless body

willed to enter into all bodies universally-see chapter 17 and chapter 18—Parts 3 and 4.

SWAMI'S OWN DEATHLESS SUPRAMENTAL TRANSFORMATION AND PERFECTION

Further in the Swami's case of transformation of body, we find changes in the very physical substances of body such as blood getting condensed ; there is a change or transformation, but it is not towards an etherial like subtlisation, referred to by Kumaradeva. Swami's triple body became luminous with Light, dissolving darkness and shadow of his physical body also; and the darkness of the Inconscient and Death recoiled back afraid to touch his body anymore (12-29-10), *வன்மாயை இருள் அஞ்சி எனைவிட்டே குறுகப் பயந்து கூற்றும் ஓடிக் குலைந்து போயிற்றே* (1-5-10-57).

From the foregoing materials, it may be deciphered that the Swami was not bound by the old spiritual conceptions of liberation and cessation of birth and death nor by the modes and nature of dematerialisation as expressed by Tirumoolar or by Sri Kumaradeva in his Suddha Sadhakam. Against all such traditional notions he intended to come back and manifest the divine play when the God of Light Himself manifested on the earth, or in other words because of the new manifestation or play of the Truth-Light in the terrestrial life, the pure golden plane of the earth would then come into active manifestation, ushering in divinity and divine life on this earth itself and make earth the veritable Heaven and Home of the Divine Himself. It is not a question of personal salvation; nor of acquisition of all-effectuating siddhis of even Truth-Knowledge. It is a play to be played according to the Divine will in the divine earthly field for the whole collective and progressive evolution. The Swami's passionate aspiration to resurrect the dead is also an indication of his concern for a collective evolution. The joy of adventure and repture of expression into the new values of Truth-Light upon and in the conditions of earth, i.e., into the divinely changed earthly substances, principles and powers constitute the attraction for Play and attraction for coming back into earthly life. It is not a case of conversion and subtlisation of earthly substances, principles and powers into their own spiritual terms and values as originally exist in their source and Home above i.e., the world of Truth-Light. Such a subtilisation or a return into the ultimate spiritual values and substance which originally exist in the divine world above was indicated by Sri Kumaradeva as the goal in regard to the dematerialisation as a way of deathlessness of body. But the Swami's view-point, is opposed to it. Sri Aurobindo also writes in "The Riddle of this World" that the free subtle-physical, vital and mental worlds above have only partly

manifested themselves in our earthly physical world and a new creation of their corresponding levels or planes with mutual interaction has risen upon formulated here on the earth. "If you compare this creation with its original in the higher plane there is something like a close resemblance or even an apparently exact reproduction or translation from the supraphysical to the physical formulation. And yet even there the exactness is only apparent; the very fact of translation into another substance and another rhythm of manifestation (i.e., as proper to the earthly field) makes a difference. It is something new that has manifested and it is that, that makes the creation worth while. What, for instance would be the utility of a supramental creation on earth if it were just the same thing as a supramental creation on the supramental plane (i.e., as in its own supramental world proper which is above and beyond the world of Mind and overmind)? It is that in principle, but yet something else, a triumphant new self-discovery of the Divine, in conditions that are not elsewhere i.e. in the conditions of earth. (Vide: SA: "Riddle of this world"-Ch. "The Graded Worlds" pp. 13-15). This idea is expressed by the Swami in another terminology that the Lord who is playing His will of knowledge (Jnana Natanam) in Cit Sabha and Por Sabha comes to manifest here on the earth progressively and continuously for ever and to play the Siddhis of Grace (ஓவா வாழி நடம், சித்து ஆட, அருள் விளையாட்டு ஆட, along with His Shakti and with all the attendant Godheads and gods of the heaven (Suddha Siva Nilai 12-29, 33, 34, 45 & 46) and that the God of Vast Grace-Light has by His self-determination pre-determined a pure and golden plane in the earth itself for its eventual manifestation புவி நிலைச் சுத்தமாம் பொற்பதி அளவி (Joti Agaval-12-1-183).

SRI AUROBINDO ON PERFECTION OF BODY AND DIVINE BODY

To quote Sri Aurobindo further : "The body, we have said, is a creation of the Inconscient and itself inconscient or at least subconscient in parts of its self and much of its hidden action; but what we call the Inconscient is an appearance, a dwelling place, an instrument of a secret Consciousness or a Superconscient who has created the miracle we call the universe. Matter is the field and the creation of the Inconscient. It (the secret Superconscience hidden in the Inconscience) is there in the body, has made it and, its emergence in our Consciousness is the secret aim of evolution and the key to the mystery of our existence" (Vide: "Supramental Manifestation upon earth" Ch. "Perfection of the body"—p. 18. Explanations added within the brackets are our own.)

"The Inconscience is an inverse reproduction of the supreme Super conscience. It has the same absoluteness of being and auto-

matic action, but in a vast involved trance ..Yet is this involved consciousness still a concealed knowledge by identity; it carries in it the awareness of all the truths of existence hidden in its dark infinite and, when it acts and creates—but it acts first as Energy and not as Consciousness—everything is arranged with the precision and perfection of an intrinsic knowledge"—Life Divine—American Edition—p. 491.

"This consummation of a triple immortality (i.e., of the mind, life and physical body)—immortality of the nature (i.e., triple nature of mind, life ond body) completing the essential immortality of the Spirit and the psychic survival of death (i.e., soul's survival after death),-might be the crown of rebirth (i.e., a supreme divine rebirth in a divine physical body) and a momentous indication of the conquest of the material Inconscince and Ignorance even in the very foundation of the reign of Matter (i.e., the Inconscient Darkness). But the true immortality would still be the eternity of the spirit; the physical survival (i.e., physical bodily immortality) could only be relative, terminable at will, a temporal sign of the spirit's victory here over Death and Matter"—Life Divine—(American Edition pp. 732—733—explanations within brackets are our own).

"Again, it might be urged that the organic structure of the body no less than its basic outer form would have to be retained as a necessary material foundation for the retention of the earth-nature, the connection of the divine life with the life of earth and a continuance of the evolutionary process so as to prevent a breaking upward out of and away from it into a state of being which would properly belong to a higher plane and not to a terrestrial divine fulfilment. The prolonged existence of the animal itself in our nature, if sufficiently transformed to be an instrument of manifestation and not an obstacle, would be necessary to perserve the continuity, the evolutionary total; it would be needed as the living vehicle, vahana, of the emergent god in the material world where he would have to act and achieve the works and wonders of the new life. It is certain that a form of body making this connection and a bodily action containing the earth-dynamism and its fundamental activities must be there, but the connection should not be a bond or a confining limitation or a contradiction of the totality of the change. The maintenace of the present organism without any transformation of it would not but act as such a bond and confinement within the old nature. There would be a material base but it would be of the earth earthy, an old and not a new earth with a diviner psychological structure; for with that structure the old system would be out of harmony and it would be unable to serve its further evolution or even to uphold it as a base in Matter. It would bind part of the being, a lower part to an untrans-

formed humanity and unchanged animal functioning and prevent its liberation into the superhumanity of the supramental nature. A change is then necessary here too, a necessary part of the total bodily transformation, which would divinise the whole man, at least in the ultimate result and not leave his evolution incomplete"—("The Supramental manifestation" — p. 65 to 67 chapter "The Divine Body").

" . a voluntary creation of bodies for souls that seek to enter earth-life to help in the creation and extension of the divine life upon earth might be found to be desirable"—(Vide "The Supramental Manifestation"—"Divine Body" p. 56).

"A soul wishing to enter into a body or form for itself a body and take part in a divine life upon earth might be assisted to do so or even provided with such a form by this method of direct transmutation (i.e., phenomenon of materialisation by which the form of physical body formed in the subtle physical by and through the subtle physical forces and subtle physical matter is precipitated into the outer physical material existence) without passing through birth by the sex process or undergoing any degradation or any of the heavy limitations in the growth and development of its mind and material body inevitable to our present way of existence. It might then assume at once the structure and greater powers and functionings of the truly divine material body which must one day emerge in a progressive evolution to a totally transformed existence both of the life and form in a divinised earth-nature" (Ibid pp. 59-60).

So the realised, liberated and perfected souls would by the divine will, take birth in complete knowledge and freedom and even in a self-formulated and wholly divine physical body which will be beyond even the necessity of transformation as is now imperative in the case of a body born in womb under conditions of ignorance. When the Supramental evolution on earth will have completed, they will be attracted perhaps into another kind of divine birth to manifest the yet farther evolution of Satcitananda in the earthly Matter when matter would openly and directly express and manifest characteristically the divine existence, consciousness-force and bliss. According to Sri Aurobindo, that is the ultimate purpose of the divine evolution on the earth, intended through the successive descents and manifestation, into the earth-consciousness and earth-nature, of the subtle-physical, vital, mind, spiritual mind, spiritual overmind, super — mind ananda, cit and finally Sat from their respective worlds. But now with the beginning of Supramental evolution there will be effected a critical transition from ignorance into Knowledge and all the old spiritual notions in regard to the law of Karma, maya, birth and

death will no more hold good or at any rate they will have to be modified and newly interpreted in accordance with the rule and the law of its Truth-Knowledge. Heaven will be established on the earth itself by a progressive transformation of the earth-nature and earthly life; and instead of trying to escape or avoid as hitherto the difficulties and sufferings of birth and death in ignorance (or even with the attainment of partial knowledge as of spiritual mind), there will be positively at the consummation of a supramental evolution a divine and happy attraction and opportunity for a self-formulated or self-created birth of divine physical body in and with knowledge (i.e., without the process of sex and birth through womb) and return in freedom by dematerialisation in lieu of death (rather a supramental dematerialisation) or in case of death (rather a supramental death) by departure of soul leaving behind a transformed or otherwise divinised body intact as a physical unit of existence radiating its light anp forces so as to transform, even after such a technical death of a deathless body, the earth-nature and physical bodies of the beings around, but without itself getting decomposed as in death by Ignorance or dissolved to disappear into a high heaven as in dematerialisation of the ordinary type. We get a clue to either of the possibilities in Swami's case i.e., possibility for a supramental death or a supramental dematerialisation. When he had attained deathlessness of body, the Swami had the knowledge and power to separate soul from the body which would imply a way at its highest towards a supramental death and as well as the knowledge and power to keep both soul and body inseparable which would imply a way at its highest towards supramental dematerialisation which distributes and fixes the deathless bodily substances and powers into the earth-nature or an eternal deathless bodily life as the case may be.

"O Lord, Thou has enlightened me as to how the souls are infused into the bodies (i.e. as in birth as well as in resurrection), how to separate the soul from the body as in death) and how to keep them inseparable (a state needed as in Swami's dematerialisation or as in an eternal deathless bodily life) when soul and body are unified inseparably (cf: TM: 2587 & 2588).

பிண்டத்து உயிர்கள் பொருத்தும் வகையும்
பிண்டம் தன்னையே பிரியும் வகையும் பிரியா வகையும்
தெரிந்தாய்

கீர்த்தனை-மெய் அருள் வியப்பு, பா. 31

It is the divine will in a supramental mahan of deathless body that chooses either of the way as the way for departing from the scene of life.

CONCEPTS OF BIRTH, DEATH, INTERVENING REST & PERMANENT NON-BIRTH

The concept of birth and death and its spiritual significance will undergo a sea-change in the context of the advent of the new evolutionary Light on the earth. There will be many kinds and grades of birth as well as death. There will be the following possible modes of births such as (1) an ordinary birth in mother's womb in ignorance, (2) a birth in womb in conscious spiritual knowledge but yet under the duress of physical limitations that are relevant to physical body in the physical conditions of earthly life, (3) a birth in womb in conscious spiritual knowledge with a comparative or relative freedom to mould one's physical, vital and mental formations and powers during the pre-natal period and in the conditions of an otherwise ignorant earthly life (cf: Swami's birth referred to in "Peru Vinnappam"), (4) a form of direct re-birth by way of resurrection from death into bodily life and (5) a direct birth by self-formulation of a new body, mind and vital instruments (i.e., without the process of birth through womb). Birth by resurrection in the old body may be expected to happen as one of the first results of the manifestation of Divine Light on the earth. The last said birth will be possibly realised on the consummation of the Divine Supramental evolution or even earlier in special cases of individual attainment.

The many possible modes of death may be also summarised as follows:

1. Oridinary modes of death in the ignorance by disease, senility, accident etc., (2) a death in conscious knowledge but yet under the duress of physical limitation and disabilities and under the compulsion of the law of death but without or before attaining a complete transformation of body, (3) a mode of death which can be rightly called dematerialisation of physical body in which the body which is transformed partly will disappear without leaving any trace of the corpse behind i.e., the substance of body disappearing here but going up into the higher heaven beyond, i.e., Param (as in the case of Mahans like Manickavasagar, Jnana Sambhandar etc.,), (4) a free and luminous death in which one who has attained while in life a transformed deathless body will freely leave it behind (as pointed out by Tirumoolar and possibly as applicable to his own case) by his free will and not under the compulsion of the law of death though the body would need to be preserved in Samadhi or burial for the benefit of others, (5) a free and luminous Supramental Dematerialisation (as in the case of Swami Ramalingam) by which a wholly transformed and deathless body will disappear scattering and fixing deathless substances and elements into the earth-nature and finally (6) a free

and luminous Supramental Death by which the soul will depart freely from the wholly transformed and deathless body leaving behind the said body intact as a physical unit of existence and with aconciousness of its own, i.e., without its decomposition after soul'sdeparture. The last mode of departure of soul in a Supramental death would be possible, perhaps on the consummation of Supramental evolution on the earth, or even earlier by divine will in the case of some yogis who attain a deathless physical body.

Again the various modes of birth may be studied in the background of the process of conception in womb, with or without sex act, or by mere touch or look or word or will desiring for birth of a child, as pointed out by the Swami in the various Paksha Srustis. Further again, these modes of birth and death referred to in the foregoing passages may also be considered in the background of the soul's possibilities (after death or dematerialisation) according to its state of growth and seeking of manifestation in evolution or seeking to go beyond manifestation into an absorbed permanent state of rest– such as (1) the possibility for a pre-natal rest in the psychic-world of rest as in the case of most of the ordinary beings with certain evolutionary development of body, life and mind who return to re-birth again after the said rest, (2) the possibility for a permanent rest and liberation from birth by a continued merger and absorption, even after leaving the body, in the silent immutable Brahman beyond manifestation, as in certain case of jeeven muktas, the liberated ones in spiritual mind with the freedom of non-birth, (which freedom from birth seems questionable particularly after the advent of the Divine Light manifesting a new evolution of earthly life since 1956), (3) the possibility of soul's identification with the universal Grace-Space (i.e., the Vastness of the supermind, Param) by a process of dematerialisation of body which takes place when soul gets unified with the body in its physical consciousness and not with its bodily cells but with an aspiration to leave off this world of birth and sorrows as in the cases of psychic realisation and transformation or of psycho-spiritual mental realisation and transformation (as pointed out by Tirumoolar ref: TM: 2587, 2588, 491) or as in the successive realisations and transformations by which the body of ignorance gets successively and progressively subtilised until it attains Grace-body which leads to dematerialisation of physical body (as described by Kumara deva) or as in the case of those nature and evolved souls who leaving the body behind by death reach and enter into the Grace-Space by the intensity of ardour and aspiration (i.e., enter into the world of the Sun as hinted by Gita and other Vedic and Upanishadic Literature) such souls who have left off the earth thus either by death or by dematerialisation, apparently awaiting for an earthly birth in and

by knowledge until the earth is prepared and made ready for a Supramental evolution by descent and manifestation of the Supermind or taking birth in and by knowledge (if necessary, before such a preparation) as beings descended from Supermind in order to prepare the earth for receiving the Divine Light and attempt or fulfil towards its actualisation, (4) the possibility of living and remaining close to the earth i.e., in the subtle-physical plane of the earth making it (after their death or dematerialisation) as an operatin g base for continuing their work or appointed divine mission with a power to operate or influence on earthly life by their transcendental and universal presence in all the worlds and Heavens and by subsumption of whatever divine powers attained already during life, as in the case of the rare mahans for e.g. Sri Aurobindo and the Mother who had realised while in life the Truth-world of Supermind and attained consequently a more or less complete transformation of Nature i.e., of body, life and mind but short of attaining deathless state of body, and awaiting for their glorious and divine birth in a divine body in a supramental evolution of earth with a view to participate in the divine play here according to the divine will and to fulfil the ultimate purpose of the divine universal creation, (5) the farther possibility of gaining a foot-hold in the Inconscient base of earthly matter and making it an operating base (after their Supramental dematerialisation or supramental death) for cantinuing their work or appointed divine mission with a power to operate and influence on earthly life by their transcendental and universal presence in all the worlds and Heavens and by subsumption of all divine powers and divinities already attained during life as in the case of the rare mahans (for e.g., Swami Ramalingam) who had attained a supramental and spiritual realisation and transformation and a triple deathless body while in life, and awaiting for their glorious and wholly divine birth in a self-formulated divine body (if necessary awaiting to take or precipitate a direct physical divine body on the earth repeatedly) in the supramental evolution of the earthly life with a view to participate in the divine play of Grace here according to the divine will and purpose in the universal creation and manifestation of the supreme divine.

It is reasonable to infer that even jeevan muktas who after death continue to be absorbed in the Silence of Brahman and those who after death or dematerialisation become as Grace-Space will have to return to birth to participate in the progressively advancing evolutionary life of earth which ensues after the descent and manifestation here of the Divine Light directly. Sri Aurobindo's following passage seem to be apt on this point. Swami Ramalingam also has given such views. Their quotations are given below :

"Beyond these subtle-physical planes of experience and the life-worlds there are also mental or spiritual-mental planes to which the soul seems to have an internatal access and into which it may pursue its internal journey; but it is not likely to live consciously there if there has not been a sufficient mental or soul development in this life. For these levels must normally be the highest the evolving being can internatally inhabit, since one who has not gone beyond the mental rung in the ladder of being would not be able to ascend to any supra-mental or overmental state; or if he had so developed as to overleap the mental level and could attain so far, it might not be possible for him to return so long as the physical evolution has not developed here an organisation of an overmental or supramental life in Matter"-"Life Divine"—American Edition—p. 713.

Swami Ramalingam also observes against the traditional spiritual views that the states of liberation and freedom from birth in regard to the so called jeevan muktas or liberated ones (such as Tayuma-nava Swami-i.e., those who have realised cosmic self or have merged themselves or are absorbed in the silence of static Brahman by a realisation in spiritual mind), will have to come back to earth as conscious beings by new birth in order to evolve further and attain a deathless state of body, especially when Suddha Sanmarga prevails in the near future (i.e., with the advent of the Divine on the earth). They will come back with more of special knowledge than before and become the true followers of Suddha Sanmarga and realise its goal of nitya deha the deathless physical body, and true unity with the Supreme Divine Suddha Para Brahman, and attainment of Sarva Siddhi Vallabha, the omnipotent power of perfection in all ways and parts of being (see Upadesha "Sadhya Nilai" p. 91). Therefore the Swami's view point is quite clear and cuts across such traditional notions which have been formulated by mahans of past generations who had not attained to the highest state of a supramental realisation and deathless perfection of body nor had the opportunity to see in vision and know about the direct manifestation of the God of Light on the earth and as a consequence a divine evolution in the earthly life.

Also according to Sri Aurobindo gods also will have to come to earth and take birth for realising the highest and complete state of divinity, a divinity rich and integral which can be had nowhere else, and more so, particularly after the divine manifestation on earth. So a divine Heaven on earth is now in the offing since 1956 with its highest possibilities of divine presence, powers and divinities of bliss and joy in their fulness and harmony, when gods of the heavens too will take birth here. So too it will not be surprising if many mahans

who had their spirtural liberation (by realisation in spiritual mind) in the past come to take birth again in the newly changed earth and attain deathless state of body. The Swami envisages that in the future many would be the jnanis that would attain deathless state of body (Upadesha p 86 on "God as Eka Aneka").

It is also implied by the foregoing passages that those who continue to be absorbed in the immutable featureless Brahman even after death, losing consciousness of their existence as individual souls would be attracted to birth as concient beings in this new world flooded now with divine Light since 1956. The Mother of Sri Aurobindo Ashram has also observed that because of the descent and manifestation of the new Light since 1956, those who happen to get absorbed exclusively in nirvikalpa Samadhi i. e. in the static Brahman will not drop their body as higher to, even if they continue in that absorption for twenty one days or more. This itself would indicate a revolutionary change in the terrestrial spiritual life and would possibly question, on the contrary, the so called permanent liberation from birth in such cases.

GLORIOUS EVOLUTION ENVISAGED BY THE SWAMI & SRI AUROBINDO

Further the Swami envisaged that in asadharana Sambhu Paksha Sristi (which corresponds to a consummated supramental evolution on the earth), one's soul can self-formulate his own physical body directly on the earth, along with the faculties of mind and instruments of the vital and the senses. This will necessarily be a divine voluntary body, the "crown of re-birth" as envisaged by Sri Aurobindo in his foregoing passages. Farther beyond the said Sambhu Paksha Sristi, the Swami also envisaged the Vibhu Paksha Sristi in which one can have the power to transform or make material objects (i. e., matter) into conscious instruments so as to make them perform, like conscious beings such as man, the five functions of creation, maintenance, destruction, involution and evolution. This will be evidently the still farther spiritual evolution envisaged by Sri Aurobindo in which matter itself will reveal and express Satcitananda. Sri Aurobindo sings of the glorious future of a supramental earthly life of Heaven in "Savitri" poem. When the earth or its matter considerably advances in its new evolution because of the descent of the Supramental Truth-Light from above and the consequential release, nto effective operation and functioning, of the powers of the hidden Truth-Light in matter, the earthly matter would become conscicous and even luminous.

As Sri Aurobindo describes in "Savitri" :

The truth above shall wake a nether truth ;
Even the dump earth become a sentient force.

The spirit's tops and Nature's base shall draw
Near to the secret of their separate truth
And know each other as one deity
The Spirit shall look out through Matter's gaze
And Matter shall reveal the Spirit's face ...
Earth's bodies shall be conscious of a soul ;
Mortality's bond-slaves shall unloose their bonds,
Mere men into spiritual beings grow
And see awake the dump divinity.

(Savitri p. 795, 796 & 797)

Even there shall come as high crown of all
The end of Death, the death of Ignorance.

But first high Truth must set her feet on earth
And man aspire to the Eternal's light
"It shall make earth's nescient ground Truth's colony,
Make even the Ignorance a transparent robe ......
And truth shall gaze out of her nether deeps.

When superman is born as Nature's king
His presence shall transfigure Matster's world:"

(Savitri p. 795-796),

"All earth shall be the Spirit's manifest home ......
The earth shall be a field and camp of God,
Man shall forget consent to mortality
And his embodied frail impermance".

(Savitri p. 794)

The Swami's foresight and insight into the successive steps of evolution may be summarised as follows :—

With the advent of the God of Light on the earth, he fore sees by vision the evolutionary changes in the life of man, animals and plant life which are described in the poem உலகப்பேறு " the born of the world" 12-30.

We have already seen that the Swami regarded the heart as a centre of the nether world of the subconscient and the Inconscient. So his heart in which he received the vision of the advent of God of Light on the earth may be regarded as a centre symbolical of the earth and the earthly evolution. His heart was the only pure, ready and fit vessel in his time for receiving that transforming divine Light. The poet describes this vision under the chapter 12-30 "The great divine boon and gain of the world" thus : "All the worlds rejoice in happiness ; the people of the earth shed impurities of nature and become gods ; persons strong in body become of sweet nature and qualities ; the fools become wise ; there is no material want anywhere, prosperity and growth of wealth and riches are seen as the order of the day (குறை எலாம் தீர்ந்தன பண்டங்கள் பலித்தன); serpents run and join with birds ; living creatures and animals with places of habitation become poisonless ; trees like sweet jack, plantain, mangoe and cocoaunt are exuberant in growth ; water-lilys flourish luxuriently and incessantly ; impurities of nature are washed away and purity of good nature subsists ; discriminating hearts of many persons become clarified in consciousness (பன்னுளம் தெளிந்தன) and the will of the divine Dancer or Player becomes manifest in such hearts (பதிநலம்ஓங்கின) ; the whole world takes to the rule of the divine Grace and prosper; even the deceased wake up in strength; lovers of God and saints sing and dance in love; the liberated (muktar) are happy in contemplation of the Divine and the perfected (Siddhar) partake of the clarity of the amrita of bliss." These earthly evolutionary visions are seen when manifestation of the God of Vast Grace-Light takes place in his heart i.e. சுத்த அருட்பெருஞ்சோதியார் தோன்றவே when the Light reaches towards the poet என்பால் அருட்பெருஞ்சோதியார் எய்தவே and enters into his heart of love என்னுளத்து அருட்பெருஞ்சோதியார் எய்தவே. Finally, the poet coming to his own person visualises that "he lives on for ever and all the conscious powers of knowledge and perfection (தெருட்பெருஞ் சித்திகள்) have reached him. The whole of the impure darkness of the subconscient is wiped off (i e., he becomes free and untouched by their darkness) இருட்பெரு மலம் முழுதும் தவிர்ந்து இற்றது. The lower maya and the lower mode of action in ignorance have gone away." Finally the Vast Grace-Light which had manifested thus in vision becomes one with his heart of love. This vision of a collective earthly evolution on the advent of Divine Light comes to him after his integral realisation of the Truth-consciousness (samarasa Satya Jnana) above and within himself (i.e., possessing the Truth—world in all its poises) and after realising a deathless body. The Swami's integral realisation and possession of the Supermind is pointed out in his poems, when he declares thus: "I possess both Cit

Sabha and Por Sabha, the comprehending and apprehending Supermind" (*சிற்சபையும் பொற்சபையும் சொந்தமெனதாச்சு—கீர்த்தனை*). "I have the knowledge of both Cit Sabha and Por Sabha" (*சிற்பொதுவும் பொற்பொதுவும் நான் அறியலாச்சு — கீர்த்தனை*). "O Lord Thou hast made me realise by Thy self-determination the Bliss and deathlessness by identifying me with the integral and simultaneous play of divine will of knowledge both in Cit Sabha and at the source of Por Sabha *சிற்றம்பல நடமும் உதித்து ஒளிர் பொன்னம்பல நடமும் ஒருங்கே எனக்கே கதித்து அழியாமையும் இன்பமும் கைவரக் காட்டினையே* (*அனுபவசித்தி* 12.20. 2).

He declared unequivocally that the way of his Samarasa Suddha Sanmarga was to abolish death itself *என் மார்க்கம் இறப்பொழிக்கும் சன்மார்க்கம்* and that even aged people with shrunken skin could become young and that even the dead would resurrect to bodily life (signifying a positive challenge to god of death and his rule) and that people can surely avoid death, as even an insignificant inconscient material thing such as a piece of straw would not accept or consent to death *மரணம் என்றால் சடம் எனும் ஓர் திரணமும் சம்மதியாது* whereas the people out of ignorance or by an error are consenting to law of death *தப்பாலே சகத்தவர் சாகத்துணிந்தார்*. He affirmed the above said possibilities particularly in view of the imminent manifestation of the Divine on the earth.

He foresees resurrection of the dead into bodily life and transformation of the aged into youth as the first steps of prolonging life or as the initial possibilities in man's evolution towards a divine body or transformation into a deathless state of body.

He envisaged a progressive and continuous evolution, because he observes in his songs that the Lord's manifest and open play of Grace after His advent on the earth will be ever continuous and ever progressive (*ஓவாமல் இவ்விடத்தே வாழிநடம் செய்வான் மகிழ்ந்து* (*உ. ப.* 5520, 12-29-34) so as to be openly recognised and felt by one and all, as a public performance on the road *அவர்தாமே வீதியிலே அருட்சோதி விளையாடல் புரிய* (*உ.ப.* 5566) 12-33-1,.

The Swami admits the possibility of many becoming deathless in body when he interprets the word "One and Many" eka aneka according to the spirit of the Time thus :

Again the Swami's knowledge and vision of a collective evolution makes him reinterpret the divine concept of One and Many according to the spirit of the coming age with the sense of reassurance of deathlessness. "In the ordinary sense God is one and the jeevas are many

(i. e., of the One God). In the age of Suddha Sanmarga God is one, and the many are the many Jnanis who by Grace of the Divine shall have attained the triple deathless body of perfection i. e., Suddha deha — Pranava deha — Jnana deha, or the pure and transformed deathless physical body, subtle body and causal body (as possessed by and in Truth-knowledge of Truth - Light)."

சாதாரண பாகத்தில் கடவுள் ஏகம். ஜீவர்கள் அநேகம். சுத்த சன்மார்க்கத்தில் கடவுள் ஏகம். கடவுளருளால் சுத்தமாதி மூன்று தேகங்களைப் பெற்று ஞானிகள் அநேகம் — உபதேசப்பகுதி 'கடவுள் ஏகம் அநேகம்' ப. 86.

Swami's deathlessness of body implies, as affirmed by him, a power to do the five universal functions and power to resurrect the dead and to make material (inconscient) objects perform conscious functions — in fact all the powers and divinities of the supreme Divine which can be operated for an individual action or for a collective purpose and also implies a power to possess and rule all the worlds, earth and the heavens and also the Inconscient which can be rightly entered into and possessed consciously after transformation into deathlessness. We may observe that in effect it is also a conscious return, by power of deathless Light and in a state of deathless body, into the very Inconscient (*பாசமகா அந்தகாரம்*) in which soul had been originally sunk in a state of (*மூர்ச்சித்து*) swoon for a long time and from where it was lifted up by divine Grace into the course of evolution so as to take series of births through its graded life (cf : Swami's "Peru Vinnappam"). A deathless body according to him has the self-creative power to create all substances of whatever kind and it is itself constituted by divinised or transformed substances of the five elements namely unobstructing matter (cf : his plastic and supple bones and muscles and his blossomed or expanded brain matter), non-flowing liquid (cf : his condensed blood and oozing of amrita all over the body), non-burning air or gas (cf : his cool refreshing body and calm breath of peace), soundless fire and deathless ether (cf : his intermittent nervous flux and sleeplessness and deathlessness of body). The Swami's own transformed body was a representation of these new truths of the evolution to come upon earth.

Swami also envisaged that the Divine was coming on the earth to manifest true knowledge, true love, true compassion, true goodness, true qualities and true action (see his last written message dated 30-1-1874 *சபைவிளம்பரம்* Letters p. 100) and these imply a supramental evolution of Truth-Consciousness upon earth. He observes that disease, senility and death will be abolished on the earth and new and happier race of people free from these limitations would

come to live on the earth (12-33-7). ...His vision of a many-sided and graded evolution in human life such as is described in the "Paksha Sristis (which name implies coexisting grades of creation)-namely anupaksha Sristi, Paramana Paksha Sristi, Prakriti Paksha Sristi, Sambhu Paksha Sristi and Vibhu Paksha Sristi (see book of Upadesha)-is also a pointer to the glorious divine evolution that is to take place on the earth.

SWAMI AS SATYA JNANA SIDDHAR CAN TAKE DIVINE BIRTH A THOUSAND TIMES

Swami's promise to come back again in a triple deathless body has to be interpreted in the background of such a glorious and divine supramental evolution. He shall come and take birth in a new divine body and play according to the divine will in him to fulfil a divine mission and purpose in evolution and if necessary he can so come a thousand times. Such is the freedom of a supramental being to take a free birth, a divine birth and depart by free supramental death which is a state of deathlessness in death or disappear by a supramental dematerialisation and it cannot be limited by notions of the so called freedom of birth and death of spiritual philosophies which have been so widely prevalent for long ages. The swami can also take or precipitate a direct divine embodiment on the earth. Sri Aurobindo too has expressed to the Mother, soon after attaining Samadhi, that he would not resurrect but would come as a supramental being in a new supramental body.

In the background of Swami's miraculous incidents while in life and from his utterances in Arutpa poems, Keertans and Upadesha and from the pronouncements of the Mother, Sri Aurobindo Ashram, we envisage a new and direct divine body of an Incarnation precipitating Itself upon the earth a body which is glorious and luminous with golden light so as to be visible to all, sexless and sleepless and with power to multiply itself, if necessary, in several bodies at the same time and also with power to wear and assume any image and form in which the devotees aspire to see and embrace, and at once eternal and deathless with power to transform other bodies around by infiltration of its vibrations or radiation of its light or by direct embrace, and identifying itself or Himself with the past births of Avatarhood. See last chapter 18-Part 3 for details.

CHAPTER XII

SWAMI'S SUPRAMENTAL DEMATERIALISATION ON ADVENT OF GOD OF LIGHT AT HIS PLACE

In this chapter we give the text of Swami's last speech, written message, songs and spoken words and an account of the developing events in the last part of his life-all of which form the background of his dematerialisation in the concrete Presence of the Divine i.e., at the time of the divine manifestation at his place, which served as a necessary prelude to His later universal manifestation. We also quote his passages on resurrection in order to understand it in its proper significance.

FIRST ADDRESS OF PRAYER TO THE GOD OF VAST GRACE-LIGHT ON 17-5-1872 (SIRU VINNAPPAM)

"... We were despairing to know the means and the way as to how shall we pray Thee, when shall we receive and manifest Thy Grace, when shall the conditions of aging senility, disease and death be removed and when shall we get the immortal and great siddhi of Bliss. O Lord of the ocean of Compassion and Succour who knows and removes the tiresomeness of our anxieties! But now, Thou hast assured us that Thou will manifest Thy siddhis or divine miracles (indicative of a higher terrestrial evolution) at the Uttara Jnana Siddhipuram (i.e., Vadalur, the Swami's place of living where the Shrine of Satya Jnana Sabha is now situate, about 40 miles from Pondicherry) for an immeassurable length of time so as to remove the conditions such as death[1] (i.e., disease, senility and death) under which, according to Thy knowledge and recognition, we have suffered and got tired over a long time, and to lead us to the immortal siddhi of great Bliss (i.e., the great blissful terrestrial life of deathless body referred to in "Jeeva Karunyam") Thou hast assured us that such manifestation is to take place in the near future [2] and that for the play of Thy Grace at the said place Thou asked us by Thy Will to found a symbolical shrine of Knowledge Jnana Sabha (i.e. the Satyana Jnana Sabha) and Thou hast also enabled us by Thy Grace to construct and open the Sabha (i.e., opened on 25-1-1872

பிரஜோத்பத்தி வருஷம் தை மாதம் 13 தேதி by remaining with us within and without in a form of Grace. We are joyful whenever we remember in gratitude Thy infinite compassion ..."

" O Supreme Divine of omnipotent will. We pray Thee to preside over the Shrine with Thy (concrete and direct) Presence soon after it is embellished with the final works of decoration. We pray Thee to lead us and all others, who have got in this world a physical body, to the eternal Truth-Life through the path of Samarasa Suddha Sanmarga, by making them true followers, manifesting true knowledge in them and giving them true bliss. O wonderful God of Vast Grace-Light! By Thy Grace keep our minds ever from now aloof and unattached to the main impediments that stand across the way of the Suddha Sanmarga—impediments such as the mental constructions and modifications (Samaya matā chara sankalpa vikalpa) in the form of ceremonial observances and practices of religions and philosophies and ways of disciplines and also those in the form of social conventional practices and established usages of the caste-system, varnashrama. We pray Thee to manifest fully in us always at all places and under all circumstances, the soul's inseparable right of unity with all other souls (ஆன்மநேயஒருமைப்பாட்டுரிமை) which is the chief aim of Suddha Sanmarga. Our thanks to Thee, O Lord of Vast Grace-Light who is the Supreme, the One and the All. Our thanks to Thy infinite compassion of Grace." - (Prose - " Siru Vinnappam" pp. 118-119).

NOTE (1)

This indicates the expectation of a new trend in evolution of terrestrial life, overcoming the physical disabilities of disease, aging senility, and death. The vital and mental evolutions by the power of the vast Grace-Light are also necessarily implied. The Swami's last written message on 30-1-1874 (Letters pp. 99-101) mentions about the collective evolution more clearly that the Divine is coming to manifest soon in order to avoid the waste of life by quick deaths (implying thereby that a longer life than now is possible and will result) and also to give a life with true knowledge, true love and true goodness of actions etc. However the possibility of individual cases of transformation into deathlessness by yoga is also implied.

NOTE (2)

The Swami's last written message on 30-1-1874 indicates that the Divine will manifest the siddhis such as resurrecting the dead into bodily life and transforming the old into youths etc. The Swami retired into seclusion on that day for the purpose of a dematerialised departure. It seems that the message was intended to be published to the people at large on the day when such siddhis would actually

take place. It is implied that the Divine would be considered to have directly and openly manifested Himself in the terrestrial life if and when the said siddhis actually take place. Giving the parting message in spoken words and bidding farewell to the devotees and disciples who had gathered at that time, the Swami retired into seclusion inside a room on the above said date at 12 O' clock in the midnight of Friday when Poosa star was in the ascendence, evidently to prepare for the aforesaid manifestation. When the room was opened later after some months no trace of the Swami's body was found and he was considered to have dematerialised. The Swami had said before going into a secluded retirement inside the room, that he would stay inside the room for 10 or 15 days and that if the door was opened thereafter, it would be found empty of him. In the background of the avowed objects and statements made by the Swami, this would mean that dematerialisation was intended by him as a sacrifice of his deathless body by dematerialising and scattering its deathless substances and elements as seed into the earth-nature for the purpose of fixing therein the possibility of body's deathlessness for man and also for bringing about the Universal manifestation of the Divine which he had expected to take place at the time of retirement.

The background of his retirement with the expectation of a stable divine manifestation is discernable in his last spoken words of assurances to return again in body after the manifestation of the Divine. These last spoken words of assurance are dealt with herein, after a few pages.

SABHAI VILLAMBARAM

LAST WRITTEN MESSAGE ON 30-1-1874: RETIREMENT INTO SECLUSION FOR DISAPPEARANCE

"Tiru Cit Ambalam (with the blessings of the Divine World of Truth-Consciousness). O my friends who have got human embodiment rare to get in this world!

I am enraptured by a Truth-Consciousness and by It I feel and become conscious, *from now onwards*, of rare and wonderful experiences, visions, inspirations of hearing, actions, qualities and intuitions of knowledge which were never before experienced, seen, heard, done, attained and known, ever since the time I began to grow in maturity of knowledge.

I inform you of this because I have a great and rightful will of Desire which rises and overflows from within my being towards you as a result of the soul's inherent right of oneness with all other souls

which is the aim of my Path, the Suddha Sanmarga—the will of desire in me that all of you too should realise the joy of these experiences.

The Supreme Divine is the One, the infinite and eternal Existence who is all-pervasive within and without as the pure Truth-Consciousness of the entire integral (supramental) world of all-pervasive equal self-extension (Poorana podu veli) சுத்த மெய்யறிவு என்னும் பூரணப் பொதுவெளி i.e. at the summit supermind, who is realised by Truth-Knowledge and who manifests Himself according to all the ways in which the seekers seek to know, who is the supreme and incomparable Lord of Vast Grace-Light, the Self-Existent who is self-aware conscious Being, the Self-Conscient who is the self-manifesting consciousness-Force of the self-aware Being (இயற்கையிற் தானே விளங்குகின்றவராய் உள்ளவர் என்றும், இயற்கையிற் தானே உள்ளவராய் விளங்குகின்றவர் என்றும்) the integral Being of perfect Bliss who is without division and who by His Force of Grace or Grace-Shakti performs in grace the great universal functions such as creation, maintenance, removal of impurities (i.e., by destruction), bringing about conditions or processes of purity (i.e. by and through involution) and growth of clarified consciousness (i.e., by evolution) in respect of all the worlds and planes, all states and goals, all gods and goddesses, all inspired sciences and arts kalā, all things and objects, all the powers and principles of existences தத்துவிகளும் தத்துவங்களும், all beings, all actions, all desires of will, all knowledge, all results, all experiences and all other things all of which He has become by and through the Grace-Shakti and who is the universal All-existence but yet transcending it (i.e., the Transcendental and Universal Divine) and who is all-compassionate, all-powerful and all-possessing.

Jeevas or embodied ignorant beings of this world instead of living the great and deathless, perfect and integral Truth-life of Bliss அழிவில்லாதசத்தியசுகபூரணப் பெருவாழ்வு by knowing and loving the One supreme Divine Being and by receiving His Grace, are resorting to the many different religions, philosophies and other ways of discipline under manifoldly various notions and aims (in mind), and becoming subjected to series of births and births over long generations of time and equally to a series of deaths and deaths which occur quickly to them under variously different conditions of grief, sufferings and dangers and thus wasting their life even without getting a little of consciousness.

To avoid in future the waste of life of these beings by quick deaths (i. e., indicating a quicker and more continuous evolution of men with a prolonged life over coming the impediments of quick death s), the supreme Divine by His Will and sanction has made us

found here a Jnana Sabha (i. e., Satya Jnana Sabha, the Shrine or Home of Truth-Consciousness) to manifest the Truth which is the basis of the Suddha Sanmarga movement so that they can live with true knowledge, true love, true compassion and with such good qualities and actions (implying a greater and higher evolution of men by the power of Light of Truth) and follow the true path of Suddha Sanmarga which is the real truth and basis behind all religions, philosophies and ways of disciplines, for realising the great life of happiness and Bliss; And the supreme Divine who NOW IS CONCRETELY PRESENT HERE AS THE GOD OF VAST GRACE-LIGHT (i.e., referring to it as his personal experience at the time on that day and at his place including the place of the shrine at Vadalur where the shrine of Satya Jnana Sabha was built and opened in 1872 in honour of the coming of the Divine to the earth) and has given the assurance of His will that FROM NOW ONWARDS[1] (see Note (1) below) up to illimitable time, He will stay and perform by play of manifestation, the innumerable siddhis or divine miracles of perfection (i.e., more indicative of a greater terrestrial evolution due to the divine manifestation).

Therefore if you come (here), FROM THE DAY OR TIME HEREIN BELOW MARKED[2] (see Note (2) below), and have the blessings or darshan (indicating also the darshan of the God of Vast Grace-Light present in the sanctified light of lamp installed in the Shrine i.e , as present after its manifestation on the earth at his place) you will have your wishes (i.e., the higher aspirations mentioned above) fulfilled and feel the joy of fulfilment and besides, you can have the great joy of seeing the happening of many and different kinds of divine miracles such as resurrection of the dead[3] (see Note (3) below) into bodily life and transforming the old into youth"— Book 5-Letters-pp. 99-101.

சபை விளம்பரம்

"உலகத்தினிடத்தே பெறுவதற்கு மிகவும் அருமையாகிய மனித தேகத்தைப் பெற்ற நண்பர்களே!

அறிவு வந்த காலமுதல் அறிந்து அறியாத அற்புத அறிவுகளையும் அடைந்து அறியாத அற்புத குணங்களையும், கேட்டு அறியாத அற்புதக் கேள்விகளையும், செய்து அறியாத அற்புத செயல்களையும், கண்டு அறியாத அற்புதக் காட்சிகளையும் அனுபவித்து அறியாத அற்புத அனுபவங்களையும் இது தருணம் தொடங்கிக் கிடைக்கப் பெறுகின்றேன் என்று உணருகின்ற ஓர் சத்திய உணர்ச்சியாற் பெருங் களிப்புடையேனாகி இருக்கின்றேன்.

இனி இச் சீவர்கள் விரைந்து விரைந்து இறந்து இறந்து வீண் போகாமல், உண்மையறிவு உண்மையன்பு உண்மையிரக்கம் முதலிய சுப குணங்களைப் பெற்று நற் செய்கையுடையராய், எல்லாச் சமயங் களுக்கும் எல்லா மதங்களுக்கும் எல்லா மார்க்கங்களுக்கும் உண்மைப் பொது நெறியாகி விளங்குஞ் சுத்த சன் மார்க்கத்தைப் பெற்று, பெருஞ் சுகத்தையும் பெருங்களிப்பையும் அடைந்து வாழும் பொருட்டு, மேற்குறித்த உண்மைக் கடவுள் தாமே திருவுள்ளங் கொண்டு சுத்த சன்மார்க்கத்தின் முக்கிய லக்ஷியமாகிய உண்மை விளக்கஞ் செய் கின்ற ஓர் ஞான சபையை இங்கே தமது திருவருட் சம்மதத்தால் இயற்றுவித்து "இக்காலந் தொடங்கி அளவு குறிக்கப் படாத நெடுங் காலம் அளவு குறிக்கப் படாத அற்புத சித்திகள் எல்லாம் விளங்க யாமே அமர்ந்து விளையாடுகின்றோம்" என்றும் திருக்குறிப்பை வெளிப் படுத்தி, அருட்பெருஞ்சோதியராய் வீற்றிருக்கின்றார்.

ஆகலின் அடியிற் குறித்த தருணந் தொடங்கி வந்து வந்து தரிசிக் கப் பெறுவீர்களாகிற் கருதிய வண்ணம் பெற்றுக் களிப்படைவதும் அன்றி, இறந்தவர் உயிர் பெற்று எழுதல் மூப்பினர் இளமையைப் பெற்று நிற்றல் முதலிய பலவகை அற்புதங்களைக் கண்டு பெருங் களிப்பும் அடைவீர்கள்."

ஸ்ரீமுக வருடம் தை 19-ம் நாள் (30-1-1874)

இங்ஙனம்
சிதம்பரம் இராமலிங்க பிள்ளை

NOTE (1)

In the first Vinnappam or address to the Lord dated 17-5-1872, the Swami mentions that the shirine of Satya Jnana Sabha was founded and opened (on 25-1-1872) according to the divine Will and that the Divine had promised to do siddhis at Vadalur the place of the Shrine (i.e., siddhis indicative of His open and direct manifestation on the earth) in the near future. Now this last written message of the Swami indicates that the time has come.

NOTE (2)

The Swami did not indicate or mark the exact day or time referred to in the last para. Possibly the day indicated to be announced later was meant to be the day of the universal manifestation of the Divine. This message is his last, written on 30-1-1874 just before his retirement into seclusion for a dematerialised disappearance for a collective purpose. A disciple had added a footnote below a copy of this message written by him in his note or diary maintained in a chronological order that on the day when the said divine miracles would come to happen (i.e., indicating the much-awaited universal manifestation of the God of Grace-Light) this message which had been printed in several languages and kept ready for the purpose would, be published duly marking the said day of the miracle.

NOTE (3)

The Swami had expressed earlier in his last public address (Mahopadesha) to the disciples on 22-10-1873 on the eve of unfurling the flag of the Sanmarga, that the effective day of the Sanmarga movement had started as from that day on the ground that he was having since about that time wonderful inspirations and experiences never had before (possibly referring to the Mahamantra of Vast Grace-Light which he then received from the Divine) and indicating thereby the immediate or imminent possibility of manifestation of the Divine followed by the happening of miracles such as resurrection (Book of Upadesha pp. 141-142 & 132-Mahopadesha—see quotations at the end of the chapter.) He also assured in this last speech that it was time for the Divine to manifest. In a few days soon after, and in a preparation to work for the manifestation of the divine Light, he informed the devotees that he intended to close the doors of his room soon and in consequence he placed the sanctified lamp of light outside his room on 14-11-1873 for their worship. The same ideas as expressed on the Mahopadesha day are more or less expressed again here in the opening para and closing paras of the above said last message dated 30-1-1874 and also in one of the last songs (Book 12-44-52) where it is said that the "Grace-Light is coming or reaching this day and the Suddha Sanmarga will prevail, and all the worlds will become pure and the dead will wake up to life in the world and rule of Grace will be accepted everywhere."

However incidentally we may remark that by a public notice dated 8-9-1873, the Swami had to caution the people not to gather at Vadalur in the false hope of seeing wonderful miracles sometime in September 1873 as was then in rumour, nor to be misled by such wrong informations and that it was not known whether the miracles would come to happen or not either at that time or any other time (Letters p. 102). We may remember that the Swami had promised in April 1871 in a letter to a disciple about the effective beginning of the Sanmarga movement since after 29 months (i.e., sometime in September-October 1873) but not in regard to the happening of miracles. However he had also promised in that letter about the coming of the supreme Divine in the near future. Possibly this background of Swami's promise should have misled the miracle-mongering people to wrongly expect miracles to happen in September 1873.

After his full and integral realisation and possession of Truth-Consciousness Satya Jnana, and transformation into deathlessness of body which is affirmed in the poem Suddha Siva Nilai (BK 12-29), he got the vision of earthly evolution which was due to come about as a

direct result of the advent or manifestation of the Vast Grace-Light (BK 12-30). In that vision he saw fools becoming wise, men becoming god-like, and the dead waking to bodily life with strength, when the Vast Grace-Light was seen to manifest on the earth and reach him into his heart.

Now, in the background of these events and the subject matter of the poems 12-29 and 12-30, the Swami's reference in his last written message to the expected happening of divine miracles such as resurrection of the dead and physical transformation of the aged is an indication that the Swami expected the universal manifestation of the God of Vast Grace-Light, and in or as a process to make it possible, he chose by divine will to dematerialise his transformed body by going into seclusion for this purpose on 30-1-1874. This inference is also corroborated by his parting words and assurances given by him to the disciples which are dealt with herein, after a few pages.

Again, irrespective of the expected universal manifestation of the God of Vast Grace-Light which the Swami was promising about, he was feeling the Lord's Presence concretely not only in himself but also in and around his place of living and he expressed it in unmistakeable terms that Vadalur and its vicinity bear a very sacred atmosphere of purity and power where human aspirations for realising the Divine and for transformation into deathlessness of body could be realised for ever and where also miracles of resurrection to bodily life and transformation of the old into youth would occur. It signifies that the Swami was in his times the fit instrument and vessel on the earth through whom the Divine Light manifested or operated effectively at his place (see penultimate para of the last written message) even before its universal manifestation could take place and which has become manifested now universally in our times in 1956 by the grace of the Mother and Sri Aurobindo (Vide Upadesha-Mahopa desha on 22-10-1873 pp. 141-142 ; the last written message on 30-1-1874 ; the first or Siru Vinnappam on 17-5-1872; opening para of Sanmarga Sanga Satya Vinnappam Prose p. 135; poem on Uttara Jnana Cidambaram Bk. 11-32 etc; Suddha Siva Nilai 12-29-39, 34; keertan "Play the ball" Bk. 1-3-5-4, 8. 10; Maranam Ila Peru Valvu 12-34-25 punita kulam 12-333-9, 10). The said manifestation in the physical atmosphere of his living place is evident also from the otherwise inexplicable phenomenon in which the audience who gathered at the Swami's place could hear his speeches equally alike and in the same manner of clear audibility, irrespective of the distance from the platform where they sat, even though the Swami gave his speech in the same even voice, without changing it in loudness or tone; the other phenomenon in which the Swami could multiply his form of body

at several places in thickly crowded gatherings so as to be seen well by each as near to him, might have a similar significance.

Now we may distinguish the said presence of the Divine in the Swami's place and atmosphere (effected or brought about by and through his instrumentality) from the very special and concrete Presence on 30-1-1874 as the God of Vast Grace-Light whose Presence was as a prelude to His open and stable manifestation as the Divine Being of Light which was yet to take place (again through his instrumentality and sacrifice but for a collective purpose) directly on the earth at his place so as to stay and get fixed there in the first instance (and then to be followed by His universal manifestation) and so as to manifest sooner or later the play of the divine siddhis or miracles such as resurrection of the dead and transformation of the aged into youths and so as to enable the Swami to enter into all material physical bodies by the power of his deathless body-in the fulfilment of which or in and as its process the Swami sacrificed his deathless Body by dematerialisation. This latter divine presence is similar to His concrete presence at the playground of Sri Aurobindo Ashram on the evening of 29-2-1956 during collective meditation of the inmates of the Ashram when the Mother played her role to bring about the universal manifestation of the supramental light by breaking open the golden door above in the overmind.

The Swami's last public speech, last written message, last songs, last spoken words to disciples etc., which have relevance to the background of his retirement into seclusion revealing its purpose are given in the following passages.

MAHOPADESA (PUBLIC SPEECH ON 22-10-1873)

"...Further some ask me, "Why should we take effort of discipline when it is time for the Divine to come? May we not get whatever we have to receive from Him as soon as He comes? My answer is yes. It is good that you raised this question. It is true that the Divine is coming. It is also true that the veils of your ignorance will be removed. It is true that you will receive what you are to receive. But there are two parts of the green veil of vital desire (i.e., the black green veil and the golden green veil) namely of asuddha maya, the lower nature and of Suddha maya, the purer nature... The removing of lower veil of asuddha maya will give you pleasures of the worldly life Iha loka bhoga, and that of Suddha maya will open you to the possibilities of experiences of Para loka, the higher world. When the Divine comes and bestows His grace on ordinary men who are without effort of aspiration and discipline, their lower green veil (i.e., blackish or dark green) of asuddha maya alone will

be removed and thereby they would get into conditions of purity to a greater or less extent (This indicates a collective evolution of mankind which the Swami foresees because of the expected manifestation of the Divine); but they will not receive what they have to receive; they cannot get spiritual realisation, and siddhis and the power of five-fold (universal) functions. For that, one has to uplift himself further by good effort of discipline (note: though the veil of the lower vital will be removed automatically by the advent of the Divine, the Swami wants his disciples also to purify themselves by disciplines so that they may evolve further quickly without loss of time).

Therefore if you are with good effort of discipline right from now the veil of asuddha maya in the lower part and that of the suddha maya in the higher part would be removed, when the Divine comes or manifests. The veil of asuddha maya is of blackish green and that of suddha maya is golden green. When once the blackish green veil of suddha maya becomes uncovered, all the other eight veils will get removed more quickly. The veils are described in Joti Agaval poem. Further when the veils are cleared away, one can perform the five-fold universal functions. So, if you are wakeful with effort of discipline, you can receive the gains accordingly" - Mahopadesha pp. 132-133.

" ... At this time, above all other things, the Divine has given for practice this great Mahamantra of Grace which expresses openly the nature or truth of Himself (that is to be manifested at first) so that all may realise that great Bliss .. The mantra is "Arut Perumjoti, Arut Perunjoti, Tanip Perung Karunai, Arut Perunjoti" - Vast Grace-Light, Vast Grace-Light, Supreme Compassion, Vast Grace-Light."

"... Further the "asuddha maya karya siddhar" i.e., the mystic occultists of the lower order dealing with the powers of lower nature had up till now played effectively to hide or cover the truth of the Divine (from the people possibly by attracting them to their lesser siddhis.) There are no more now the great and well known sages of a higher order, dealing with the powers of a pure nature Suddha maya karya Periyargal ; nor was there the Sanmarga before ; (possibly referring to his Suddha Sanmarga). If Sanmarga had been there before, we would have experienced the rare mystic experiences and heard the rare inspirations of word which we are having now (possibly referring to Mahamantra of Arut Perum Joti, and his vision of earthly evolution as in poem 12-30) and further the dead would have resurrected to bodily life. Therefore it is only this time, that the Divine has made me hear the inspirations never before heard. There-

fore now is the hour of the Sanmarga (i.e., marking its effective beginning). In recognition of this hour the flag of the Sanmarga is now unfurled ...

If you remain in this condition (i.e., being compassionate, conscious and alert, discriminative and reflective on truth, etc.). You will receive all the good from the Divine as soon as He comes. I affirm it as the truth. This is the Divine Command ...

This is the divine Will that this place (i. e., the Swami's place of Vadalur where the shrine of Satya Jnana Sabha is situated and its vicinity including his last resort at Siddhi Valagapuram, about two miles off Vadalur, where his last speech was delivered and where he dematerialised his deathless body) will give the needed help, crores of times of more effective help than what one and all can receive from one's mother, father, elder and younger brothers and friends" — Mahopadesha pp. 140-142.

VISION OF EARTHLY EVOLUTION AND DEMATERIALISATION

SWAMI'S LAST SONG

The Swami after attaining the state of body's deathlessness, gets the vision of the earthly evolution of life in its more fulness which is the subject matter of poem Bk 12-30 "உலகப் பேறு" the vision and boon of earthly life", and firmly assures the people of the imminent coming of the God of Vast Grace-Light to rule the earth-life and request them to aspire and realise the great life of deathless body which would become possible because of His coming or manifestation சித்த ஆடல் புரிகின்றார் (12-33-9) அருள் சித்தி நடம் புரிய (Arul Siddhi Natanam— 12-34-10). In the last poem Bk 12-43, the Swami sings in praise of and in gratitude to the supreme Mother, the Cit-Shakti who had given him all the siddhis of Jnana siddhi, Yoga siddhi and Karma siddhi and the Siddhi of deathless body. Among the collection of the last songs தனித் திருமலை (உள. ப. 5412) (12-44) the last song no. 53 gives in advance a vague hint of clue to the forthcoming event of his dematerialiscd departure or disappearance (i.e. in his fifty first year) from the scene of physical life, and which departure was however divinely willed, to serve a divine purpose and fulfilment. It suggests also an expectation of a localised manifestation of the God of the vast Grace-Light who is to say or get fixed at his place. The said song 12-44-53 says "My Lord, My Master, The Soul of my soul, My Lord-Husband will come this day and remain seated in the place where I reside. Then in an hour of time, the Lord remaining inseparable from the heart will unite with my vast or enlarged body. This is the truth I know and declare, because of the great Tapas pro-

per to my being. O Lady-friend of luminous waist ! The truth or significance of my word will become evident to you after the passing of the hour". The Swami further has added as a footnote to the song thus : "I have declared the above exactly in the way as the Omnipotent Lord wanted me to declare".

என் சாமி எனது துரை என் உயிர் நாயகனார்
இன்று வந்து நான் இருக்கும் இடத்தில் அமர்கின்றார்
பின் சாரும் இரண்டரை நாழிகைக்குள்ளே எனது
பேர் உடம்பில் கலந்து உளத்தே பிரியாமல் இருப்பார்
தன் சாதி உடைய பெருந் தவத்தாலே நான் தான்
சாற்றுகின்றேன் அறிந்திது தான் சத்தியம் சத்தியமே
மின் சாரும் இடைமடவாய் என் மொழி நின் தனக்கே
வெளியாகும் இரண்டரை நாழிகை கடந்த போதே
—தனித்திருமாலை பா. 53
இங்ஙனம் எல்லாம் வல்லவர் ஓதுக என்ற படி உரைத்
துள்ளேன்

SWAMI'S LAST SPOKEN MESSAGES

What would happen after the said hour is left to be inferred by us. Just as in his last written message dated 30-1-1874, only here also in the above last song, which evidently should have been written earlier than the said message, the date of the Lord's coming is not given nor indicated.

(1) However the Swami went into seclusion in a closed room on 30-1-1874 duly informing the disciples that he would not be seen in the room after ten or fifteen days; and the room would become vacant (Letters p. iii) Accordingly he was not found and is considered to have dematerialised his transformed body and disappeared.

(2) By an earlier message to the disciples he prepared them slowly for his retirement into seclusion and closing of the doors of his house. The Swami informed them on 14-11-1873 thus : "I am in this body now. I would enter into all the bodies in the future" and asked them to pray the Divine for some days before the sanctified and blessed lamp of light which he placed outside his room (Letters p. 110).

(3) According to another message as recorded by another disciple evidently on the eve of closing the doors of his house the Swami has informed thus : "SO FAR I HAD BEEN PFRSONALLY GUIDING YOU BY WORDS; NONE HAS REACHED OR RISEN UPTO THE CONDITIONS OF PURITY AS ADVISED BY ME. I HAD KEPT THE DOORS OPEN (கடை — தலைவாயில்) BUT NONE HAS COME TO RECEIVE FROM ME. I AM CLOSING IT. BUT STILL I SHALL MOULD YOU OR SHAPE YOU (i.e.

by purification) AND IF THIS IS NOT POSSIBLE (i. e., if you resist it) I WILL MOULD YOU EVEN IN A COOKING POT (i.e. mould disciples and change them into conditions of purity if necessary by giving them pressure of circumstances or pressure on their consciousness). I AM NOW IN THIS BODY (i.e., in a deathless physical body). IN THE FUTURE I SHALL ENTER INTO ALL THE BODIES (i.e., all physical bodies). I SHALL BE UNIVERSALLY PRESENT (i.e., even after the intended dematerialisation of the body) AND WHEREVER YOU GO I SHALL BE THERE TO MEND OR PURIFY YOU. DO NOT FEAR" — (Vide Tiruvottiyur Ramalingam Swami Matalayam Tiru'Arutpa edition 1964-p.84).

(4) In a last spoken message on 30-1-1874 i.e., the day of his retirement into seclusion, as recorded by another disciple, the Swami is said to have informed as follows: I KEPT THE DOORS OPEN BUT NONE CAME TO RECEIVE FROM ME. I AM CLOSING THE DOORS NOW. TO RECEIVE THE DIVINE GRACE, WORSHIP THE DIVINE WITH FEELINGS OF COMPASSION AND REMEMBER HIM WHO IS IN THIS LAMP OF LIGHT (i.e., the light which the Swami had kept outside his room since 14-11-1873). FOR AN HOUR (two and half ghatikas) I WILL NOT BE SEEN TO YOUR EYES, But I WOULD BE UNIVER SALLY PRESENT IN THIS WORLD AND IN ALL OTHER WORLDS. THEN, WHEN THE GOD OF VAST GRACE-LIGHT COMES (i.e., manifests Himself universally), I SHALL COME IN THIS FORM OF BODY (i.e., in the triple perfect bodies of Suddha deha, Pranava deha and Jnana deha) AND PERFORM MANY MIRACLES. I SHALL GOVERN WITH THE SCEPTRE OF THE DIVINE GRACE AND I SHALL GIVE TO THOSE WHO HAVE THE INNER PREPARATION THE BOON OF DEATHLESSNESS OF BODY AND TO OTHERS CONDITIONS OF PURITY. IF WHEN THE DOOR REMAINS CLOSED, GOVERNMENT SERVANTS COME AND ORDER IT TO BE OPENED, GOD WILL PROTECT BY HIS GRACE"—(Vide Kandasamy Pillai Edition of the Swami's works 1924-p.63). Tamil text of the said four messages follow after the notes A to C thereon.

Note: (A) In the above said passages 3 & 4 a more literal translation of the opening part will be thus: "I opened the shop, none came to purchase, I closed it கடைவிரித்தோம் கொள்வாரில்லை கட்டிவிட்டோம்." "Kadai" means business premises or main gate of the ohuse. The latter meaning as main door of the house seems more proper in the spirit of the context. Most often the passage under item (3) is quoted by writers not in its fulness nor in the proper context.

Thus the half-quoted passage appearing in the form "I had kept the doors open but none has come to receive from me. I am closing it" gives a misleading and distorted or even a very false picture and image of the Swami, a picture of a pessimistic, disappointed and discouraged Swami disgusted with his disciples, when he had in truth actually stood for, worked and sacrificed for building a new future full of hope and promise for all mankind; and when he had particularly assured the disciples and devotees in the last hour to redeem them by purification and if need be by bringing pressure on their consciousness.

NOTE: (B)

Though in his last days the Swami happened to close the doors of his premises, withholding opportunities of all personal outer contact with himself, and for retirement into seclusion for purpose of dematerialisation, the very closed doors have ever since become a symbol for inner worship and meditation. Devotees affirm that its remembrance brings into one at once the living and concentrated forces of the atmosphere of Swami's premises which is evidently surcharged with the transforming and death-conquering supramental and spiritual forces of vibrations, and also opens the inner doors of one's being and nature. Thus it has become for all times the divine door to immortality at once of spirit and body, bringing in on the one hand, the treasure of Spiritual Riches and barring on the other hand disturbing and impure forces, which are eventually transformed into their divine counter parts.

NOTE: (C)

The Swami's early disciple by name Toluvur Velayudha Mudaliar who was a Tamil Pandit in the Presidency College, Madras made a statement in 1882 (i.e., long after Swami's dematerialisation in 1874) to the Theosophical Society of India wherein he has given a short sketch of Swami's life and about his last days before retirement into seclusion and has also dealt with the Swami's universally inspiring influence in the direction of Universal Brotherhood based on soul's inherent right of love and unity with other souls ஆன்மநேய ஒருமைப்பாட்டுரிமை and because of which universal influence the said Mudaliar held as his firm personal conviction that Madame Blavatsky of Russia and Colonel Olcott of America were inspired by the Swami to found Theosophical Society.

The said Mudaliar has observed in the statement that the Swami had promised to reappear but without indicating time, place and circumstances. From the statement it appears that the Swami in his

last days found his disciples and devotees lacking in sincerity to grasp and follow the high truths and way of his Samarasa Suddha Sanmarga Satya Sanga (denoted by the said Mudaliar by the term "Universal Brotherhood") and told them that the real and true members or brothers of the Suddha Sanmarga were living far away in the far North and that they would work a great many wonders in India and confer incalculable benefits upon our country and that the time was not for off when the message of the self-same truths of what he was preaching vainly about would come to be preached to them (the said disciples of Swami) by persons from abroad (possibly referring to the brothers living in the far North) and that they would parhaps wake up then to the truth of what he was preaching so as to appreciate and follow it up.

The said Mudaliar took the "brothers living in the far North" as indicating Madame Blavatsky and Colonel Olcott from Russia and America. How far it is relevant is left to one's opinion. However we find in the Tamil version of Mudaliar's statement that these brothers living in the far north are characteristically referred to as "Ambala Sahodarargal அம்பல சகோதரர்கள்" which means brothers from the Supramental Truth-world i.e., Supramental beings (Refer: Thiru Arut Prakasa Vallalar Charitram p. 138 published in Tamil by Madras Samarasa Suddha Sanmaraga Sangam.) In the context of the Time-Spirit, the reference by the Swami to "Supramental brothers" (Ambala Sahodarargal) living in the far North may possibly indicate that the Swami had the intuition that supramental beings (such as a Sri Aurobindo and the Mother born in 1872 and 1878 respectively and who hailed from the far North, the former hailing from England in his 21st year after about 14 years of stay there since boyhood, and the latter coming from France) would come from the far North (closely in time) to continue the Swami's work and preach the essential truth and message of the Samarasa Suddha Sanmarga Satya Sanga (the Path of Truth, Purity, Harmony and the Right). Though there is a difference in the approach and attitude of the Swami on the one hand and Sri Aurobindo and the Mother on the other, in regard to the divine manifestation of Light for a collective evolution on the earth, it is a difference in degrees rather than a difference in kind. The Swami often declared and emphasised openly that the Supreme Divine HAS WILLED BY HIMSELF to manifest on the earth for a collective evolution of earthly life though he (the Swami) kept in the background his role as a chosen instrument of the Divine in the earth-nature for such a collective manifestation as expressed occasionally in the poems "Irai Vara Iyambal (12-25), and Enna Punyam" (1-7-6) whereas Sri Aurobindo and the Mother have held that they are charged with the divine Mission to bring down the Divine Light and Force

for the said collective realisation and evolution. However both standpoints are reconcilable. It is also worthnoting that both Sri Aurobindo and the Mother settled in Pondicherry which is only 36 miles off Vadalur, the Swami's place, in order to carry out their divine mission which they have fulfilled. The Swami may be said to have done the preparatory ground work in his times for receiving the Divine Light on the earth, by giving the Mantra of Arut Perum Joti to the people and the devotees, opening the Shrine of Satya Jnana Sabha in honour of the coming Divine, preaching about deathlessness of body, resurrection and transformation: and above all sacrificing his deathless body at the time of a localised manifestation of the Divine at his place in Jan. 1874 and scattering by dematerialisation the deathless elements of his body into the earth-nature (and possibly also in the Inconscient) so as to achieve deathlessness of body for man or as he put it, to enter into and become universally one with all physical bodies—a sacrifice of his deathless body by dematerialisation in the earth-nature or more properly in its base, the Inconscient, thus preparing the earth to receive the divine Light universally in the right and proper time i.e. in the later years that were to follow into our times. With the conquest of death and with the powers of a deathless body the Swami expected the manifestation of the very Being of Vast Grace-Light perhaps from below the inconscient (see 12-26-6 and 7; 1-7-5-2) though he was also aware of the "collapsible door" of parapara veli in the overmind-supermind border; (12-1-283) and in the fitness of things and according to the divine well he sacrificed and dematerialised his deathless body in the Inconscient to infuse into it and the earth-nature an urge for the seeking of the Light or parapara then with a receptivity for the manifesting Light. By this he also chose to enter into all the physical bodies for the same purpose. Further we may also note that the Swami with the special powers of his deathless body expected the manifestation of the very Being of God of Vast Grace-Light for the happening of miracles such as physical resurrection of the dead and physical transformation of the aged, though he envisaged in the first instance the manifestation of Vast Grace-Light and Supreme Compassion, as expressed in his "Mahopadesha of Mahamantra" and even a progressive manifestation of the Riches of the Light and of the Divine Being (12-25-5; 12-29-34). He did not specify the manifestation as a descent. He simply stated that the Being or God of Vast Grace-Light was coming to the earth to stay and rule directly for the benefit of all.

Again summarising the position from the contents of the Swami's last written message, last songs (12-44-50 to 53) which form rather one piece, and last spoken words and from the contents of his poems "Suddha Siva Nilai" (12-29-33 and 46) and "Ulagap peru" (12-30-1,

7 and 8), it is evident that the Swami expected on the one hand the universal manifestation of the divine Light and on the other hand the manifestation of divine siddhis of resurrection of the dead and transformation of even the aged due to a localised manifestation of the Divine at his place and because of his own (Swamy's) living physical presence as a medium of receptivity for such things of a miraculous nature to happen concerning the body.

From the last songs (50 to 53 of the collection of songs in ch. 12-44) it is evident that the Swamy has considered his place as a representive place of the whole earth in respect of the divine Manifestation of Light rather than as the only exclusive place of divine privilege, though still because of his continuous physical presence, physical life and works of Tapas it should necessarily bear a concentrated atmosphere of his forces as well as of the Divine so as to make the play of the divine siddhis-particularly those concerned with physical body-not only possible thereat but also enable it (the play) to gather its momentum quickly and effectively and pervade over the whole earth when once it is started. It is for this purpose the Swamy meant to sacrifice his deathless body by dematerialisation at his place in an hour when the Divine was to come and manifest directly and permanently there, not merely to be concretely present for the time or occasion but to stay and settle so as to manifest the siddhis.

(1) "நான் உள்ளே பத்துப் பதினைந்து தினமிருக்கப் போகிறேன். பார்த்து அவநம்பிக்கை அடையாதீர்கள். ஒருகால் பார்க்க நேர்ந்து பார்த்தால் யாருக்கும் தோன்றாது. வெறு வீடாகத்தானிருக்கும்படி ஆண்டவர் செய்விப்பார். என்னைக் காட்டிக் கொண்டார்." (ஸ்ரீ முக வருஷம் தை மாதம் 19-ஆம் நாள் 30—1—1874) திருமுகப்பகுதி ப. 111—பாலகிருஷ்ணபிள்ளை பதிப்பு 1959 வருடம். குறிப்பு : மேற் சொன்ன வார்த்தைகளுடன் "சுத்த பிரணவ ஞான தேகத்துடன் வெளி படுவோம். நாம் திருக்கதவை மூடியிருக்குங்கால் அதிகாரிகள் திறக் கும்படி ஆக்ஞாபிக்கின் ஆண்டவர் அருள் செய்வார்" எனச் சேர்த்த திருவற்றியூர் மடாலய 1964 வருடம் அருட்பா பதிப்பில் ப. 677 ல் (இரண்டாம் பாகம்) காணப்படுகிறது.

(2) சுவாமிகள் ஸ்ரீ முக வருடம் கார்த்திகை மாதத்தில் உள்ளிருந்த விளக்கைத் திருமாளிகைப் புறத்தில் வைத்து,

"இதைத் தடைபடாது ஆராதியுங்கள். இந்தக் கதவைச் சாத்தி விடப்போகின்றேன். இனி கொஞ்சகாலம் எல்லோரும்—ஆண்டவர் இப்போது தீப முன்னிலையில் விளங்குகிறபடியால் — உங்களுடைய காலத்தை வீணிற் கழிக்காமல், நினைந்து நினைந்து என்றும் தொடக்க முடைய-28 பாசுரமடங்கிய—பாடலிற் கண்டபடி தெய்வ பாவனையை இத்தீபத்திற் செய்யுங்கள். நானிப்போது இந்த உடம்பிலிருக்

கின்றேன். இனி எல்லா உடம்பிலும் புகுந்து கொள்வேன்.” என்று திருவாய் மலர்ந்தருளினார்கள்.—திருமுகப்பகுதி ப. 100-111.

(3) “இதுவரை உங்களுக்கு நேரிற் சொல்லி வந்தோம். கேட்டுத் திருந்தி உடன் எழுந் திறத்தில் திகழ்வார் ஒருவரேனும் தேறிலர். கடை விரித்தோம், கொள்வாரில்லை, கட்டிவிட்டோம். ஆனால் அச்சில் வார்ப்போம், ஆகாவிடில் மிடாவில் வார்ப்போம். இப்போது இவ்வுடம்பில் இருக்கின்றோம். இனி எல்லாவுடம்பிலும் புகுந்து கொள்வோம். இவ்விடத்தில் எங்கெங்கு சென்றாலும் அங்கங்குமிருப்போம். திருத்திவிடுவோம். அஞ்சவேண்டா” — (திருவற்றியூர் இராமலிங்க சுவாமி மடாலயம் 1964ம் வருடம் அருட்பா பதிப்பு முதல் ஐந்து திருமுறை—ப. 84)

(4) “கடையை விரித்தோம். கொள்வார் இல்லை. கட்டி விட்டோம். நீங்கள் அருள் அடைவதற்கு இந்த தீபத்தினை கடவுளெனக் கொண்டு ஜீவகாருண்யமுடையராய்ச் சிந்தித்துக் கொண்டிருங்கள், இனி இரண்டரை கடிகை நேரம் உங்கள் கண்ணுக்குத் தோன்றமாட்டோம். இவ்வுலகத்திலும் மற்றெங்கும் இருப்போம். பின்னர் அருட்பெருஞ்சோதி ஆண்டவர் வருவார். அப்போது இவ்வுருவுடன் சித்திகள் பல நிகழ்த்துவோம். திருவருட் செங்கோலாட்சி செய்வோம். அகவினத்தார்க்குச் சாகாவரமும் ஏனையர்க்குப் பரிபாக நிலையையும் அளிப்போம். நாம் திருக்கதவை மூடியிருக்குங்கால் அதிகாரிகள் திறக்கும்படி ஆக்ஞாபிக்கின் ஆண்டவர் அருள் செய்வார்,” என்று கட்டளையிட்டு சித்த சாந்தம் உண்டாக்கி ஸ்ரீமுக வருடம் தை மாதம் புனர்பூசத்தில் வெள்ளிக்கிழமையன்று (30—1—1874) இரவு 12 மணிக்கு மேட்டுக் குப்பத்தில் சித்தி வளாகத்தில் திருக்காப்பிட்டுக் கொண்டனர்—(திரு அருட்பா, காரணப்பட்டு ச. மு. கந்தசாமிபிள்ளை 1924ம் வருட பதிப்பு ப. 63)

(1924 edition p. 63 with list of devotees and disciples at the end of the book who had given him first-hand authentic informations and had recorded and kept up notes concerning the various incidents in Swami's life) and this message is oft quoted in all books written on the Swami. Returning to the earthly physical life was assured by the Swami even according to his earliest and first disciple, Velayudha Mudaliar, who was a scholar by himself (Vide T.V.G. Chetty's life of Swami Ramalingam).

However we may note that the above message explains the last song (collection of songs 12-44-53) of the Swami in regard to the secret or suggestive result of the coming of God to stay at his place (a localised manifestation which was to universalise later) and uniting with his enlarged body within an hour of His coming. That result was the Swami's anticipated disappearance by dematerialisation (in lieu of death) which is hinted at in this message by saying that he would not

be seen for an hour. Then, he expected possibly to come back again after the manifestation i.e., the universal manifestation of the Divine which he had been so often promising about. From the above it may be inferred that the Swami should have expected an imminent universal manifestation soon after hisdematerialisation for which the Divine Himself had to make at first a localised manifestation in order to unite with his physical body which had already become enlarged and transformed into a deathless body and divinely universalise it so as to enter into all the physical bodies, and this process of unification in the very field of earth-nature should have brought about dematerialisation of his deathless body in the unprepared conditions of earthconsciousness. This is only a reasonable interpretation in the background of his last songs (BK 12-44-50 to 53) and last written message and last spoken words to the disciples and his earlier vision of earthly evolution (BK 12-30). What we can surely say about is that his dematerialisation was not done or brought about for its own sake and it took place after his attainment of a deathless body and living thereafter for about a year.

In the last written message on 30-1-1874 just before retirement into seclusion (BK 5-Letters pp.99-101) the Swami mentions at the end that as from such time as was to be duly announced if people were to come and worship at the holy place of Vadalur, they shall get their wishes fulfilled and also see miracles of resurrection of the dead, and transformation of the aged into youths taking place thereat. The said miracles were possibly expected to happen after the universal manifestation of the God of Vast Grace-Light on the earth (also see songs BK 12-44-50 to 53).

It is apparent that he should have possibly thought of his bodily resurrection soon after the Divine had manifested universally on the earth. The Swami retired into seclusion evidently for dematerialisation of his body in and as the process of the manifestation of the God of Light to settle and stay at his place and also in the expectation of the said miracles happening after the Divine manifestation; otherwise there was no need for him to mention in this last written message about the expected miracles and about the time for beginning of the public worship intended to be announced later. Moreover, this message had been printed in several languages and kept ready to be distributed on the day when such miracles were to happen, as a consequence of the divine manifestation. In the above circumstances the Swami's rematerialisation or reconstitution of the dissolved substances of his body into a new body, and resurrection of the dead in general were considered as possible events indicating openly and positively the divine manifestation on the earth.

Thus the Swami's last songs (BK 12-44-50 to 53), last written message (Letters pp. 99-101) and the last oral messages as recorded by disciples agree with the spirit of the Swami's frequent promises of the imminent and stable manifestation of the Divine, of the performing of miracles of resurrection by the Divine and of the soul's power to take a direct embodiment (Upadesha p. 36) in asadharana Sambu Paksha Sristi; they are also in keeping with the spirit of his vision of earthly evolution (BK 12-30) where among other things, the dead were seen to reawaken to bodily life with the coming of the God of Grace-Light. It appears that the Swami considered resurrection to bodily life as a turning point in the collective terrestrial life of evolution, because the Divine intended to manifest Himself on the earth for the purpose of avoiding the waste of life by quick deaths (which was one among the other purposes), the quick waste of life by death being the chief impediment, besides the lesser ones such as disease, aging senility etc., to an otherwise continuos evolution of life (Vide first or Siru Vinnappam datad 17-5-1872 and the last written message on 30-1-1874).

This resurrection by the manifest power of Grace-Light would be a challenge to the god of death. However it would be only a step or rather a step in evolution towards deathlessness of body. It does not absolve one from dying again nor the dead may choose to resurrect, though many were seen to wake up to life (BK 12-35-2 & 9) in Swami's vision. The Swami, therefore, advises people to bury the dead instead of burning them (BK 12-35). This power to resurrect can be exercised by the pure sages of Truth-consciousness Suddha Jnanis and the dead can be resurrected by praying to them or even by taking the dead near them (Upadesha p. 39) or by their look on the corpse with compassion (Ibid p. 38).

ON RESURRECTION INTO BODILY LIFE

In the poem Suddha Siva Nilai (12-29) the Swami has affirmed his attainment of a triple indestructible body i.e., of Suddha deha, Pranava deha and Jnana deha along with the power to resurrect the dead. He observes that it is by the conscious Power of Vast Grace-Light that resurrectoin could be effected and that one who has attained Grace of the God of Truth-World (Cit Ambalathan) *சிற்றம் பலத்தான் திருவருள் பெற்றார்* can, by his will or look, resurrect the dead into bodily life of flesh in this world, if only the relatives of the deceased person approach him for the purpose and the Swami further affirms that even the shawl he wore could (by its contact) resurrect the dead into living body of flesh (and bones)—Ibid stz. 37-39.

The relevant passages of the Swami in book of Upadesha on this subject are reproduced.

"One shall not sleep at a place where there is no light during the night because it will lessen the power of life (Prana nashta). So, keep a lamp of light in the house to dissolve away the darkness ; one shall increase and prolong his life (Ayus Vriddhi) by keeping such a light and remaining blissful without sleep (i.e., without the physical bodily sleep in the yoga of self-perfection). But this is possible for the realised or the perfect one. However Sadhaka, the one in practice of yoga, shall sleep to an extent. Darkness of the house is absorbed or contained in the light of the lamp, if the house is wholly lit up by such light. So, if there is no light in the house to absorb its (surrounding or outer) darkness, that darkness will reach and affect us who are and live as light of living beings (jeeva deepa) in our bodily house, and cause harm. So too if there is no light of Grace in the body (i.e., the suffusion of the Grace-Light of Truth in the body) which is the temple of our soul and if the darkness of Ignorance (i.e. inner darkness மருளாகிய அஞ்ஞான சம்பந்தமுடைய இருள்) reaches it (i.e., the body), there will be quick waste or loss of life (Prana Nashta).

Therefore, it is better that we open the mid eye of our forehead by the grace of Guru the Master; for, to one who has got his mid eye opened, all experiences (of knowledge) will flow into him as broad day light. He is the Suddha Jnani (the pure and perfect sage of Knowledge-Power who has attained deathlessness of body). If such a Jnani looks by compassion on a corpse, it will resurrect into life. If such a Jnani's anger (possibly the Rudra bhava of divine anger or power of destruction exercised in perfect calmness) arises because of dealing with the impure nature of a jeeva or a living being, the latter will be reduced (or burnt) to ashes. The Suddha Jnani has such powers. There is a door with a lock which one has to open to realise the mid eye of the forehead. With the key of Grace one shall open the lock. That Grace is verily the supreme and true compassion of the soul. If we become compassion itself the said experience or event will materialise.

Further by the example of the flame of light, one can understand as to how a Suddha Jnani resurrects the dead ..A flame of light has three levels or states of light namely the causal light Prakasa பிரகாசம், the causal-effectual light Shobha சோபை, and the effectual light jwalla ஒளி. If the Divine manifest as the effectual light jwala காரியப் பிரகாசம் அதாவது ஒளி (that is to say) as the golden body (of Himself or of a perfect Suddha Jnani) even the distant and

far spread darkness (of the subconscient and inconscient அதிதூரத்திலிருக்கிற இருள் எனும் அஞ்ஞானத்தை) would be dissolved away and soul's spiritual knowledge (i.e., the causal light) would be manifested in one as a result. If souls bound in Ignorance meditate on the flame of light (i.e., the effectual light) as Knowledge (i.e., as the causal light), they will become verily the knowledge Itself: because the effectual light ஒளி is contained in the causal light பிரகாசம் through the (intermediary) causal-effectual light shoba சோபை. If God's shobha (i.e., the Causal-effectual light) is realised, one can perform the five functions (of creation, maintenance, destruction, involution and evolution). Just as when finger touches the flame or jwala the effectual light, it feels the heat, so too when the corpse of the of the dead is taken near a Suddha Jnani (of golden body) it will come to life at once. Further (the divine) Light is everywhere. If persons who abstain from killing and eating animal flesh (i e., those who are vegetarians in diet and are free from conceiving and doing injury and harm to living beings and creatures and give reverence to all life around) pray for resurrection of the dead, the Divine, poised in the Causal Light will at once formulate and appear Himself as the effectual Light and fulfil such prayer by His Grace"-(Upadesha pp. 38-39-Jnana Siddhi and flame of light).

An interesting episode in the Swami's life took place while he lived in Mettukuppam. The "Manyakārar" of the village died. He was well-known to the Swami. The bereaved members of his family prayed the Swami to resurrect him. The Swami with a cane and a vessel of water in his hands started out for resurrecting him. But on the way the Swami suddenly stopped and said "What is the use of resurrecting the dead man who wants to take a new birth !" So saying he went back to his place. This is so reported by Nala chakravarty of Porayar who is long settled as devotee cum priest of the shrine at Siddhi Valagam of Mettukuppam for more than 50 years.

Thus from the above incident it is clear that all may not necessarily like to resurrect themselves, though many would and effectively do so when the advent of Divine Light on the earth takes place, as is seen in the vision of the Swami, in regard to earthly evolution.

In the oft-repeated vision of the Swami many (not all) of the deceased are seen to resurrect into bodily life in the wake of the advent of divine Light on the earth. It seems to be one of the results or perhaps the first initial working of the supramental Truth-Light in the material nature. As matter and the material body become

more and more conscious and free by the power of the supramental Light which by its manifestation on the earth will evolve matter, such matter and material body will assert their freedom in a greater and greater measure against the rigid rule, fate and law of death. In such a background it can be inferred that possibilities of resurrection can arise in the future shortly or long after the manifestation of Light on earth, for example, hale and healthy persons who die suddenly due to heart-failure or nervous shock, and persons who die having attained some progress in yoga or receptivity in body may be the first to will for their resurrection ; they would come to feel, by their death, a somewhat freer atmosphere of the subtle-physical, vital and mental sub-planes of the earth which would have by then, become considerably transformed by the universal manifestation of the Light; and they would also then come to feel and know the evolutionary trend and potentialities of the material body which they have left off in their ignorance but now try to enter into and repossess it with strength, aided and supported by the Grace - Light directly or indirectly.

So in "the evolutionary vision of the world" (poem 12-30 உலகப் பேறு) the Swami finds that in the wake of the advent of the God of Light on the earth, "all the worlds become happy and people who die in grief become at once griefless. Many who die also wake up in strength of body"

இன்பால் உலகங்கள் யாவும் விளங்கின
துன்பால் இறந்தவர் துன்பற்றுத் தோன்றினர்...
திடம் பெற்றே எழுகின்றார் செத்தவர் தினம் தினம்
நடம் பெற்ற அருட் பெருஞ் சோதியார் நண்ணவே

(உலகப்பேறு 12-30-1, 5)
(உரை. ப. 5538)

It is not that the dead who resurrect would become deathless of body at once and for ever. That will still be a great achievement to be pursued as the end and goal of yoga. But the initial power of challenging the god of death, even after death has overcome, would be a new phenomenon brought about by the death-conquering evolutionary Truth-Light, as matter and material body would begin to respond even independently of life, and mind, i.e., respond directly to this new Light. Even attracted by the new phenomenon many departed souls would like to return soon after their death, into bodily life, perhaps temporarily or in the case of spiritual seekers and followers of disciplines for longer periods. We may also conceive of cases of healthy persons who when they die suddenly due to heart attack or shocks would naturally avail of the Power of the evolutionary Light

in resurrecting to physical bodily life. The Swami also explained to the inquisitive disciples that "those who resurrect, do not become liberated Jnanis at once ; they would come back in their lesser knowledge and ignorance as before, because the human body (as it is constituted now) is not a direct formation of the Divine, but of the lower maya. However they would return with a slight improvement in their state of knowledge by a characteristic or special function of knowledge. So after resurrection they can wipe off ignorance by further getting the vision of knowledge" (i.e., by spiritual discipline) —Upadesha pp. 90-91.

NOTE

It is implied that they would die again, if they do not aspire to reach the divine knowledge and perfect themeselves in mind, life and body.

இறந்தவர்கள் உயிர் பெற்று வரும்போது (அது) ஞான சிருஷ்டி ஆதலால், ஞானத்தோடு வருவார்களா முன்னிருந்த அறிவோடு தான் வருவார்களா என்றால் இந்த மாட தேகம் ஆண்டவரது சிருஷ்டி அன்று, மாயா சிருஷ்டி முன்னிருந்த ஞான அஞ்ஞானத்தோடு தான் வருவார்கள். ஆனால் கிஞ்சித்து ஞான விசேஷம் உண்டாகியிருக்கும். ஆதலால் மீள தரிசன விசேஷத்தால் மந்தம் நீங்கி ஞானம் விளங்கும்.

(*உபதேசம் பகுதி ப.* 90—91).

"Those who are unattached to any school of philosophy and seet of religion which are the chief impediments to the way of Suddha Sanmarga (i.e., the way of Truth, purity and harmony and the Right), and overcome sex, anger etc. by discriminative knowledge, and abstain from animal food of flesh and killing of animals and other living beings are the true followers of Suddha Sanmarga. They alone can become free from disease, aging senility, death, fear and sufferings, that is to say those who reject by active means the phenomenal play of gunas, the qualities of lower nature, can overcome early death, though it is pre determined by planetary influences (kevala athichara marana *கேவலாதிசார மரணம்*). If without such efforts of discipline people simply remain here (i.e., near and around the Swami at Vadalur) they will have to encounter death. Even when Grace of Truth-Light rules and manifests, people would enjoy the pleasures of the world (iha loka bhoga) according to the nature of their progress in purification and would not be automatically entitled to the spiritual siddhis of the higher world (Para loka Bhogha Jnana Siddhis)

—Book of oral Teachings p. 96

NOTE

1. Many people gathered to live at Vadalur in the Swami's time in the hope of becoming free from death and with ideas of resurrection. To them this passage was intended by the Swami.

(2) In Arutpa songs and Vinnappams of Prayer to the Lord, the Swami has affirmed that death can be overcome and body transformed into its deathless divine existence because the Divine Light manifests on the earth with such a set purpose. The Swami implied that with the advent of the Divine Light, there would be a higher trend in evolution of earthly human life. But he always insisted that one also has to observe discipline of yoga as of his Suddha Sanmarga, so that one may get without any loss of time the true knowledge, true love, true goodness and true actions which are the higher spiritual gains. In the above passage of Upadesha under consideration now, he assures that by so doing one can at the least prolong his life against destiny, and planetary influences which is only a first result of the yoga of Suddha Sanmarga. Elsewhere the Swami has indicated that the life could also be prolonged when Divine Light manifests on earth, by transformation of the aged into youth, and by way of resurrection if death ensues.

CHAPTER XIII

SAINTS AND SAGES, YOGI-SAINTS AND YOGI-SIDDHARS

From a general study of the works of saints, sages, yogi-saints and yogi siddhars and particularly of South India, it is seen that the expression of their realisations comes under three broad classes, though the classification should not be treated as rigid, as each is a great step that leads to the still higher or has a potentiality which is yet to be developed. Those who practise yoga or spiritual discipline come to feel the difficulties of the Journey and the Ascent and the crucial stages in purification and perfection at each step and they naturally come to respect and revere all the mahans of whatever classification proposed hereunder. (1) In the first kind, God is realised in the heart or soul of the heart. This would imply realisation of one's soul antaratma and of the Divine in the soul. The Person of God in the heart or in the soul may be with form or without form. Most of the saints and sages give expression to it. It is self-evident that God resides in the soul of heart in all beings. So this is the first step of divine realisation. Some have risen beyond their personal Godhead Ishta Devata and attained the state of the cosmic Self (usually called Self-realisation) in which the one infinite Self (Atman), the one Self in all and beyond all, remains the free and silent witness of the cosmic manifestation—a state which in its extremity of exclusiveness can push one to the static realisation of the silent, immutable and featureless Brahman losing the consciousness of the world and of self and soul. Or one may realise the pure transcendent and timeless eternal Self and the absolute Peace, Light, Power, Knowledge, Bliss or Existence of the Brahman and even a fusion of Its Sat, Cit and Ananda. There is no rigid rule in the order of realisation. Realisation of cosmic self may precede that of one's soul in the heart and its resulting experience of the Divine in the soul. Or, after realisation of cosmic Self, one may stop short of realising soul of the heart. Some mahans have realisations of both, the soul within the heart and the Self above. In the cases of those who have realised only the soul within the heart and the Divine in the soul, their soul's consciousness may expand into an universal consciousness

and become commensurate with the universe or even pervade, exceed and contain it, and experience the Divine in the universe in His status of Being, in an intimate closeness of union or in an objective mutuality of relation. In this broad classification of the first kind may be listed the Saivite saints like Appar (alias Thirunavukkarasu), and Sundarar and the Vaishnavite saints like Andal, Kulasekara Alwar and Tirumangai Alwar and the sages like Ramana Maharishi, Swami Ram Tirtha and Tayumana Swami and the sages of the philosophical schools namely Sankaracharya, Ramanuja and Madhva. This whole class of mahans with their varying degrees or steps of realisation comes under what Sri Aurobindo would describe as realisations in Spiritual Mind.

Next comes in order the second kind of mahans who may be classified as yogi-saints who have a still higher and more complete realisation in which God is found to dwell in them, and they in Him too, that is to say, they have realised a state of mutual indwelling of God in oneself and oneself in God. This state is referred to by the Gita when it says that one shall live in Him only. Krishna, the supreme Divine Lord, asks Arjuna, "Nivasishyasi mayyeva", "Thou shall live only in Me". Living in the Divine necessarily implies also the other basic truth that God abides in the soul of heart. Thus it means that God is in oneself and oneself in God. Again this state of mutual indwelling or mutual inclusion is implied by the Gita when one realises his true individual self (true Jivatman) as an eternalportion of the supreme Divine "Amsa bhutah sanatana", i.e. as one centre among the many centres of the Supreme, the transcendent and univer sal Divine—"Mamaivamsho jeevaloke jeevabhutah sanatanah" (Gīta 15-7). This state again implies necessarily an integral realisation of the supreme Divine Being, Purushottama, in His triple levels of existence, the transcendental, universal and individual. Such a realisation would also open to the dynamic side of the Divine, the side of the Shakti in which one feels the presence of the Divine Maha Shakti, the original Power, Supreme Nature (Para Prakriti) holding in Herself infinite existence and creating the wonders of the cosmos. The Divine that is realised is Param Atman, the Supreme Divine Self or Para Purusha or Purushottama the Supreme Person, who is at once Nirguna and Saguna the Impersonal and the Personal and beyond both (i.e. Impersonal person). After the knowledge of the Self in all and all in the Self and all as the Self, one proceeds to realise God in all, all in God and God as all. After the Self-poise comes the God-poise. "Atmani atho mayi" says the Gita. "First in the Self then in Me", declares the Supreme Lord to Arjuna. One who has realised the Self "shall see all as himself, himself in all, God in all" (S.A.: "Essays on Gita", p. 331). "Knowledge teaches us to see all beings in the

one impersonal Self and then through this delivering impersonality to see them in this God 'Atmani atho mayi', in the Self and then in Me" (SA: "Essays on Gita," p. 178). Again Sri Aurobindo explains it thus: "When the soul has lost its separative individuality (i.e. ego) when it has become the Brahman, it is then that it can live in the true person (i.e. realise his true individual person as an imperishable eternal portion of the Supreme God-head) and can attain to the supreme revealing Bhakti (i.e. Para Bhakti) for the Purushottama and can come to know him utterly by the power of its profound bhakti, its heart's knowledge. The soul of the liberated man thus enters by a reconciling knowledge, penetrates by a perfect simultaneous delight of the transcendent Divine, of the Divine in the individual and of the Divine in the Universe, into the Purushottama "Mam vishate tadanantaram" (Gita 18-55: S.A.: "Essays on Gita", p. 729).

In this second category may be listed the greatest of the saivite Nayanmars namely Manickavasagar and Jnana Sambandhar and the greatest of the Vaishnavite Alwars namely Parialwar and Nammalwar and the Saiva Siddhantins of the middle ages namely Mei Kandar, Tiru Kallitru Padar and Tiru Undiar and such others of more recent times, namely Swami Ramdas of Kanhangad and Sri Ramakrishna Paramahamsa and Kumaradeva of Vriddhachalam. They may be called yogi-saints having a state of realisation identifiable with the highest realised or attained by the Gita. It is seen that the basic realisation of the said mutual indwelling or mutual inclusion would also give rise to a vision or perceptive knowledge of the Supermind along with the firmly founded experience of the triple poises of union with the Being of the Divine which is at once a oneness, a difference in oneness, and a mutuality of the sweetest relationship, though the said vision does not amount to an actual realisation of the triple heaven of the Truth-World as such with the characteristics of its triple session or Sabha. Their realisation might be regarded at the most even as a first step of entry into the supramental Vastness giving a transcendental, universal and individual experience of the Divine i.e. a preliminary integral Knowledge of soul and self, world and the Divine but without further developing into the supramental knowledge proper with its characteristic triple poise (See Vol. II-Swami's text of Karanateeta lokas alternative lines of interpretation on items 3 and 4). However, an entry into the threshold of supramental Vastness either by ascent or by its opening within the inner being may bring the vision of the three poises of the Supermind each separately or together or more characteristically the triple poise of union as in the apprehending supermind' i.e. a oneness, a difference

in oneness (or a fusion), and a mutuality of relationship in that differential oneness (or an embrace).

Unlike the yogi-siddhars who are rare and few forming the third category, the mahans of the second category as well as the Gita itself do not visualise the earth as a field of fulfilment in the sense that a life of divine evolution would flower among the humanity here itself by the coming of the Supreme Divine to the earth or that the kingdom of heaven would be brought dowd and fixed in the earth-nature and that man's nature of mind, life and body could be perfected into their divine values and potencies, ultimately leading to a divine deathless body which with its transformed divine substances and constitution could live if it likes even eternally here on the earth itself, or as long as the divine will in him which is one with his will chooses to live, but free from the pressure of the god of death due to the darkness of the Inconscient-a state of deathlessness of body' which is unlike the the state of deathlessness described by Kumaradeva by which the body in the highest state of liberation becomes progressively subtilised and transformed so as to dematerialise and disappear automatically into the supreme etherial space of Knowledge. The Mahans of the second kind as much as of the first kind considered the earth only as a place for getting liberation of spirit and not of the perfection of nature in its completeness as it is a field of sorrows and sufferings, and birth and death. But in contrast to their aims and goals, the rare few mahans of the third kind called yogi-siddhars have risen up with a yet more complete realisation affirming a positive roles of play for the man of earth in fulfilling and perfecting his earthly life into and as the divine life.

GITA'S STATE OF REALISATION AND ITS GOAL

Realisation of one's true individual Self as an eternal portion (Amsa Sanatana) of the Supreme and universal Being or of mutual indwelling or inclusion of God within oneself and oneself within God gives the experience of the Purushottama in its triple poise of Being—the transcendental, universal and individual.

Compare : "And then we get to this that the only am I in the world and the world in me, but God is in me and I am in God by which ... " - I am one with God in my being and yet I can have relations with Him in my experience. I, the liberated individual, can enjoy the Divine in His transcendence, unified with Him, and enjoy at the same time the Divine in other individuals and in His cosmic being" (LIFE DIVINE, pp. 337 - 338). This state of Gita may be regarded as a "State of Grace" (or Guru Turya in the words of Swami Ramalingam) or State of transition into supermind (in the

words of Sri Aurobindo) as it even opens itself to a vision of the Sun of Knowledge, i.e. a vision of the Truth-world which though not yet realised or possessed but is still pointed out or regarded by the Gita as the goal, that is to say, the Gita's highest state may be treated as a potential seed-state of supermind or even a first step of entry into its Vastness before it can develop or blossom further into the supramental Truth-Consciousness with its triple status or plane of the Truth-World involving transformation of one's nature into a divine mind, divine life and even a divine body at its consummation or fullest development. This characteristically farther development we find in the works of Tirumoolar, Swami Ramalingam, Sri Aurobindo and the Mother. Because the Gita refers to the Purushottama with its triple poise of Kshara, Akshara and Purushottama, and to Parā Prakriti as the source of all beings in manifestation (Parā Prakritir jiva bhuta) and also to the Ancient and Supreme Purusha as "Ādityavarnam tamasaḥ Parastāt"—as the Sun of knowledge beyond the darkness (darkness here referring to the divine darkness, the immutable and featureless Akshara) it is to be inferred that Gita's highest realised state is a potential seedstate of supermind having the vision or intuition of supermind, or even a first step of entry into its Vastness giving a preliminary integral knowledge but without the characteristic elaboration and distinction of its triple session or plane, and particularly the Pon Ambalam, the Golden World of Knowledge. So Gita's state is possibly what Sri Aurobindo would regard as "the state of overpassing the divine Maya (i.e. the Supermind of the divine Cit-Shakti) before embracing or possessing it: (cf: "THAT OTHER MAYA (i.e. divine Maya indicating here the supermind proper) concealed by this mental (i e., the mental Maya or overmind) HAS TO BE OVER PASSED, THEN EMBRACED" — Life Divine, p. 108).

The Swami would call this state as a state of Grace from which the world of Truth-Consciousness Suddha Siva Veli develops or emerges.

We quote herein below passages on Gita and on the state of transition into supermind by Sri Aurobindo and related passages by Swami Ramalingam: Compare with Gita's sloka VIII-9:

"Āditya varnam tamasaḥ Parastāt"

"He (the Supreme Purusha, the Purushottama) too in his timeless eternity is immutable and far beyond all this manifestation and here in Time there dawn on us only faint glimpses of his being conveyed through many varied symbols and disguises, avyakto aksaraḥ"- Sri Aurobindo's 'Essays on the Gita', p. 397).

"For beyond the avyaktam, tamash Parastat is the Supreme, the Purushottama of the Gita, the Para Purusha of the Upanishads. It is aditya varna in contrast to the darkness of the Unmanifest; it is a metaphor, but not a mere metaphor, for it is a symbol also, a symbol visually seen by the suksma drsti, the subtle vision, and not merely a symbol, but, as one might say, a fact of spiritual experience. The sun in the yoga is the symbol of the supermind and the supermind is the first power of the Supreme WHERE ONE MEETS ACROSS THE BORDER where the experience of spiritualised mind ceases and the UNMODIFIED DIVINE CONSCIOUSNESS begins the domain of the supreme Nature, PARĀ PRAKRITI. It is that Light of which the Vedic mystics got a glimpse and it is the opposite of intervening darkness of the christian mystics, for the supermind is all light and no darkness. To the mind the supreme is avyaktāt param avyaktam but IF WE FOLLOW THE LINE LEADING TO THE SUPERMIND, it is an increasing affirmation rather than an increasing negation through which we move"—(On Yoga, Tome I, pp. 67-68).

"It (the universal Form) can be seen, known, entered into only by that bhakti which regards, adores and loves Me alone in all things"—(Gita XI-54).

"This vision can be reached only by the absolute adoration, the love, the intimate unity that crowns at their summit the fullness of works and knowledge. TO KNOW, TO SEE, TO ENTER INTO, TO BE ONE WITH this Supreme form of the Supreme becomes then possible and it is that which the Gita proposes for its yoga. There is a supreme Consciousness through which it is possible to enter into the glory of the Transcendent and contain in him the immutable Self and all mutable becoming"-Sri Aurobindo's "Essays on the Gita", pp. 533-534. See also Vol. II-items 3 and 4 of Swami's text "Karanateeta Loka".

"IN THE TRANSITION TOWARDS THE SUPERMIND this centralising action tends towards the discovery of a true indi vidual replacing the dead ego, a being who is in his essence one with the supreme Self, one with the universe in extension and yet a cosmic centre and circumference of the specialised action of the Infinite"—(LIFE DIVINE, p. 845).

"Beyond the Parigraha state of veiling (i.e. gnostic overmind) and beyond the higher Parabindu or Parabindu proper (Cit-tapo overmind) is reached the state of true Paranada (Iyal Paranada or Sat Overmind) which burns away all ties of attachment and desires. Beyond that i.e. in Paranadanta state which is a "state of Grace" (Guru Turya State) where—not only immutable Brahman or the

Akshara is realised but also the true individual self emerges out of It—is seen or known the rarely seen or known triple plane (of supermind) but yet the divine Wisdom or Knowledge of the supreme omnipresent Sivam or known triple plane (of supermind) but yet the divine Wisdom or Knowledge of the supreme omnipresent Sivam is not firmly realised or possessed; so declare the Agamas and praise Thee "O Supreme Divine! O Divine of Supreme Peace!"—Mahadeva Malai, stz. 64.

NOTE

According to the Agamas, the said triple plane is seen or known by vision or intuition but not firmly possessed or realised.

Also compare with Swami's passage in "Kāranāteeta Loka" (p. 137-Book of Vyakhyana).

"Paranāda Parityāgānta Sahaja kēvala
Pratyaksha anubhava;
Paranāda Parityāgānta kēvala
Pratyēka Jnāna anubhava;
Pratyēka rūpa Pratyaksha
Jnāna Ānma anubhava;-item 1 of "Karanateeta Loka"

NOTE

Upto this stage, it may be treated as a state of Grace. Beyond this comes the first description of the realm of Vyapaka Vyapya (the Vastness of Supermind). Thus the realisation of the true individual self as a centre of the supreme and universal Divine brings in an initial integral Knowledge by entry into the supramental Vastness "Vyapaka Vyapya" (item 3 of Karanateeta Lokas). The farther development of supramental knowledge proper and its three poises are the subject matter more particularly of items 5 to 11 of 'Karanateeta lokas.' The first entry into the threshold of the supramental Vastness may be regarded as the state of Guru Turyateeta beyoned which arises the Supermind proper, the realm and states of Suddha Siva, as mentioned in the said items 5 to 11 (see Vol. II-Ch. Karanateeta lokas; also see Upadesha p. 36).

We have already seen that the Swami in his poem "Tiruvadi Nilai" describes both the direct ascent into the Golden World of Truth-Knowledge Ponnambalam and also the development of the Golden World from out of the supreme Void வெட்ட வெறுவெளி which is the Avyakta Parātpara of the Gita or the Positive Void of Sri Aurobindo (cf: LIFE DIVINE, p. 119 and Ref.: Stz. 5 and 10 of

the said poem: 11-22-5, 10). The leading stages of the ascent in stz. 5 are thus: Sagunanta (global overmind), Maha bindu anta (i.e. Para bindu anta) which is the realm of pillar of Light (i.e. Cit-tapo overmind), Paranadanta (Sat overmind and beyond) where the true individual self is realised and beyond it his self unites with the Divine in Ponnambalam the golden world of Knowledge which is the realm of divine Feet of Play.

Also see Chart 4A (with notes (a) and (c)) and Chart 4B in Ch. III-Part II.

However, the basic state of realisation of the Gita-the mutual indwelling of God within oneself and oneself within God can lead to or develop further into the world of Supermind proper or into Supramental Truth-Consciousness (Satya Jnana) in which the Divine Being Purushottama and His Force of Being, the Supreme Shakti, are perfectly harmonised and unified in the triple levels of existence namely the transcendental, universal and individual, and in the triple poises of union with the Divine corresponding to the triple heaven of the Supermind, i.e. a oneness, a difference in oneness and a mutuality of the sweetest relationship and by this integral harmony, bringing about a divine transformation also in the individual nature in all its parts, i.e. mind, life and body. "For the supreme Spirit is one as Purusha or as Prakriti, conscious being or Power of conscious being and as the Jiva (i.e. Jivatman the true individual self and soul) in essence of self and spirit is one with the supreme Purusha, so on the side of Nature in Power of self and spirit it is one with Shakti, Para Prakritir Jiva bhuta. To realise this double oneness is the condition of the integral self-perfection.

The jiva is then the meeting place of the place of the play of oneness of the supreme soul and Nature (S.A.: "Synthesis of Yoga", pp. 869-870). This state of realisation is pointed out by Sri Aurobindo and the Mother, Swami Ramalingam and Tirumoolar. They may be said to form the last category of Mahans who may be rightly called yogi-siddhars. However, among them it may be observed that though Tirumoolar had a supramental realisation and distinguished the natana or play of the divine will of knowledge of the triple Heaven of Supermind (முப்பரம் திருமந்-2445 ஓர் மூன்று படி மண்டலத்து முதல்வன்; திருக்கூத்து தரிசனம் திருமந்-2723 சிற்பரஞ்சோதி சிவானந்தக் கூத்தன், சுந்தரக்கூத்தன், பொற்பதிக்கூத்தன், அற்புதக் கூத்தன்) and had even a transformation of his body into its deathlessness, he had not the vision or knowledge of the collective evolution of the earthly life of man into a divine life nor of the direct coming of

the Supreme Divine on the earth, as seen by Sri Aurobindo and the Mother and Swami Ramalingam.

The outstanding features of a supramental realisation may be now indicated and they stand out in contrast to the realisations of the mahans of the second kind. Not only the mutual indwelling or mutual inclusion of God within oneself and oneself within God is help in experience but also the equal oneness with the supreme Lord as well as the supreme Shakti is realised· Swami Ramalingam observes "O Supreme Father, Thou hast made me one and equal with Thyself and Thy supreme Shakti" (Jothi Agaval, line 573). "I am within you and Thou art within me" (Mei Arul Vyappu - stz. 25) Tirumoolar observes thus : "He is within soul and soul within Him" (TM :2010). "All is in oneself and oneself in all" (TM : 2308). Supreme Light (Param Jothi) which is the Supreme Lord entered into Me then I became settled in the Supreme Light (TM :2842). "When the Supreme Lord Siva and His Consciousness-Force Shakti are both kept within oneself, then the Truth-Consciousness would become of the nature of the merited or eight siddhis of perfection" (Note : According to Tirumoolar the eight siddhis include the siddhi of deathless perfection of body also) — TM: 333. "I am one with both Father and Mother and ever kept them in the high pedastal of my being" (TM : 2965). These mantras of Tirumoolar prove the integration of Siva and Shakti, knowledge and will in the manifestation of Siddhis of perfection.

A triple heaven of Truth-Consciousness is clearly held in experience and lived by the yogi-Siddhars. Swami Ramalingam observes that he possessed integrally Cit Sabha and Por Sabha together, i. e. the comprehending and apprehending Supermind and their integral play of Knowledge Will simultaneously. "*சிற்சபையும் பொற்சபையும் சொந்த மெனதாச்சு*" ; "*என்னுட் பதிந்தனே சிற்றம்பல நடமும் உதித்து ஒளிர் பொன்னம்பல நடமும் ஒருங்கே எனக்கே கதித்து*". Possession of the apprehending supermind implies also the possession of the tertiary Supermind (i.e. Samarasa Sanmarga Sabha, lower Supermind). The triple heaven of Truth-World is characteristically described by Swami Ramalingam thus: "The so called one (i.e. the supreme Divine) is one, (a) two, (b) two of one and (c) one in one — i.e. (a) the tertiary, (b) apprehending and (c) comprehending supermind (*ஒன்றது இரண்டது ஒன்றின் இரண்டது ஒன்றினில் ஒன்றது ஒன்றெனும் ஒன்றே.*) (*உ.ப.* 4615) Tirumoolar mentions the triple heaven of Supermind as Mup Param *முப்பரம்* and the Divine as the Lord of a triple Heaven *ஒரு மூன்று மண்டலத்து முதல்வன்* TM :2455 indicating the Heaven as Param, Parāparam and Paramparam (See Chart III). The Supramental Etherial Sky of Knowledge is described characteristically by Swami Ramalingam as the "Infinity within in-

finity", "வெளிக்குள் வெளியாம் மருந்து." "ஒன்றில் ஒன்றான மருந்து அந்த ஒன்றில் இரண்டான மருந்து." "இயல் உபய வெளியாய் அண்ணுறு சிற்பர வெளியாய்த் தற்பரவெளியாய் அமர்ந்த பெருவெளியாகி", as the blissful Ambrosia which is the Infinity within an infinity (of universal vastness of Space) and as "Ubhayāmbaram or Ubhaya Veli", the biune infinity of Cit Para Veli and Tat Para Veli constituting the Vast Heaven. It is the blissful Ambrosia, which is the one-in-one, has become Two-in-one. This one-in-one is referred to by Sri Aurobindo as the "double infinite". Tirumoolar describes this as the infinite Swarupa within an equal Swarupa i.e. the infinite Brahman within an equal (universal) self-extended Brahman திரவு சொருபத்துள் நீடும் சொருபம்-மந். 2835.

The Comprehending supermind is characteristically described by Swami Ramalingam in "Joti Agaval" thus: "The Supreme Brahman has become Itself within Itself and as Itself playing in Podu the universal equal self-extended Brahman. The Supreme Brahman has become Nature within Nature and as Nature to manifest the Life. He the Supreme Divine has become one Being, manifested Himself as Himself (i.e. the universal Divine), manifesting soul and body.

அதுவினுள் அதுவாய் அதுவே அதுவாய்
பொதுவினுள் நடிக்கும் பூரணப் பொருளே
இயல்பினுள் இயல்பாய் இயல்பே இயல்பாய்
உயல் உற விளங்கு ஒரு தனிப் பொருளே
தான் ஒரு தானய் தானே தானய்
ஊனுயிர் விளக்கம் ஒரு தனிப்பொருளே.
(ஜோதி அகவல், வரி 450-452) ஊ.ப. 4615

The supreme has become the Substance within Substance and as the very Substanc- in the unity of existence OR the Supreme has become the Truth within Truth and as the Truth in the unity of existence

பொருளினுட் பொருளாய் பொருளது பொருளாய்
ஒருமையின் விளங்கும் ஒரு தனிப்பொருளே (ஊ.ப. 4615)

The Supreme in the Comprehending Cit Sabha is described in "the Keertans" as the all-constituting, all-possessing, all-achieving omnipotent Divine, the Good of all.

எல்லாஞ் செய் வல்லான் எல்லார்க்கும் நல்லான் எல்லாம்
உடையான் எல்லாமும் ஆனன் என்று ஊது ஊது சங்கே.
(ஊ. ப. 4824)

Identity with the Comprehending Supermind is described by Swami Ramalingam thus: "That Supreme Bliss of Satcitananda which has become the universal equal self-extension and plays in it — That I become and That becomes Myself in non-dual oneness.

பொதுவாகிப் பொதுவில் நடம்புரிகின்ற பேரின்பப் பொருள்
தான்யாதோ அது நானாய் நான் அதுவாய் அத்துவித
மாகின்றேன் அந்தோ அந்தோ.

The play and poise of the Golden Heaven of apprehending Supermind and Its transforming golden light (*பொற்சபையும் பொற் சோதியும்*) are clearly brought out by such yogi-siddhars. This gives the true triple experience of union with the Divine which is at once a oneness, a difference in oneness and a mutuality of relation. Here the source of this triple experience is clearly mentioned as the Ponnambalam or Por Sabha which is not indicated by the Mahans of the said second kind, though they also have such a triple experience (for example, the triple experience in Nammalwar which is dealt with subsequently). Swami Ramalingam gives a pointed and concrete nature of this experience thus: "I saw the Divine Lord, I became ripened (or fused) in Him and I became one with Him—Him, the playing Lord of Kanaka Sabha or Por Sabha the Golden Heaven of Truth-Knowledge..." *கனக சபாபதியைக் கண்டு கொண்டேன் கனிந்து கொண்டேன் கலந்து கொண்டேன் களிந்து.*" Tirumoolar too in a similar description says, "I have kept the Divine Lord in my being in Love and adoration—Him, the Lord of Play of Knowledge in the Golden Heaven who has the play of a mutuality as between servant and master, the play of difference in oneness in the closest intimacy of relationship, and the play of oneness-Sevaka Kooththan, Sambandha Kooththan and Tatpara Kooththan (TM 2742). "I became one with God...Verily I saw Him who keeps on a true mutuality of connection or relationship" TM: 2958. (See Ch. IX for more mantras of Tirumoolar).

செம்பொன் திருமன்றுட் சேவகக் கூத்தனை
சம்பந்தக் கூத்தனை தற்பரக் கூத்தனை
இன்புற நாடி என் அன்பில் வைத்தேனே - *திருமந்.* 2742

கடவுளும் நானும் ஒன்றானேன்
செழுஞ் சார்புடைய சிவனைக் கண்டேனே – *திருமந்.* 2958

Sri Aurobindo describes this triple experience of the apprehending Supermind under Chapter "Triple Status of Supermind" (Life Divine, p. 136-American Edition), and also under chapter "The Eternal and the Individual" (Ibid, p. 336).

Both Tirumoolar and Swami Ramalingam describe the Truth-Consciousness as Satya Jnana and its world or Heaven as Satya Jnana Podu, the universal equal self-extension of Truth-Consciousness.

Both the knowledge and Power of knowledge go together. They are harmonised in the world of Supermind as Knowledge-Will. Tirumoolar observes thus: "Shakti, the Divine Consciousness-Force being unified in Siva Jnana, the Consciousness of the Divine Being, reaches into the Bliss of the Truth-Consciousness (Satya Jnana Ananda).

> சக்தி சிவஞானந் தன்னில் தலைப்பட்டுச்
> சத்திய ஞான ஆனந்தத்திற் சார்தலே (மந். 332)

"The Supreme Lord (Nandi, the Supramental Ishwara) has given me the Blissful Space of Grace (i.e. the Supreme Ether of Truth-Knowledge). His Feet plays (the Will of Knowledge) in the World of Truth-Knowledge which the gods do not know; He has given me the realisation of His being and becoming as the all-pervading Universal All-existence" TM 123. "They are the "Siva Siddhar", the yogis of divine perfection who know as to how (universal space of) Infinity enters into and become unified within the (Supreme) Infinity; Grace (universal Shakti) enters into and is contained within Grace (Supreme Shakti), Light (universal Light) enters into and is held within the (Supreme) Light." TM 124.

> அளித்தான் உலகெங்கும் தானான உண்மை
> அளித்தான் அமரர் அறியா உலகம்
> அளித்தான் திருமன்னுள் ஆடும் திருத்தாள்
> அளித்தான் பேரின்பத்தருள் வெளிதானே-திருமந். 123
> வெளியில் வெளிபோய் விரவிய வாறும்
> அளியில் அளிபோய் அடங்கிய வாறும்
> ஒளியில் ஒளிபோய் ஒடுங்கியவாறும்
> தெளியும் அவரே சிவசித்தர் தாமே - திருமந். 124

He gave me His Head (the high Truth-World of His manifestation for my realisation) even as He gave me His Feet. He gave me the sword-like strength or Power of Knowledge to rule the infinite Home (of liberation and perfection) by placing the crown of Grace on my head here on the earth-TM: 1591.

> தாள் தந்தபோதே தலைதந்த எம் இறை
> வாள் தந்த ஞான வலியையும் தந்திட்டு

வீடு அந்தமின் றியே ஆள்க எனவிட்டு அருட்
பாடின் முடிவைத்துப் பார் வந்து தந்ததே - திருமந். 1591

The yogi-siddhars or the mahans of the third group emphasise not only the necessity of liberation but also the siddhi of perfection of nature to manifest the divine powers and divinities and the fulfilment of five universal functions-TM: 1611. They insist on a deathless perfection of body too here on the earth. They know the three times-TM127. "Siva Siddhar are those who have realised Sivaloka here on the earth. They have the source and end of the Word within themselves. They become eternal, pure, diseaseless. They have the highest liberation into the supreme and universal Heaven (i.e. the Supramental Heaven) நீள் பரம்முத்தர்-TM:125.

சித்தர் சிவலோகம் இங்கே தெரிசித்தோர்
சத்தமும் சத்த முடிவும் தம்முள் கொண்டோர்
நித்தர் நிமலர் நிராமயர் நீள்பரமுத்தர் - மந். 125

Apart from these experiences which clearly point out a realisation and possession of Supermind which amounts to, as it were, for example a possession of and living in the body of sun-rather than a vision of the sun as in the case of the mahans of the second kind who had a vision of the Supermind rather than its actual possession—there are also characteristic transformatory changes in the physical body in Tirumoolar and Swami Ramalingam which have been dealt with under Chapter VIII and Chapter IX. If the example of the sun is adopted for all the three broad classes of mahans, we may say that those of the first kind experience and enjoy the rays and splendour of light from the sun, and those of the second kind see the sun in vision, and those of the third kind possess and live in the sun itself.

NAYANMARS AND ALWARS

Nayanmars and Alwars, the Saivite and Vaishnavite saints of the South, have left behind them a rich lore of devotional hymns in Tamil literature. Among them some have risen above their personal godhead Ishta Devata and had vision or perceptive knowledge of the world of Supermind, or had even just entered into its Vastness as described earlier. Of the Saivite Nayanmars, Manickavasagar and Jnana Sambandhar are the outstanding ones; among Vaishnavite Alwars, Nammalwar and Perialwar outshine others in this respect. In spite of their high realisation identifiable with the highest of the Gita and inspite of a vision of the golden age of earthly life in the wake of the coming of the hosts of Vishnu (as referred to in Nammalwar's poem 5-2 அடியார்கள் திருக்கூட்டத்தைக் கண்டு வாழ்த்தல்) or in the wake of the descent of the Divine to manifest "Adi Brah-

man" (as referred to in Manickavasagar's works *திருவார்த்தைப் பத்து*), they considered earth as a field to quit off after liberation so as to pass into the Heaven of their conception, Sivaloka or Vaikunta as the case may be. Unlike Sri Aurobindo and Swami Ramalingam, they did not consider earth itself as a place of fulfilment wherein Kingdom of Heaven was to be brought down or implanted for a collective evolution of man into a divine life here itself, and as a field of transformation of one's body into deathlessness. Manickavasagar, the minister-saint, poet and yogi who had even a partial transformation of body by the overwhelming intensity of Bliss, disappeared into the Pure Space of Grace (i.e. Supramental Space) by dematerialisation of body in lieu of death. Jnana Sambandar the child-saint and poet disappeared into Light, at the age of his sixteenth year, though it is a case of collective dematerialisation, because after leading all those (possibly his staunch devotees) who came to attend his marriage into the Light which appeared at the place at the time by his invocation, he entered along with his newly wedded wife into it and thus all disappeared in it by dematerialisation. Nammalwar in spite of his vision of the golden age of earthly life (see Appendix IV (a) Nammalwar's hymns as translated by Sri Aurobindo) and of the vision of the high Solar Realm of Truth, has set Vaikunta as the heaven to be reached by the devotees and as the goal for man. We do not find in the literature of these yogi-saints, a positive realisation and possession of the supermind nor the transformation of their physical body into its deathless State, though they declared that their body had become free from disease and aging senility and even from decay (particularly so affirmed by Manickavasagar) and even made a claim (as was done by Perialwar) that God of Death cannot approach him; but their declarations do not amount to a clear and categorical affirmation of deathlessness of physical body as was done by Swami Ramalingam or by Tirumoolar.

We shall now consider one by one the cases of the greatest of Saivite and Vaishnavite yogi-saints namely Manickavasagar, Perialwar, Nammalwar and Jnana Sambandhar and the Saiva Siddhantins namely Meikandar, Tiru Kallitru Padiar and Tiru Undiar in regard to the nature of their realisations which become identifiable with the Gita's Purushottama poise of realisation, but yet fall short of a supramental realisation and transformation, though there was in them a vision or perceptive knowledge of Supermind and even of the coming golden age of an earthly life and a positive knowledge of integrality of the divine existence in mind, soul, life and body and even though they had in general a faith in the immortality of physical body due to the tradition in the south possibly formulted by the most ancient yogi-

saint and siddhar Tirumoolar who had realised supermind and transformed his body into its deathless state of divinity.

MĀNICKAVĀSAGAR

The Tamil saint, poet and yogi Manickavasagar was born at Tiruvadavur near Madurai. He rose to eminence by his character and disciplined life. He was appointed a minister by the Pandya King of Madurai. He is considered to have lived in the later part of the nineth century. While in service under the king, he developed an aspiration for Siva, the Supreme Divine. As he wanted to associate and live more and more with the devotees and saints, he retired from his service as minister and devoted himself entirely to the pursuit of the seeking of the Divine. As one devoted to the worship of Siva he visited various Siva temples of the Tamil country and sang impromptu hymns of devotion and love on the glory of the presiding Lord Siva of the said shrines. His composition of hymns compiled and called "Tiruvāchagam", "The sacred Utterance of Sacred Word", is lucid and sweet by its metre and rhythm, uplifting and ennobling by its soaring ideas of divinity, and moving and melting by its profound depth of devotion and feelings of love for the Divine. His songs touch upon both the personal and impersonal aspects of the Divine.

At first the Divine Grace came to him at a place called Tirupperum Turai when the divine Lord Siva manifested Himself in his vision as Guru, the divine Teacher, teaching by and through symbolical signs or communicating inwardly to some disciples under the shade of a tree. Manickavasagar was overwhelmed by the manifestation of the divine Grace and he took it as a call of the Divine and devoted himself sincerely and wholeheartedly to the goal of realising the Divine within himself. It appears he settled and lived for the most part at Tirupperumturai and his works contain a number of hymns addressed to the Lord Siva as abiding in the said sacred place. He had his realisation of the Divine here itself. The Lord possessed his whole being, mind, soul, life and body and became one with him and he realised that the Lord has verily become himself or his own self. The saint and poet Manickavasagar declares in jubilation thus: "The Lord who is eternally in my heart has become myself or stands as myself" *"நிச்சயம் என் நெஞ்சில் மன்னியான் ஆகி நின்றானே"* - (*உயிருண்ணிப்பத்து பா* 2, 5, 6, 9 *பார்க்கவும்*). Manickavasagar also worshipped at the famous temples of Madurai and Cidambaram. He had his highest divine realisation when he declared that the Lord made him finally realise himself as a being or a centre of being (among the many centres of His Supreme and Universal Existence)" *"கடைமுறை என்னையும் இருப்பதாக்கினன்"*, *"என்னையும் ஒருவன் ஆக்கி"*,

that is to say, he relised himself as an eternal portion of the Divine "Amsa Sanatana". He spent his last days at Cidambaram and he is said to have dematerialised his body and disappeared into and as Space of Grace, when explaining to the priests of the temple, the true substance and significance of his works as Lord Nataraja Himself by name "Tiruvachakam" (the Supramental Ishwara) whom he pointed out as the Deity of the Cidambaram temple.

There are many mutts in his name in the Tamil country. Some of the Siva temples celebrate special festivals in his honour and glory. There are also many stories and legends and miracles woven round his life. When in service under the Pandya King, he diverted and spent all the monies meant for the purchase of horses of Arabic breed, towards service of devotees and saints and in the worship of Siva. When he was reminded by the King's emissaries in regard to purchase of horses, the saint made a fervent prayer to the Lord at Tirupperumturai and in response to it, the Lord manifested Himself before the king as a horse-man and delivered to him at Madurai horses on the appointed day of delivery. But, to the wonder and amazement of the king, the horses soon turned into foxes. The King became angry and according to his command the saint was caught and put into prison. It is said that the king came to understand the play of Lord Siva only later, when he felt or was made to feel the pain of a baton-stroke which he himself inflicted on the back of a cooly who was the Lord in disguise and who worked on behalf of Vanti, a vendor of sweet rice cakes and a woman-devotee of the Lord, by carrying basketfuls of earth to raise an embankment as protection against the floods. This story is already narrated in Chapter X. The Pandya King then understood the true merit and glory of the Saint Manickavasagar and his own darkness of ignorance which failed to recognise the Lord—even though He had come to him twice, first as a horse-man, then as a cooly—and also the Lord's mystical plays in turning horses into foxes and in making the reflex of pain inflicted by himself on the cooly to be felt universally by all men. The King released the saint who devoted thereafter his whole time for his saintly life.

Now we shall deal with his poems, beginning with his aspiration for the Divine, whom the Supreme Shakti bears in Herself and who abides in Her too. We deal with his experiences of the intensity of Bliss transforming his nature, his realisation of unity with the supreme Divine by becoming a true individual centre of being, and his final turning of mind towards disappearance by dematerialisation which took place at Cidambaram.

"O infinite and eternal Lord of Ponnambalam ! If Thou who art ever unified with Shakti, Thy Consort, abide within me - the Shakti

who is within Thee and Thou within Her - If Thou thus abide within me in Thy biune oneness with the Shakti, O Lord ; come into the front and show Thy Grace and fulfil my aspiration for living among the mature and evolved souls who are ever devoted and dedicated to Thee in love and service".

(21-1 *கோயில் மூத்த திருப்பதிகம்*)

உடையாள் உன் தன் நடுவு இருக்கும்
உடையாள் நடுவுள் நீ இருத்தி
அடியேன் நடுவுள் இருவீரும்
இருப்பதானால் அடியேன் உன்
அடியார் நடுவுள் இருக்கும்
அருளைப் புரியாய் பொன்னம்பலத்து எம்
முடியா முதலே என் கருத்து
முடியும் வண்ணம் முன் நின்றே.

"O Ladies who are pounding scented golden powder ; Sing in His Praise - He who has become the Veda of Knowledge and the Sacrifice or sacrificial Fire, Truth and Falsehood, Light and Darkness, Bliss and sufferings, Whole and Half (i.e. biune oneness, the whole and the half as in the state of Ardhanareeswara), Liberation, Causal Source and End." (19-20 *திருப்பொற் சுண்ணம்*).

வேதமும் வேள்வியும் ஆயினார்க்கு
மெய்ம்மையும் பொய்ம்மையும் ஆயினார்க்கு
சோதியும் ஆய் இருள் ஆயினார்க்கு
துன்பமும் ஆய் இன்பமும் ஆயினார்க்கு
பாதியும் ஆய் முற்றும் ஆயினார்க்கு
பந்தமும் ஆய் வீடும் ஆயினார்க்கு
ஆதியும் அந்தமும் ஆயினார்க்கு
ஆட பொற்சுண்ணம் இடித்தும் நாமே.

"O Supreme Truth that is beyond the reach of even the greatly conscious Munis, gods and other beings, the Truth that is without comparison and has become the Soul of all beings! O my Ambrosia that has cut the cycle of my birth! O pure Light of Consciousness that abides within the concentrated Darkness ! O Lord that has made "Tirupperum Turai" as thy abode ! (literally the divine realm of Vastness but here denoting a place after the said name where once the Lord appeared to the poet-saini Manickavasagar in the form of Guru to liberate and possess him). O Bliss that is beyond all gunas! What want can remain unfulfilled for one who has reached Thee?" (22-4 *கோயில் திருப்பதிகம்*)

உணர்ந்த மா முனிவர் உம்பரோடு ஒழிந்தார்
உணர்வுக்கும் தெரிவு அரும் பொருளே

இணங்கு இலி! எல்லா உயிர்கட்கும் உயிரே
எனைப் பிறப்பு அறுக்கும் எம் மருந்தே
திணிந்தது ஓர் இருளில் தெளிந்த தூ ஒளியே
திருப் பெருந் துறை உறை சிவனே
குணங்கள் தாம் இல்லா இன்பமே உன்னைக்
குறுகினேற்கு இனி என்ன குறையே.

"Thou hast given Thyself to me; But (as a result) Thou hast possessed me (by Thy self-giving). O Sankara ! what recompense Thou hast received from me ? But I have received the infinite and eternal Bliss. Who is the wiser (i.e., winner in the deal) ? O Lord who has made my heart and mind Thy shrine to abide! O Lord who abide in "Tiru Perum Turai" ! O Father !O Lord who has made my body too thy abode! What recompense can I make (for Thy beautiful Grace) ? — (22-10 கோயில் திருப்பதிகம்).

தந்தது உன் தன்னை கொண்டது என் தன்னை
சங்கரா ஆர் கொலோ சதுரர்
அந்தம் ஒன்று இல்லா ஆனந்தம் பெற்றேன்
யாது நீ பெற்றது ஒன்று என்பால்?
சிந்தையே கோயில் கொண்ட எம்பெருமான்
திருப்பெருந்துறை உறை சிவனே
எந்தையே ஈசா உடல் இடம் கொண்டாய்
யான் இதற்கு இலன் ஓர் கைம்மாறே

"Who am I to embrace His Feet ? (i.e., what fitness of nature I possess to merit His Feet?). It is the Lord abiding permanently in the divine Realm of Vastness (also implying the place called Tirup-perum Turai) and bearing the Bliss of Amrita in the summit (also implying the bliss of amrita on Sahasrara at the top of His head beautiful with plaited hair which is a symbol for Tapas தேன் ஆர் சடைமுடியான்; "சுடர் பொற்சடை" — சம்பந்தர்) who has enthroned me here, as if a dog were seated on high throne. The Lord has become unified in my soul, remained inseparable from my heart and entered into the flesh of my body and has bestowed on me a divine Richness unknown to the gods." (34-2 உயிருண்ணிப்பத்து)

நான் ஆர் அடி அணைவான்? ஒரு நாய்க்குத் தவிசு இட்டு
இங்கு ஊன் ஆர் உடல் புகுந்தான் உயிர்கலந்தான் உளம் பிரியான்
தேன் ஆர் சடை முடியான் மன்னு திருப்பெருந்துறை உறைவான்
வானோர்களும் அறியாதது ஓர் வளம் ஈந்தனன் எனக்கே.

"Who can destory the cycle of the tangle of Karma (i.e., the modes of lower actions) except the Divine? Is there any one else to do

it ? O People of the wide world ! answer me. The Lord of Tirupperum Turai, the divine realm of Vastness (i.e., the Vast divine World of the Supermind first entered into and possessed my being, then entered into and melted hollows of the bones (i.e. melted or made supple the bones and the narrow in the hollows of the bones) (What a wonder ! He is verily in my eyes; He is in my mind. He is the Lord in my speech and in the transformatory change *மறுமாற்றத் திடையானே* (of my nature, i.e. of mind, senses and body)" — (34-4 *உயிருண்ணிப்பத்து*)

> *வினைக்கேடரும் உளரோ பிறர்? சொல்லீர் வியன் உலகில்*
> *எனை தான் புகுந்து ஆண்டான் எனது என்பின் புரை உருக்கி*
> *பினைதான் புகுந்து எல்லே! பெருந்துறையில் உறைபெம்மான்*
> *மனத்தான் கண்ணின் அகத்தான் மறுமாற்றத்திடையானே.*

"The Lord who abides in the divine realm of Vastness (Tirupperum Turai) with the brilliant Flaming Light as His Wisdom, entered into my soul and body and made them wholly filled with His Being, destroying all the impurities and removing all the confusions that rise up or curl up like the waves of sea. It is the secret and mysterious play of our Supreme Lord who has the plaited hair of Tapas as the crown of His Head, i.e., at the summit of His Being' (34-6 *உயிருண்ணிப்பத்து*)'

NOTE: The plaited hair of head is often described as *செஞ்சுடர் சடை* the "Flame of Light."

> *கடலின் திரை அதுபோல் வரு கலக்கம் மலம் அறுத்து என்*
> *உடலும் எனது உயிரும் புகுந்து ஒழியா வணம் நிறைந்தான்*
> *சுடரும் சுடர்மதி சூடிய திருப்பெருந்துறை உறையும்*
> *படரும் சடை மகுடத்து எங்கள் பரன் தான் செய்த படிறே.*

"O King of the gods of heaven ! O endless Yoga-Force that prevails and pervades everywhere ceaselessly without fail ! O Ambrosia that has destroyed the cycle of birth and has brought a refreshing or enlivening new and whole Life by possessing me in all parts of my being, and by transforming into a new ripeness my whole being and nature which was full of impurities before. O Supreme Will, O Feet of Beauty, O Divine Prosperity, O Siva ! I have firmly possessed Thee for myself. Where can Thou escape now?" ... (37-1 *பிடித்த பத்து*)

> *உம்பர்கட்கு அரசே ஒழிவு அற நிறைந்த*
> *யோகமே ஊத்தையேன் தனக்கு*
> *வம்பு எனப்பழுத்து என்குடி முழுது ஆண்டு*
> *வாழ்வு அற வாழ்வித்த மருந்தே*

செம்பொருள் துணிவே சீர் உடைக் கழலே
செல்வமே சிவபெருமானே
எம்பொருட்டு உன்னைச் சிக்கெனப் பிடித்தேன்
எங்கு எழுந்தருளுவது இனியே.

"...I have possessed Thee firmly...continuosly for ever...here in this life...in the field of darkness...in the resting place of this world"—(Ibid 37-2, 3, 4, & 5 பிடித்த பத்து)

...இடைவிடாது உன்னைச் சிக்கெனப் பிடித்தேன்
.. இம்மையே உன்னைச் சிக்கெனப் பிடித்தேன்
...இருள் இடத்து உன்னைச் சிக்கெனப் பிடித்தேன்
.. எய்ப்பு இடத்து உன்னைச் சிக்கெனப் பிடித்தேன்.

"O benevolent and fulfilling Light நல் சோதி that has cancelled the cycle of birth and death. destroyed the Ignorance and sufferings and severed all their connections. O stainless Gem of Light ; O Lord who is easy of reach and has posssssed me by entering into my body of ignoble flesh, as Thy great golden shrine, making its layers as well as my bones melt and become supple. O Bliss, I have firmly seized Thee, where can Thou now go" (37-10 பிடித்து பத்து)

புன் புலால் யாக்கை புரை புரைகனிய
பொன் நெடும் கோயிலாப்புகுந்து என்
என்புஎலாம் உருக்கி எளியை ஆய் ஆண்ட
ஈசனே மாசு இலா மணியே
துன்பமே பிறப்பே இறப்பொடு மயக்கு ஆம்
தொடக்கு எலாம் அறுத்த நல் சோதி
இன்பமே உன்னைச் சிக்கெனப் பிடித்தேன்
எங்கு எழுந்தருளுவது இனியே.

"O My Lord, the universal Being, my Father ! Thou art the beautiful Light that causes to cancel away falsehood that subsists in the body which is full of germs .." (42-8 சென்னிப்பத்து)

புழுவினால் பொதிந்திடு குரம்பையில்
பொய் தனை ஒழிவித்திடும்
எழில் கொள் சோதி எம் ஈசன் எம்பிரான்
என்னுடை அப்பன்.

"Those who come to know by Grace, our Lord, Ardhanārees-wara, the Light in the lotus of heart and head, as descending down coming into the earth to manifest Adi Brahman, the supreme Truth of existence (i. e. manifest Satcitananda on the earth)... and to show the path of Truth and goodness by removing Ignorance of separative

knowledge *பேத அறிவு கெடுத்து* shall become verily my Lord Himself" -(43-1, 2& 7 *திருவார்த்தைப் பத்து*)

NOTE

The descent here spoken of seems to indicate an universal and direct descent of the Divine for evolutionary manifestation as it is related to manifestation of the supreme Brahman on the earth. It may also indicate avatarhood of the Divine from time to time or His manifestation on the earth by performance of miracles in the lives of saints and sages. However, from the above poem it is evident that the poet-saint had foreseen about the coming universal manifestation of the Supreme Divine on the earth. This may be compared with Saint Nammalwar's vision of the Golden Age (5-2), the translation of which has been done by Sri Aurobindo from the Tamil poem (*அடியார் திருக் கூட்டத்தைக் கண்டு வாழ்த்தல்* See Appendix IV(a))

மாது இவர் பாகன்...மாமலர் மேய சோதி...
புண்ணியன் மண்ணிடை வந்து இழிந்து
ஆதிப் பிரமம் வெளிப்படுத்த
அருள் அறிவார் எம்பிரான் ஆவாரே...

ஞாலம் அதனிடை வந்து இழிந்து
நல்நெறி காட்டி .
பேதம் கெடுத்து அருள் செய் பெருமை
அறிய வல்லார் எம் பிரான் ஆவாரே

(*திருவார்த்தைப் பத்து-பா*, 1, 2, 7)

Hail the Lord of Glory who is omnipresent everywhere without fail ! He has come easily to me now by Grace. Hail ! He is the luminous Substance of Truth that has cancelled the decayable nature of my body and made it into an amrita-giving body. Hail ! He is the Bliss that spirings up from within and enraptures my heart with the waves of insatiable Bliss. Hail Victory to Thee ! Hail Victory to Thee ! I will not forbear with a body which cannot bear or does not know the way to bear and support the intensity of bliss that comes in waves and grow thereby, or I will not speak in praise of a body which cannot surrender so as to bear and support the intensity of bliss that comes in waves.)"

எங்கும் ஒழிவு அற நிறைந்து மேவிய பெருமை
இன்று எனக்கு எளி வந்து அருளி
அழிதரும் ஆக்கை ஒழியச் செய்த ஒண்பொருள்
இன்று எனக்கு எளி வந்து இருந்தனன் போற்றி
அளிதரும் ஆக்கை செய்தோன் போற்றி
ஊற்றிருந்து உள்ளம் களிப்போன் போற்றி

ஆற்றா இன்பம் அலர்ந்து அலை செய்ய
போற்றா ஆக்கையைப் பொறுத்தல் புகலேன்

(போற்றா-வளர்க்காத, வணங்காத, பேணாத;
புகலேன்-விரும்பேன்)

(*திரு அண்டப் பகுதி*, 115-123)

"The Lord has made the parts and limbs of my body become sweet, i.e. blissful, as if made of the honey of the highest and natural quality, and I cannot bear its bliss (i.e. its intensity) even as the elephant in its frenzy mood cannot bear its master to ride on it". (Compare with Sri Aurobindo's lines):

"I am a cup of His felicities
A Thunderblast of His golden ecstasy's might"

(More Poems—Bliss of Brahman—SA: p. 69).

கடக் களிறு ஏற்றாத் தடப் பென் மதத்தின்
ஆற்றேன் ஆக அவயவம் சுவைதரு
கோல் தேன் கொண்டு செய்தனன்

(*திரு அண்டப் பகுதி*, 155-157)

"The Lord has caused enriching and cool and overlapping (foamy) waves of the milk-ocean of indescribable Amrita (bliss) to surge up and overflow from within like the waters of ocean on a full moon day and to get stored at the root of each hair. He has filled sweet amrita into the well developed flesh of my otherwise unfit and dog-like ignoble body, as if by flooding of water through the opening of sluice (*குரம்பு*) He has flushed into the hollow and cavity of the bones the streams of wonderful amrita (i.e. currents of Bliss). As if making a form out of a melting heart, He has built in me a body of oozing amrita, an amrita of luminosity and sweetness as of sugar-cane, and of the mightiness of strength as of a male elephant harnessed to a charriot. Finally, He has made me too exist or live as an individual being (i.e. as a true individual centre of self in Him). O Lord! Thou hast made me a being of the supreme or transcendent Bliss and Grace (*அருளொடு பரா அமுது*) as also of the universal delight of the Heaven of Grace or Compassion (*கருணைவான்தேன்*) which has entered in my individual being and also joined with It (the Supreme Bliss).

Compare with Sri Aurobindo's lines:

"I have become a foam-white sea of bliss
I am a curling wave of God's delight ..."

(S.A.: More Poems - 'Bliss of Brahman', p.69)

"It is Thy rapture flaming through my nerves
And all cells and atoms thrill with Thee
My body Thy vessel is and only serves
As a living wine-cup of Thy ecstasy"

(S.A.: Last Poems - "Bliss of Identity", p.28)

*செழும் தண்பால் கடல் திரை புரைவித்து
உவாக் கடல் நள்ளும் நீர் உள் அகம் ததும்ப
வாக்கு இறந்து அமுதம் மயிர்க்கால் தோறும்
தேங்கிடச் செய்தனன்; கொடியேன் ஊன் தழை
குரம்பை தோறும் நாய் உடல் அகத்தே
குரம்பை கொண்டு இன்தேன் பாய்த்தினன்; நிரம்பிய
அற்புதமான அமுத தாரைகள்
எற்புத்துளை தொறும் ஏற்றினன்; உருகுவது
உள்ளம் கொண்டு ஓர் உருச்செய்தாங்கு எனக்கு
அள்ளூறு ஆக்கை அமைத்தனன்; ஒள்ளிய
கன்னல் கனி தேர் களிறு என, கடைமுறை
என்னையும் இருப்பதாக்கினன்; என்னில்
கருணை வான் தேன் கலக்க
அருளொடு பரா அமுது ஆக்கினன்...*

(திரு அண்டப்பகுதி, 168-180)

(நள்ளுதல்—செறிதல், விரும்புதல்)

"... He ever abides in my heart and has become or manifests as my own self (i.e. He has become my soul and self, as a true individual centre of His manifestation)" (34-9 உயிருண்ணிப்பத்து)

நிச்சம் என் நெஞ்சில் மன்னியான் ஆகி நின்றானே.

NOTE

Because of the foregoing passages of an integral experience of the transcendental, universal and individual Divine by the basic realisation of his true individual soul and self and because of the initial stage of transformation of his body, Manickkavasagar may be considered to have not only entered into the Vastness of Supermind but also possessed its lower or tertiary poise.

"Verily I have seen the Divine with my eyes. Verily I have realised Siva, the Divine Being. He has possessed and given me His refuge out of Grace. Verily He is Ardhanareeswara the combined Form of the Lord and the Goddess with lily-like eyes. Verily He is unified with Her. O people! immediately realise Him and Her together within you."

கண்ணால் யானும் கண்டேன் காண்க
சிவன் என யானும் தேறினன் காண்க
அவன் எனை ஆட்கொண்டு அருளினன் காண்க
குவளைக் கண்ணிக் கூறன் காண்க
அவளும் தானும் உடனே காண்க

(*திரு அண்டப் பகுதி*, 58, 62-65)

"The Lord of Tirucittambalam, who presides over and abides in the temple at Cidambaram, (the earthly symbolical counterpart of Tirucittambalam, the Supermind i.e. Cidambaram city which is 60 miles off Pondicherry, where the famous temple of Nataraja is situated) with its beautiful surroundings of gardens and groves of Tillai trees, and whom the gods of heaven and the Knowers of Veda worship and who is the cause of the universe which He possesses - Him I have realised. He has stopped completely my future birth. He has dispensed with my body's illness and aging senility and all that go with these" (31-6 *கண்ட பத்து*)

பிறவிதனை அறமாற்றி பிணிமூப்பு என்ற இவை இரண்டும்
உறவினோடும் ஒழியச் சென்று உலகு உடைய ஒரு முதலை
செறிபொழில் சூழ் தில்லை நகர்த் திருச் சிற்றம்பலம் மன்னி
மறையவரும் வானவரும் வணங்கிட நான் கண்டேனே.

"I have realised the blissful Lord who had entered into me even when I was a child unable to distinguish forms and who abides in my heart, dwells in the thoughts of my mind and has entered into the flesh of my body and possessed me by compassion and rules over my whole being" (31-3 *கண்ட பத்து*)

உருத் தெரியாத காலத்தே உள் புகுந்து என் உளம் மன்னி
கருத்து இருத்தி ஊன் புக்கு கருணையினால் ஆண்டுகொண்ட
... தித்திக்கும் சிவபதத்தை...கண்டேனே.

Hail the great eternal Mountain of Divine Grace! Hail the Great Feet of the Divine Lord who has made me realise my very self as a being (i.e. as a true individual being or one true individual centre among many centres of beings or souls in the transcendent and universal Divine) and has implanted His Feet on my head.

மன்னிய திரு அருள் மலையே போற்றி
என்னையும் ஒருவன் ஆக்கி இரும் கழல்
சென்னியில் வைத்த சேவக போற்றி

(*போற்றித் திரு அகவல்*, 128-130)

NOTE

This basic or fundamental realisation of oneself as a true individual centre of the supreme and universal Divine stands on the

same footing as pointed out by the Gita by the term "Amsa Sanatana" (Gita 15—7), "the eternal portion of the Divine" or as pointed out by Vallalar by the term இயற்கை உண்மையின் ஏகதேசம் "Portion of Sat". This fundamental realisation of the Gita leads to or develops into a first lap of an integral experience in the Vastness of Supermind which is the double Infinite or the biune Infinite of the Spaceless Infinite within an infinite universal space, called as Ubhayambaram. Its farther development is characteristically dealt with by Sri Aurobindo, Vallalar and Tirumoolar.

"It is an eternal portion of Me that becomes the Jiva in the world of living creatures", Mamaivamsha jivaloke jivabhutah Santanah (Gita 15—7).

The same truth is also expressed in a different way by the Gita when Lord Krishna asks Arjuna "Thou shall live in Me alone", "mayyeva nivasishyasi", that is to say, the soul shall find its poise of living in the Divine alone. Many saints and sages, Saivite Nayanmars and Vaishnavite Alwars have realised the Divine in the heart i.e., in the soul of heart; but the rare few have realised not only that the Divine dwells in the soul of their heart, but also that the soul dwells in the Divine. This mutual in-dwelling is expressed by the Gita and the Upanishad in such words as "seeing the Self in all beings and all beings in the Self" (Gita 6—29 Self in All and All in Self); in other words one who has realised the Self "Shall see all as himself, himself in all, God in all," (S.A. : "Essays on Gita", p. 331) ; "Knowledge teaches us to see all beings in the one impersonal self and then through this delivering impersonality, to see them in this God "Atmani atho mayi" "in the self and then in Me" (S.A.: "Essays on the Gita", p. 178).

"When the soul has lost its separative individuality (i.e. ego), when it has become the Brahman, it is then that it can live in the true person (i.e. realise his true individual person as an imperishable eternal portion of the Supreme Godhead) and can attain to the Supreme revealing bhakti for the Purushottama and can come to know him utterly by the power of its profound bhakti, its heart's knowledge, penetrate by a perfect simultaneous delight of the transcendent Divine, of the Divine in the individual and of the Divine in the universe, into the Purshottama "mam vishate tadanantaram" (Gita 18—55; Essays on the Gita by Sri Aurobindo, p. 729).

Now this fundamental and integral realisation as pointed out by the Gita is indicated by Manickavasagar when he observes that the Divine has made him finally realise himself as an existent being, or as one individual being in existence.

கடைமுறை என்னையும் இருப்பதாக்கினன்

(திரு அண்டப் பகுதி, 179)

என்னையும் ஒருவன் ஆக்கி...

(போற்றித்திரு அகவல், 129)

and that "the Divine who eternally abides in my heart has become my own individual self and has entered into my soul and body pervading everywhere imperishably without fail". (உயிருண்ணிப் பத்து, பா, 9. 6.)

நிச்சம் என் நெஞ்சில் மன்னியான் ஆகி நின்றனே
என் உடலும் எனது உயிரும் புகுந்து ஒழியா வண்ணம்
நிறைந்தான்

and" He, the One who is beyond the comprehension of Brahma and Vishnu, has made me a being of the Supreme or transcendent Bliss and Grace (அருளோடு பரா அமுது ஆக்கினன்) as also of the universal delight of the Heaven of Compassion which has entered in my individual being and also joined with It (the Supreme Bliss)".

என்னில் கருணை வான் தேன் கலக்க
அருளோடு பரா அமுது ஆக்கினன்
பிரமன் மால் அறியாப் பெற்றியானே

(திரு அண்டப் பகுதி, 179—182)

"He is the unique One who is called a one and has become the whole extension of the vast universe and is the Lord immanent in its atoms and beings. He is the supreme and unique Integral Being, the Supreme Ishwara."

NOTE : The Supreme One has become in Itself or Himself the Universal One.

ஒருவன் என்னும் ஒருவன் காண்க
விரி பொழில் முழுதாய் விரிந்தோன் காண்க
அணுத் தரும் தன்மையில் ஐயோன் காண்க
இணைப்பு அரும்பெருமையில் ஈசன் காண்க

(திரு அண்டப் பகுதி, 43—46)

PARIAALWAR

Thus, the above experience is seen to correspond with the basic and essential realisation pointed out by the Gitā by the terms "Nivasishyasi Mayyeva", "Thy soul shall live in Me only". This

realisation of mutual indwelling of God within oneself and oneself within God is also obtained by the Vaishnava saint Periaalwar of South India, when he addresses the Supreme Lord thus: "O my Lord! Master of my being, O Divine of my family genealogy! Who can attain in this world the goodness of dwelling in Thee as I have done? ..." I have kept Thee within Me and My Self within Thee".

எம்மனோ என்குல தெய்வமே
என்னுடைய நாயகனே
நின்னுள்ளேனாய்ப் பெற்ற நன்மை
இவ்வுலகினில் யார் பெறுவார் (5—4—3)

உன்னைக் கொண்டு என்னுள் வைத்தேன்
என்னையும் உன்னில் இட்டேன்—(5-4-5)

This state of realisation gives the saint Periaalwar the vision by which he foresees that all the impurities (Papa) of the world which, like the constraining God of Death, force the people to succumb to their sway and fall and sink into the lower states of consciousness, are washed away absolutely and these impurities and defects of nature run away without murmur and without leaving behind any trace of their existence.

நம்மன் போலே வீழ்த்தமுக்கும்
நாட்டிலுள்ள பாவ மெல்லாம்
சும்மெனாதே கை விட்டோடித்
தூறுகள் பாய்ந்தனவே...(5-4-3)

"I partake of the Amrita of Bliss of Knowledge which has possessed my head and runs into me (literally into my mouth) as a river of Bliss."

அறிவை என்னும் அமுத ஆறு
தலைப்பற்றி வாய்க் கொண்டதே (5-4-2)

"My body has melted or become supple and receptive and I have drunk Thee and filled it with Thee entirely. Even the cruel god of death cannot reach me, as he shall act at the command of my sceptre."

உடலுருகி வாய் திறந்து
மடுத்து உன்னை நிறைத்துக் கொண்டேன்
கொடுமை செய்யும் கூற்றமும் என்
கோல் ஆடி குறுகப் பெரு...(5-4-4)

However, there is no indication in Periaalwar's poems about the transformation of his body into its deathlessness, nor an actual reali-

sation and possession of the Supermind proper, the World of Truth-Consciousness.

NAMMALWAR

Nammalwar, the greatest of the Vaishnava Saint of South India, had, according to Sri Aurobindo, a "direct preception in the high solar realm of Truth itself" (i.e. of the Supramental world of Truth-Knowledge) and that he attained unity with the Supreme Divine which is expressed by the Saint as "I and my Father are one" (See Appendix IV (B) Life Sketch of Nammalwar by Sri Aurobindo).

The basic realisation of mutual indwelling of God within Oneself *and oneself within God as pointed out by the Gita* is expressed by Nammalwar as a mutual possession thus : "O Lord and Master of my soul ! Thou art the Light *of Knowledge that has become in and* by concentration the universal All-existence manifesting as the beautiful seven worlds. Thy Soul is mine and my soul is Thine. Can I express in words Thy Becoming of self-extension or self-Manifestation ?"

> *என்னது ஆவி மேலையாய் ஏர்கொள் ஏழ் உலகமும்,*
> *துன்னிமுற்றும் ஆகி நின்ற சோதி ஞான மூர்த்தியாய்*
> *உன்னது என்னது ஆவியும் என்னது உன்னது ஆவியும்*
> *இன்ன வண்ணமே நின்றாய் என்று உரைக்க வல்லேனே.*
>
> (4–3–8)

"He has become the Lord of my soul and because of His rightful mastery over my being, He has come joyously of His own accord and bestowed blissful Grace on me and made me become wholly Himself (i.e. He has become myself and made me bocome Himself).

> *ஆனான் ஆளுடையான் என்று அஃதே கொண்டு உகந்து வந்து*
> *தானே இன்னருள் செய்து என்னை முற்றவும் தான் ஆனான்*
>
> (5-1-10)

Note

This state of the Divine becoming and possessing individual soul, then *becoming* Himself, may be compared with Swami Ramalingam's words *நானாகித் தானாகி* "The Supreme and universal Divine became myself, became Himself" — *which state* is a poise of apprehending supermind.

Nammalwar describes the universal manifestation thus : "The Supreme Divine has become as the universal All existence, He creates and destorys. He brings it forth and absorbs (literally He eats and ejects it out) and rules.

தானே உலகு எல்லாம் தானே படைத்து இடந்து
தானே உண்டு உமிழ்ந்து தானே ஆள்வானே (10-5-3)

In the following stanza, Nammalwar hints about the three characteristic poises of Supermind.

"He has wholly pervaded or extended Himself and has become Himself as all the worlds and beings (i.e. He has become the universal-All existence — first poise of Supermind). He has become a myself (i.e. by differentiation He has become the individual selves — second poise of Supermind). Becoming myself He worships Himself (i.e. He has the individual Divine stands apart objectively and worships Himself as the supreme and universal Divine — third poise of supermind). He is the Sweet Honey, Milk Sugar, Amrita of my being ; He has become the presiding Deity of the shrine at the place called "Tirumāl Irum Sōlai". He has wholly taken me into His possession (literally He has wholly eaten my being) .... He has wholly absorbed my being in Himself. He has entered into my physical body made of Ignorance (Maya) ; He has made me become wholly Himself ... He who has become the world and beings shall not forsake my physical body (i.e. shall not allow it to languish and perish).

தானே ஆகிநிறைந்து எல்லா உலகும் உயிரும் தானே ஆய்
தானே யான் என்பான் ஆகி தன்னைத் தானே துதித்து
எனக்குத்
தேனே பாலே கன்னலே அமுதே திருமாலிருஞ்சோலைக்
கோனே ஆகி நின்றொழிந்தான்-என்னைமுற்றும் உயிர்உண்டே
(10-7-2)

என்னை முற்றும் உயிர் உண்டு என் மாய ஆக்கை இதனுள்
புக்கு
என்னை முற்றும் தானே ஆய் நின்று மாய அம்மான் (10-7-3)

உலகும் உயிரும் தானே ஆய் நன்கு என் உடலம் கைவிடான்
(10-7-4)

'O my Lord, the One, the Source of eternal Time ! Thou art my body, speech, action, mind and soul of life in this world of Maya. Thou art ever inseparable from me ... O liberated Mind, live on and do not forsake the life and body so has to languish, wither away and perish ... O Lord presiding at Tirumal Irum Solai ! Make Thy Maya wither away and perish ... O Lord of our beings ! I have become Thee, Thou hast brought me forth into existence (i.e. Thou hast become myself as a being) I become Thee. cf : Swami Ramalingam நானாகித் தானாகி the Divine became myself, I became Himself.)

.. எனது உடலே

அருமா மாயத்து எனது உயிரே மனமே வாக்கே கருமமே
ஒருமா நொடியும் பிரியான் என் ஊழி முதல்வன் ஒருவனே
(10-7-8)

வாழிமனமே கைவிடேல் உடலும் உயிரும், மங்கஒட்டே
மங்க ஒட்டு உன் மாமாயை திருமாலிருஞ்சோலை மேய
நங்கள் கோனே யானே நீ ஆகி என்னை அளித்தானே.
(10-7-9,10)

"He is the Supreme Divine who has become Himself, He has entered into me as the Self so as to destory the separative ego and Ignorance and animalism of mind and the strong unruly five senses".

NOTE

"He has become Himself" means He, the Supreme Divine, the one indivisible Brahman, Satcitananda, has become Himself as the universal equal self-extension of the triune Satcitananda.

மான் ஆங்காரம் மனம் கெட ஐவர் வன்கையர் மங்க
தான் ஆங்காரமாய்ப் புக்கு தானே தானே ஆனானே...(10-7-11)

"O cool and supreme Void (i.e. positive Void) yonder above (*உம்பர் அம் தண் பாழே*)! O Thou Supreme Who art within the Void as the God Light of Heaven! O Thou who within the Light and has become Brahma and Rudra"!

NOTE

உம்பர் அம் தண்பாழே ஓ அதனுள் மிசை நீயே ஓ
அம்பரம் நல்சோதி அதனுள் பிரமன் அரன்நீ ..(10-10-4)

The infinite and eternal Brahman, the one indivisible Satcitananda as the Supreme Light of Being, is within the universal self-extension of Brahman (i.e. the universal Space of Heaven). This indicates the nature of the supramental Heaven of Vastness. The above may be compared with the following expressions of Arut Prakasa Vallalar alias Swami Ramalingam "Thou art the Light in the universal equal self-extension (Podu) of Compassion". "The Light that is in the transcendent and universal Space (Turya Veli)". "O Supreme who art within the Mauna Vyoma, the void or sky of Silence". "O Flame (sun) in the Sky of Heaven, O infinitely vast Light within the Flame, O Supreme the infinite and eternal, who art within the Light".

"அருளாம் பெரிய வெளிக்குட் சோதி வடிவனாகி"; "கருணைப் பொதுவிற் பெரிய சோதி"; "துரிய வெளியின் நடு நின்றோங்கும் சோதி"—(*மெய்யருள் வியப்பு, பா*, 26, 49, 99).

"மவுன வியோமத்தினிடை வயங்கும் தேவே"; "விண் நிற்கின்ற சுடரே அச்சுடருள் ஓங்கும் நீள் ஒளியே அவ்வொளிக்குள் நிறைந்த தேவே."—(மகாதேவ மாலை, பா, 4, 22)

Also compare with Tirumantiram of Tirumoolar, "The infinitely vast Light that enters in Suddha Brahma Turya, the pure Transcendence of Brahman".

சுத்த பிரமதுரியம் துரியத்துறு
(பேர் ஒளியே...திரு மந். 2860)

"The beautiful light that enters into the supreme ineffable Void (or Heaven) beyond the ancient Word".

தொல் பதம் தீர் பாழிற் சுந்தரசோதி புக்கு—திருமந் 2462.

Now we come to the last songs of Nammalwar. "O Supreme, Thou art the unique and supreme seed and source for the triple world of All-existence. I shall get unified with These some day. Thou art the supreme and infinite living Void (of Heaven) (i.e. the positive Void), the Void which is the whole, the Fullness here and above. Thou art the endless Supreme, infinitely pervading above and below, in and around".

NOTE : The supreme Divine is spoken of as the supreme Void which is the whole and has become the worlds above and below. The next song refers to his realisation of unity with the Divine.

"O endless and infinite Void (of Heaven) (பெரும் பாழே) pervading above and below, in and around. O infinite vast Light of Goodness (பரநல் மலர்ச்சோதி) that is in the infinite Void of Heaven. O infinite and eternal Bliss of the Flame of consciousness within the Light. O Supreme Divine, Thou encompasseth wholly my infinite Will which is within the blissful Flame of Light and its utter satisfaction".

முதல்தனி வித்தேயோ முழுமூவுலகு ஆதிக்கு எல்லாம்
முதல்தனி உன்னை உன்னை எனை நாள் வந்து கூடுவன் நான்
முதல் தனி அங்கும் இங்கும் முழுமுற்று உறுவாழ் பாழாய்
முதல் தனி சூழ்ந்து அகன்று ஆழ்ந்து உயர்ந்த முடிவிலீ ஓ
(10-10-9

சூழ்ந்து அகன்று ஆழ்ந்து உயர்ந்த முடிவில் பெரும் பாழே ஓ
சூழ்ந்து அதனில் பெரிய பர நல் மலர்ச் சோதி ஓ

சூழ்ந்து அதனில் பெரிய சுடர் ஞான இன்பமே ஓ
சூழ்ந்து அதனில் பெரிய என் அவா அறச் சூழ்ந்தாயே
(10-10-9)

NOTE: The above may be compared with Swami Ramalingam's lines, "O Supreme Divine that manifests by infinite and eternal Ananda in the Space of Mauna (*மோன வெளியின் நிறை ஆனந்த விளைவாம் தேவே - மகா தேவமாலை, பா. 59.*)

Now we quote relevant and comparative passages from Sri Aurobindo that would indicate the line of development of Nammalwar's realisation of the infinite Self of Light and Bliss and Will within the Supreme Void that is whole and full, being the source of the worlds above and below; and of the supreme Divine within the Blissful Light leading to transformation. The said passages of Sri Aurobindo also distinguishes the Supramental Truth-Consciousness from the lesser realisations of the Self and the Divine in the Spiritual Mind and its highest called overmind. One and the same Satcitananda is first realised in the Spiritual Mind, then in Supermind, and beyond it in the worlds of Satcitananda, i.e. Ananda loka, Cit-tapo loka and Sat loka. In the supermind the Satcitananda becomes integral and both its status of existence and its Power of existence are completely harmonised so as to fulfill and manifest completely the Divine even in the lower worlds and the earth and in the individual human nature and his earthly life.

NOTE

In Nammalwar's above hymns the Light is seen in the supreme positive Void of Heaven; within the Light is the Divine Being (i.e. the seat of the divine Truth). Sri Aurobindo observes that "the supramental knowledge is the play of a supreme Light" (i.e. play of the will of Light); "to command or wholly possess it we must first enter into and become the being of the Supreme Light, our consciousness must be transformed into that consciousness, its principle and power of self-awareness and all-awareness by identity must be the very stuff of our existence"— 'The Synthesis of Yoga", p. 562).

"The last step of the ascension would be the surpassing of Overmind itself or its return into its own still greater origin, its conversion into the supramental light of the Divine Gnosis. For there in the supramental Light is the seat of the divine Truth-Consciousness that has native in it, as no other consciousness below it can have, the power to organise the works of a Truth which is no longer tarnished by the shadow of the cosmic Inconscience and Ignorance. There to reach and thence to bring down a supramental dynamism that can transform the Ignorance is the distant but imperative supreme goal of the integral Yoga"—"The Synthesis of Yoga", p. 168.

SRI AUROBINDO'S OBSERVATIONS : SELF & LIGHT IN THE VOID OF SILENCE

"In yoga experience the consciousness widens in every direction, around, below, above, in each direction stretching to infinity. When the consciousness of the yogi becomes liberated, it is not in the body, but in this infinite height, depth, and wideness that he live always. Its basis is an infinite void or silence, but in that all can manifest—Peace, Freedom, Power, Light, Knowledge, Ananda. This consciousness is usually called the consciousness of the Self or Atman, for it is a pure existence or self that is the source of all things and contains all things"—("On Yoga Tome II - p. 184).

THE DIVINE WITHIN THE LIGHT IN THE VOID OF SILENCE

".. into that silence, that empty wideness, descends the vast peace from above, light, bliss, knowledge, the higher consciousness in which you feel the oneness of the Divine. It is the beginning of the transformation"—"On Yoga - Tome II - p. 185.

Note

In the infinite and supreme Void of Silence, Nammalvar has experienced the infinitely vast Light and the Bliss of the Light of Knowledge, and in the Light and Bliss the Supreme Divine. So this indicates realisation of the Supreme Self, the Supreme Divine.

"The Self is essentially universal; the individualised self is only the universal experienced from or in an individual centre. If what you have realised is not felt to be one in all them it is not the Atman; it is the central being not yet revealing its universal aspect as Atman." "In the cosmic consciousness the personal "I" disappears into the one Self of all (i.e. the universalised 'I' identical with all and with the cosmic Self (Atman) - "On Yoga" - Tome II - pp. 181 & 182.

"The methods described in the account are the well-established methods of Jnana Yoga - (1) one-pointed concentration followed by thought-suspension, (2) the method of distinguishing or finding out the true self by separating it from mind, life, body and coming to the pure "I" behind; (i.e. individualised self); this also can disappear into the impersonal Self. The usual result is a merging in the Atman or Brahman - which is what one would suppose is meant by the Overself, for it is that which is the real Overself. This Brahman or Atman is everywhere, all is in it, it is in all, but it is in all not as an individual being in each but is the same in all—as the Ether is in all. When the merging in the Overself is complete, there is no ego, no

distinguishable I, nor any formed separative person or personality. All is an indivisible and undistinguishable Oneness either free from all formations or carrying all formations in it without being affected; one can realise it in either way. There is a realisation in which all things are moving in the one Self and this Self is there stable in all beings; there is another more complete and thorough-going in which not only is it so but all are vividly realised as the Self, the Brahman, the Divine. In the former, it is possible to dismiss all beings as creations of Maya, leaving the one Self alone as true—in the other it is easier to regard them as real manifestations of the Self, not as illusions. But one can also regard all beings as souls, independent realities in an eternal Nature dependent on the one Divine. These are the characteristic realisations of the Overself familiar to the Vedanta."—"On Yoga"—Tome I - pp. 119-120.

SOUL, SELF (BRAHMAN) & SUPERMIND

"In this yoga, one can realise the psychic being (i.e. the soul) as a portion of the Divine seated in the heart with the Divine supporting it there—this psychic being takes charge of the Sadhana and turns the whole being to the Truth, the Divine, with results in the mind, the vital and the physical consciousness which I need not go into here—that is the first transformation. We realise next the one Self, Brahman, Divine, first above the body, life, mind and not only within the heart supporting them—above and free and unattached as the static Self in all and dynamic too as the active Divine Being and Power, Ishwara—Shakti, containing the world and pervading it as well as transcending it, manifesting all cosmic aspects. But what is most important for us is that it manifests as a transcending Light, Knowledge, Power, Purity, Peace, Ananda of which we become aware and which descends into the being and progressively replaces the ordinary consciousness itself by its own movements—that is the second transformation. We realise also the consciousness itself as moving upward, ascending through many planes, physical, vital, mental, overmental to the supramental and Ananda planes. This is nothing new : it is stated in the Taittiriya Upanishad that there are five Purushas, the physical, the vital, the mental, the Truth Purusha (supramental) and the Bliss Purusha; it says that one has to draw the physical self into the vital self, the vital into the mental, the mental into the Truth Self, the Truth Self into the Bliss self and so attain perfection. But in this yoga we become aware not only of this taking up but of a pouring down of the power of the higher Self, so that there comes in the possibility of a descent of the Supramental Self and Nature to dominate and change our present nature and turn it from nature of Ignorance into nature of Truth-Knowledge (and through

the supramental into nature of Ananda)—this is the third or supramental transformation. It does not always go in this order, for with many the spiritual descent begins first in an imperfect way before the phychic is in front and in charge, but the phychic development has to be attained before a perfect and unhampered spiritual descent can take place, and the last or supramental change is impossible so long as the first two have not become full and complete. That's the whole matter put as briefly as possible" — (Ibid, p. 120-121)

ON COSMIC SELF AND COSMIC CONSCIOUSNESS

"Now about the cosmic consciousness and Nirvana. Cosmic consciousness is a complex matter. To begin with, there are two sides to it, the experience of the Self free, infinite, silent in active, one in all and beyond all,and the direct experience of the cosmic Energy and its forces, workings and formations, this latter experience not being complete till one has the sense of being commensurate with the universe or pervading, exceeding and containing it, Till then there may be direct contacts, communications, interchanges with cosmic forces, beings, movements, but not the full unity of mind with the cosmic Mind, of life with the cosmic life, of body and physical consciousness with the cosmic material Energy and its substance. Again, there may a realisation of the Cosmic Self which is not followed by the realisation of the dynamic universal oneness. Or on the contrary, there may be some dynamic universalising of consciousness without the experience of the free static Self omnipresent every where...The free soul might regard it untouched and unmoved by its imperfections and vicissitudes, do some appointed work, try to help all or be an instrument of the Divine, but neither the work nor the instrumentation would have anything like the perfection or even the full light, power, bliss of the Divine. This could only be gained by an ascension into higher planes of cosmic existence or their descent into one's consciousness — and, if this were not envisaged or accepted, the push to Nirvana would still remain as a way of escape. The other way would be the ascent after death into these higher planes — the heavens of the religions signify after all nothing but such an urge to a greater, luminous, beatific Divine Existence.

But, one might ask: if the higher planes or if the overmind itself were to manifest their consciousness with all their power, light, freedom and vastness and these things were to descend into an individual consciousness here, would not that make unnecessary both the cosmic negation or the Nirvanic push and the urge towards some Divine Transcendence ? But in the result though one might live in a union with the Divine in a luminous wide free consciousness embracing the

universe in itself and be a channel of great energies or creations, spiritual or external, yet this world here would remain fundamentally the same — there would be a gulf of difference between the Spirit within and its medium and stuff on which it acted, between the inner consciousness and the world in which it is working. The achievement inner, subjective, individual might be perfect, but the dynamic outcome insufficient, disparate, a mixture, not a perfect harmony of the inner and the outer, a new integral rhythm of existence here that could be called truly divine. Only a consciousness like the supramental, unconditioned and in perfect unity with its source, a Truth-Consciousness empowered to create its own free determinations would be able to establish some perfect harmony and rhythm of the higher hemisphere in this lowest run of the lower hemisphere" — "On Yoga" Tome I — pp. 268-270.

"WHEN one follows after the impersonal Self, one is moving between two opposite principles — the silence and purity of the impersonal inactive Atman and the activity of the ignorant Prakrits. One can pass into the Self, leaving the ignorant nature or reducing it to silence. Or else, one can live in the peace and freedom of the Self and watch the action of Nature as a witness. Even one may put some sattwic control, by tapasya, over the action of the Prakriti ; but the impersonal Self has no power to change or divinise the nature. For that, one has to go beyond the impersonal Self and seek after the Divine who is both personal and impersonal and beyond these two aspects" — "On Yoga" — Tome II — p. 126.

SRI AUROBINDO'S INTEGRAL YOGA (DISTINGUISHED)

"For behind the Sad Atman is the silence of the Asat which the Buddhist Nihilists realised as the Sunyam and beyond that silence is the Parātpara Purusa (purṣo varēṇya ādityavarṇas tamasaḥ parastāt)" — Sri Aurobindo, The Yoga and Its Objects.

"The passage in 'The Yoga and Its Objects' is written from the point of view of the spiritualised mind approaching the supreme truth directly, without passing through the supermind or disappearing into it. The mind spiritualises itself by shedding all its own activities and formations and reducing everything to a pure Existence, Sad - Atman, from which all things and activities proceed and which supports everything. When it wants to go still beyond, it negates yet further and arrives at an Asat, which is the negation of all this existence and yet something inconceivable to mind, speech or defining experience. It is the silent unknowable, the Turiya or featureless and relationless Absolute of the monistic Vedantins, the Shunyam of the nihilistic Buddhists, the Tao or omnipresent and transcendent

Nihil of the Chinese, the indefinable Christian mystics also speak of the necessity of a complete ignorance in order to get the sepreme experience and speak too of the divine Darkness—they mean the shedding of all mental knowledge, making a blank of the mind and engulfing it in the Unmanifest, the param avyaktam. All this is the mind's way of approaching the Supreme for beyond the avyaktam, tamasaḥ parastāt, is the Supreme, the Purushottama of the Gita, the Para Purusha of the Upanishads. It is ādityavarṇa in contrast to the darkness of the Unmanifest; it is a metaphor, but not a mere metaphor, for it is a symbol also, a symbol visually seen by the suksma drsti, the subtle vision, and not merely a symbol, but, as one might say, a fact of spiritual experience. The sun in the yoga is the symbol, of the supermind and the supermind is the first power of the Supreme which one meets across the border where the experiece of spiritualised mind ceases and the unmodified divine consciousness begins the domain of the supreme Nature, Parā Prakrti. It is that Light of which the Vedic mystics got a glimpse and it is the opposite of the intervening darkness of the Christian mystics, for the supermind is all light and no darkness. To the mind the Supreme is avyaktāt param avyaktam but if we follow the line leading to the supermind it is an increasing affirmation rather than an increasing negation through which we move"—"On Yoga"—Tome I-pp. 67-68.

"The Vedic Rishis never attained to the supermind for the earth or perhaps did not even make an attempt. They tried to rise individually to the supramental plane, but they did not bring it down and make it a permanent part of the earth-consciousness. Even there are verses of the Upanishad in which it is hinted that it is impossible to pass through the gates of the Sun (the symbol of the supermind) and yet retain an earthly body. It was because of this failure that the spiritual effort of India culminated in Mayavada. Our yoga is a double movement of ascent and descent; one rises to higher and higher levels of consciousness, but at the same time one brings down their power not only into mind and life, but in the end even into the body. And the highest of these levels, the one at which it aims is the supermind. Only when that can be brought down is a divine transformation possible in the earth-consciousness."

NOTE : The Tamil spiritual Proverb says that those who reach into Cidambaram, the Supreme Sky or Ether of Truth-Knowledge do not return சிதம்பரம் சென்றவர்கள் திரும்பி வருவதில்லை. This possibly indicates dematerialisation and disappearance of body.

SATCITANANDA AS IN SPIRITUAL MIND, SUPERMIND & BEYOND

"The fundamental difference is in the teaching that there is a dynamic divine Truth (the supermind) and that into the present world of Ignorance that Truth can descend, create a new Truth-Consciousness and divinise Life. The old yogas go straight from mind to the absolute Divine, regard all dynamic existence as Ignorance, Illusion or Lila; when you enter the static and immutable Divine Truth, they say, you pass out of cosmic existence"—"On Yoga"—Tome I-pp. 109-110.

"The complete change down to the physical (i.e., supramental transformation) was only sought for by a few and then more as a "Siddhi" than anything else, not as the manifestation of a new Nature in the earth-consciousness"—Ibid, pp. 110.

"The supramental sees the Truth as a single whole and everything falls into its place in that whole. The supramental is also spiritual, but the old yogas reach Sachchidananda through the spiritualised mind and depart into the eternally static oneness of Sachchidananda or rather pure Sat (Existence), absolute and eternal or else a pure Non-existence, absolute and eternal. Ours having realised Sachchidananda in the spiritualised mind plane proceeds to realise it in the supramental plane.

The supreme supracosmic Sachchidananda is above all. Supermind may be described as its power of self-awareness and world-awareness, the world being known as within itself and not outside. So to live consciously in the supreme Sachchidananda one must pass through the supermind. If one is in the supracosmic apart from the manifestation, there is no place for problems or solutions. If one lives in the transcendence and the cosmic view at the same time, that can only be by the supramental consciousness in the supreme Sachchidananda consciousness...The supermind is an entirely different consciousness not only from the spiritualised Mind, but from the planes above spiritualised Mind which intervene between it and the supramental plane. One passes beyond overmind to supermind, one enters into a consciousness to which the norms of the other planes do not at all apply and in which the same Truth, e.g. Sachchidananda and truth of this universe, is seen in quite a different way and has a different dynamic consequence. This necessarily results from the fact that supermind has an indivisible knowledge, while overmind proceeds by union in division, and Mind by division taking division as the first fact, for that is the natural process of its knowledge.

In all planes the essential experience of Sachchidananda, pure Existence, Consciousness, Bliss is the same and Mind is often contented with it as the sole Truth and dismisses all else as part of the grand Illusion, but there is also a dynamic experience of the Divine or of Existence (e.g. as One and Many, Personal and Impersonal the Infinite and Finite, etc.) which is essential for the integral knowledge. The dynamic experience is not the same in the lower planes as in the higher, in the intermediate spiritual planes and in the supramental. In these the oppositions can only be put together and harmonised, in the supermind they fuse together and are inseparably one; that makes an enormous difference.

The universe is dynamism, movement—the essential experience of Sachchidanada apart from the dynamism and movement is static. The full dynamic truth of Sachchidananda and the universe and its consequence cannot be grasped by any *other consciousness than the* supermind, because the instrumentation in all other (lower) planes is inferior and the static experience and the incompleteness of the dynamic power, knowledge, result of the inferior light and power of other planes. This is the reason why the consciousness of the other spiritual planes, even if it descends, can make no radical change in the earth-consciousness, it can only modify or enrich it. The radical transformation needs the descent of the supramental power and nature.

One cannot speak of two classes of Sachchidananda, for Sachchidananda is the same always—but the knowledge of Sachchidananda and the universe differs according to the degree of the consciousness which has the experience"—"ON YOGA"—TOME I—p. 260 to 262.

"In the ancient Indian system there is only one triune supernal, Sachchidananda. Or if you speak of the upper hemisphere as the supernal, there are three, Sat plane, Chit plane and Ananda plane. The supermind could be added as a fourth, as it draws upon the other three and belongs to the upper hemisphere. The Indian systems did not distinguish between two quite different powers and levels of consciousness, one which we can call *overmind* and the other the true supermind or Divine Gnosis. That is the reason why they got confused about Maya (overmind-Force or Vidya-Avidya), and took it for the supreme creative power...In the Indian system, these are Ishwara, Shakti and Jiva, or else Sachchidananda, Maya and Jiva. But in our system which seeks to go beyond the present manifestation, these could very well be taken for granted and looked at from the point of view of the planes of consciousness, the three highest—

Ananda (with Sat and Chit resting upon it), supermind and overmind might be called the three Supernals. Overmind stands at the top of the lower hemisphere, and you have to pass through and beyond overmind, if you would reach supermind, while still above and beyond supermind are the worlds of Sachchidananda"—"On Yoga"—Tome I—pp. 272-2?3.

SRI AUROBINDO'S VIEWS ON THE GITA AND SRI KRISHNA

"This world is, as the Gita describes it, anityamasukham, so long as we live in the present world-consciousness; it is only by turning from that to the Divine and entering into the Divine Consciousness that one can possessess, through the world also, the Eternal.

The language of the Gita in many matters seems sometimes contradictory because it admits two apparently opposite truths and tries to reconcile them. It admits the ideal of departure from samsara into the Brahman as one possibility; also it affirms the possibility of living free in the Divine (in Me, it says) and acting in the world as the Jivanmukta. It is this latter kind of solution on which it lays the greatest emphasis. So Ramakrishna put the "Divine souls" (Ishwarakoti) who can descend the ladder as well as ascend it higher than the Jivas (Jivakoti) who, once having ascended, have not the strength to descend again for divine work. The full truth is in the supramental consciousness and the power to work from there on life and Matter.

The Gita does not speak expressly of the Divine Mother; it speaks always of surrender to the Purushottama—it mentions her only as the Parā Prakriti who becomes the Jiva, that is, who manifests the Divine in the multiplicity and through whom all these worlds are created by the Supreme and he himself descends as the Avatar. The Gita follows the vedantic tradition which leans entirely on the Ishwara aspect of the Divine and speaks little of the Divine Mother because its object is to draw back from world-nature and arrive at the Supreme realisation beyond it. The Tantrik tradition is on the Shakti or Ishwari aspect and makes all depend on the Divine Mother because its object is to possess and dominate the world-nature and arrive at the supreme realisation through it. This yoga insists on both the aspects; the surrender to the Divine Mother is essential, for without it there is no fulfilment of the object of the yoga"—"On Yoga"—Tome I - pp. 74-75.

"Man, says the Gita, can attain the Brahmic consciousness, realise himself as an eternal portion of the Purushottama and live in the

Purushottama. The Purushottama consciousness is the consciousness of the Supreme Being and man by loss of ego and realisation of his true essence can live in it" - (Ibid, p. 76).

"Krishna did great things and was very clearly a manifestation of the Divine. *But I remember a passage of the Mahabharata in* which he complains of the unquiet life his followers and adorers gave him, their constant demands, reproaches, their throwing of their unregenerate vital nature upon him. And in the Gita he speaks of this human world as a transient and sorrowful affair and, in spite of his gospel of divine action, seems almost to admit that to leave it is after all the best solution. The traditions of the past are very great in their own place, in the past, but I do not see why we should merely repeat them and not go farther. In the spiritual development of the consciousness upon earth the great past ought to be followed by a greater future" - "ON YOGA" - Tome I - p. 94.

"All other yogas regard this life as an illusion or a passing phase: the supramental yoga alone regards it as a thing created by the Divine for a progressive manifestation and takes the fulfilment of the life and the body for its object. The supramental is simply the Truth-Consciousness and what it brings in its descent is the full truth of life, the full truth of consciousness in Matter" - "ON YOGA" - Tome I—p. 97.

"Sri Krishna never set out to arrive at any physical transformation, so anything of the kind could not be expected in his case. Neither Buddha nor Shnkara nor Ramakrishna had any idea of transforming the body. Their aim was spiritual mukti and nothing else. Krishna taught Arjuna to be liberated in works, but he never spoke of any physical transformation" - "ON YOGA" - Tome I - p. 99.

APPROACH OF THE DIVINE THROUGH THE SHAKTI

"It is already indicated in the Gita's teaching of the Purushottama and the Parashakti (Adya Shakti) who become the Jiva and uphold the universe. It is evident that Purushottama and Parashakti are both eternal and are inseparable and one in being; the Parashakti manifests the universe manifests too the Divine in the universe as the Ishwara and Herself appears at His side as the Ishwari Shakti. Or, we may say, it is the Supreme Conscious Power of the Supreme that manifests or puts forth itself as Ishwara Ishwari, Atna Atmashakti, Purusha Prakriti, Jiva Jagat...It is possible to go towards the knowledge by beginning with the experience of dissolution in the One, but on condition that you do not stop there, taking it as the highest

Truth, but proceed to realise the same One as the supreme Mother, the Consciousness—Force of the Eternal. If, on the other hand, you approach through the Supreme Mother, she will give you the liberation in the silent One also as well as the realisation of the dynamic One, and from that it is easier to arrive at the Truth in which both are one and inseparable. At the same time, the gulf created by mind between the Supreme and His manifestation is bridged". — "ON YOGĀ" - Tome - I, p. 40.

DIFFERENT APPROACHES TO THE DIVINE

"It seems to me that these differences of valuation come from the mind laying stress on one side or another of the approach to the Divine or exalting one aspect of realisation over another. When there is the approach through the heart, through Love and Bhakti, the highest culmination is in a transcendent Ananda, as unspeakable Bliss or Beatitude of union with the Divine through Love. The school of Chaitanya laid especial and indeed sole emphasis on this way and made this the whole reality of Krishna consciousness. But the transcendent Ananda is there at the origin and end of all existence and this is not and cannot be the sole way to it. One can arrive at it through the Vasudeva consciousness, which is a wider, more mentalised approach - as in the method of the Gita where knowledge, works, bhakti are all centred in Krishna, the One, the Supreme, the All, and arrive through the cosmic consciousness to the luminous transcendence. There is the way too described in the Taittiriya Upanishad, the Vedanta's Gospel of Bliss. These are certainly wider methods, for they take up the whole existence through all its parts and ways of being to the Divine." ON YOGA - Tome I - p. 84.

SUPERMIND & ITS HARMONY OF THE PERSONAL & THE IMPERSONAL

The personal and the impersonal are themselves posited and experienced by mind (i.e. spiritual Mind) as separate realities and one or other is declared and seen as supreme, so that the personal can have laya in the Impersonal or, on the contrary, the impersonal disappears into the absolute reality of the supreme and divine Person—the impersonal in that view is only an attribute or power of the personal Divine. But at the summit of spiritual experience passing beyond mind (i.e. passing Spiritual Mind and at its highest the overmind) one begins to feel the fusion of all these things into one. Consciousness, Existence, Ananda, return to their indivisible unity, Sachchidananda. The personal and the impersonal become irrevocably one, so that to posit one as against the other appears as an act of ignorance. This tendency of unification is the basis of the supra-

mental consciousness and experience; for cosmic or creative purposes the supermind can put forward one aspect prominently where that is needed but it is aware of all the rest behind it or contained in it and does not admit into its view any separation or opposition anywhere. For that reason a supramental creation would be a manifold harmony ..."—"ON YOGA"—Tome I—pp. 85-86.

OUR NOTE

The above two passages possibly give a clue to the nature of the high state of realisation of the Gita. It can be regarded as a first or preliminary step of integral knowledge of God, world and soul and self in the "luminous transcendence" made possible by a first entry into the threshold of Vastness of Supermind (cf. SR: "Vyapaka Vyapya"—item 3 of Karanateeta loka, Vol. II), though at the same time it overpasses as it were the Supermind proper (Ibid items 5 to 11) to take its poise beyond it in the absolute Being, the Purushottama; and the Gita emphasises or puts forward prominently the Being aspect of the Supreme Divine, i.e. the Purushottama of the triple Purusha, though it also refers to Parā Prakriti the supreme nature by a passing reference which seems to be indicated by the Swami as "Tatva tatvika layodaya" of Suddha Jnana (Ibid item 4, see Vol. II-items 1 to 4 of "Karanateeta loka" and alternative line of interpretation for items 3 and 4). According to Sri Aurobindo, the Purushottama poise is a self-contained poise of the Absolute (See Divine Chart in " Hour of God " pp. 78-79). Again Sri Aurobindo distinguishes the the goal of the Gita from Sri Krishna's role as an Avatar intent on bringing into the world the universal play of the overmind consciousness.

ATTITUDES OF APPROACH TO SRI KRISHNA

"The difference of view between Shankara and Ramanuja and on the other side Chaitanya about Krishna arises from the turn of their experience. Krishna was only an aspect of Vishnu to the others because that ecstatic form of love and bhakti which had become associated with Krishna was not for them the whole. The Gita, like Chaitanya, but from a different view-point, regarded Krishna as the Divine himself. To Chaitanya he was Love and Ananda, and Love and Ananda being for him the highest transcendental experience, so Krishna too must be the Supreme. For the writer of the Gita, Krishna was the source of Knowledge and Power as well as Love, the Destroyer, Preserver, Creator in one, so necessarily Vishnu was only as aspect of this universal Divine In the Mahabharata indeed Krishna comes as an incarnation of Vishnu, but that can be turned by taking it that it was through the Vishnu aspect as his

frontal appearance that he manifested; for that the greater Godhead can manifest later than others is logical if we consider the manifestation as progressive just as Vishnu is in the Veda a younger Indra, Upendra, but gains upon his elder and subsequently takes place above him in the Trimurti"—"ON YOGA"—Tome I—p. 87.

KRISHNA AND THE SUPERMIND

"24th (November 1926) was the descent of Krishna into the physical. Krishna is not the Supramental Light. The descent of Krishna would mean the descent of the Overmind Godhead preparing, though not itself actually, the descent of Supermind and Ananda. Krishna is the Anandamaya; he supports the evolution through the Overmind leading it towards the Ananda."

SRI AUROBINDO AND KRISHNA

"You can't expect me to argue about my own spiritual greatness in comparison with Krishnan's. The question itself would be relevant only if there were two sectarian religions in opposition, Aurobindoism and Vaishnavism, each insisting on its own God's greatness. That is not the case. And then what Krishna must I challenge—the Krishna of the Gita who is the transcendent Godhead, Paramatma, Parabrahma, Purushottama, the cosmic Deity, Master of the universe, Vasudeva who is all, the Immanent in the heart of all creatures, or the Godhead who was incarnate at Brindavan and Dwaraka and Kurukshetra and who was the guide of my Yoga and with whom I realised identity? All that is not to me something philosophical or mental but a matter of daily and hourly relation and intimate to the stuff of my consciousness. Then from what position can I adjudicate this dispute? X thinks I am superior in greatness, you think there can be nothing greater than Krishna: each is entitled to have his own view or feeling, whether it is itself right or not. It can be left there; it can be no reason for your leaving the Ashram" — "SRI AUROBINDO ON HIMSELF AND ON THE MOTHER", pp. 208-209.

SRI AUROBINDO'S MISSION: TRANSFORMATION OF EARTH-NATURE

"... the endeavour towards this achievement (i.e. supramental transformation) is not new and some yogis have achieved it, I believe — but not in the way I want it. They achieved it as a personal siddhi maintained by yoga-siddhi — not a dharma of the nature. Secondly, the supramental transformation is not the same as the spiritual-mental. It is a change of mind, life and body which the mental or overmental-spiritual cannot achieve. All whom you mention were spirituals, but in different ways. Krishna's mind for instance was

overmentalised, Ramakrishna's intuitive, Chaitanay's spiritual-psychic, Buddha's illumined higher mental" — "ON YOGA" — TOME I — p. 102.

"I have called it the integral yoga and that means that it takes up the essence and many processes of the old yogas — its newness is in its aim, standpoint and the totality of its method" — "On Yoga — Tome — I — p. 106.

"The thing to be gained also is the bringing in of a Power of Consciousness (the Supramental) not yet organised or active directly in earth-nature, even in the spiritual life, but yet to be organised and made directly active.

Because a method has been preconized for achieving this purpose which is as total and integral as the aim set before it, viz. the total and integral change of the consciousness and nature, taking up old methods but only as a part action and present aid to others that are distinctive. I have not found this method (as a whole) or anything like it professed or realised in the old yogas"—"ON YOGA" — Tome I — p. 108.

"It is not for personal greatness that I am seeking to bring down the Supermind. I care nothing for greatness or littleness in the human sense. I am seeking to bring some principle of inner Truth, Light, Harmony, Peace into the earth-consciousness ; I see it above and know what it is — I feel it ever gleaming down on my consciousness from above and I am seeking to make it possible for it to take up the whole being into its own native power, instead of the nature of man continuing to remain in half-light, half-darkness. I believe the descent of this Truth opening the way to a development of divine consciousness here to be the final sense of the earth evolution. If greater men than myself have not had this vision and this ideal before them, that is no reason why I should not follow my Truth-sense and Truth-vision. If human reason regards me as a fool for trying to do what Krishna did not try, I do not in the least care. There is no question of X or Y or anybody else in that. It is a question between the Divine and myself — whether it is the Divine Will or not, whether I am sent to bring that down or open the way for its descent or atleast make it more possible or not. Let all men jeer at me if they will or all Hell fall upon me if it will for my presumption, — I go on till I conquer or perish. This is the spirit in which I seek the Supermind, no hunting for greatness for myself or others."

"I have no intention of achieving the Supermind for myself only — I am not doing anything for myself, as I have no personal need of

anything, neither of salvation (Moksha) nor supermentalisation. If I am seeking after supramentalisation, it is because it is a thing that has to be done for the earth-consciousness and if it is not done in myself, it cannot be done in others. My supramentalisation is only a key for opening the gates of the Supramental to the earth-consciousness ; done for its own sake, it would be perfectly futile. But it does not follow either that if or when I become supramental, everybody will become supramental. Others can so become who are ready for it, when they are for it — though, of course, the achievement in myself will be to them a great help towards it. It is therefore quite legitimate to have the aspiration for it" — "Sri Aurobindo on Himself and on the Mother", p. 214, 215 & 216.

NAMMALWAR'S VISION OF THE GOLDEN AGE

Nammalwar had also the vision of the golden age of the earth in which hosts of Vishnu, i.e. of Krishna the Supreme Divine, are seen to come to the earth in large numbers along with godheads of Brahma, Rudra, Indra and other gods of heaven and, Vishnu's hosts are seen everywhere singing and playing on the earth and as a result, evil and enmity, misery and sufferings, hunger and want are abolished on the earth; even there will be no room for god of death; The Iron Age of Kaliyuga will end and be replaced by Kruta Yuga the Golden Age of bliss, and many devotees and saints are seen in the world worshipping Lord Krishna (5-2). The stanzas as translated by Sri Aurobindo are given in Appendix IV (A) under the head "Nammalwar's hymn of the Golden Age" - Poem 5-2 அடியார் திருக்கூட்டத்தைக் கண்டு வாழ்த்தல்.

NOTE : However, Nammalwar's hymn of the Golden Age does not mention the coming of the supreme Divine Himself on the earth as is visualised by Swami Ramalingam and Sri Aurobindo, nor does it specifically refer to evolution of the collective humanity into godhood or godly beings.

A portion of the Tamil verse is given below :

பொலிக பொலிக பொலிக, போயிற்று வல் உயிர்ச் சாபம்,
நலியும் நகரமும் நைந்த, நமனுக்கு இங்கு யாது ஒன்றும்
இல்லை.
கலியும் கெடும் கண்டு கொண்மின் கடல் வண்ணன் பூதங்கள்
மண் மேல்
மலியப் புகுந்து இசை பாடி ஆடி உழிதரக் கண்டோம் ...
திரியும் கலியுகம் நீங்கி தேவர்கள் தாமும் புகுந்து
பெரிய கிதயுதம் பற்றி பேரின்ப வெள்ளம் பெருக ...
கொன்று உயிர் உண்ணும் விசாதி பகை பசி தீயன எல்லாம்

நின்று இவ் உலகில் கடிவான் நேமிப்பிரான் தமர் போந்தார்...
இறுக்கும் இறை இறுத்து உண்ண எவ்வுலகுக்கும் தன்
மூர்த்தி
நிறுத்தினான் தெய்வங்கள் ஆக அத்தெய்வ நாயகன் தானே...
மேவித் தொழுது உய்ம்மின் நீர்கள் வேதப் புனித இருக்கை
நாவில் கொண்டு அச்சுதன் தன்னை ஞானவிதி பிழையாமே
பூவில் புகையும் விளக்கும் சாந்தமும் நீரும் மலிந்து
மேவித் தொழும் அடியாரும் பகவரும் மிக்கது உலகே.
(5-2-1, 3,6,8,&9)

Nammalwar's vision or perceptive knowledge of supermind particularly of its triple poises as indicated in his last poem (10-7-2) seems to be similar to the vision which Swami Ramalingam had in his early life and described in his "Mahadeva malai" song 69, "He has become Himself...He has become as the world ... He has become myself and He stands (objectively) as my God".

தானாகி .... உலகாகி ... நானாகி ... என் இறையாய் நின்றோய்
(*மகா தேவ மாலை, பா.* 69)

But, we do not find the further development of supramental knowledge and its resultant transformation in the physical body in Nammalwar's poems, though he had a direct vision of the supermind. It does not appear that he ascended or entered into the supermind proper and consciously lived in it, as Swami Ramalingam did. Nammalwar's state of realisation may be considered as essentially equivalent to the Gita's highest goal, though he exceeds it by his vision of the coming golden age on the earth. In spite of this perception, one of his poems possibly composed in his last days set Vaikunta the Heaven beyond (possibly the Supramental Heaven) as the goal and where unto gods and Munis direct by receiving and welcoming the devotees of Krishna (at the gate, and where Lord Madhav, Krishna) the Supreme, abide and that it is the Law that people of the earth shall enter Vaikunta and, Nammalwar the yogi-saint, was keenly expecting the day the Divine would call him from this world 10-9-8& 9; 10-10-2)

"வடிவுடை மாதவன் வைகுந்தம் புகவே ... வாசலில் வானவர்
எமதுஇடம் புகுக என்று ... வைகுந்தம் புகுவது மண்ணவர்
விதியே"

"உன்னோடு என்னை உயிர் வேறு இன்றி ஒன்றாகவே
கூசம் செய்யாது கொண்டாய் என்னைக்கூவிக் கொள்ளாய்
வந்து அந்தோ"

Thus it is seen that for Nammalwar (as much for the Gita too), earth is not the place of fulfilment of a divine life, though it may be

a place to attain liberation and pass on to Vaikunta above and beyond; he does not aspire to bring Kingdom of Heaven on the earth. The possession of the triple mystic heaven of Supermind and its integral realisation are not referred to in his poems; nor the golden Light of Por Sabha, the apprehending supermind is dealt with, though there are passing references in poem 10-8 as "the Golden Heaven or Sky of Knowlege which the realised one rules" and as "the high Heaven or Sky of Knowledge which the Lord bestows."

"தொண்டர் ஆள்வது சூழ் பொன் விசும்பே"

"தெளிது ஆகிய சேண்விசும்பு தருவானே"

(10-8-11&4)

However, coming to Nammalwar's personal realisation and achievement, Sri Aurobindo regards him to have realised unity with the Divine as expressed in the words "I and my Father are one" and that he had also "the direct perception in the high solar realm of Truth itself" (See appendix IV (b)). Thus, from the foregoing stanzas of his poems it is evident that an inner intuitive knowledge and vision of the Supermind broke forth within him in his inner being, - if not by direct ascent into the Truth-World. It is even admissible that his inner being should have opened itself to the threshold of supramental Vastness (cf. SR: 'Vyapaka Vyapya' - item 3 of Karana-teeta loka: see Vol. II), and got poised in it and as a result he got a direct vision and experience of the supreme Being within the Light of Bliss and Will (i.e. supramental Light) manifesting in and out of the supreme Void - an experience characteristic of the apprehending supermind giving the triple union of a oneness, a fusion (i.e. difference in oneness or a close intimacy of union), and a mutuality of relationship "தானே ஆகி நிறைந்து ... தானே ஆய், தானே யான் என்பான் ஆகி தன்னைத் தானே துதித்து" — "He, the infinite One, has become Himself, He has become a myself, (having become so) He worships Himself". (See 10-10-4, 9 & 10-7-2to 4; 5-1-10)

NAMMALWAR AND MANICKAVASAGAR VERSUS SWAMI RAMALINGAM

The want of elaboration on supramental experience in Nammalwar's works is possibly due to the basic difference that arises as between a vision or perceptive knowledge of the supermind though a direct vision by an entry into the threshold of its Vastness) and an actual realisation and living in the supramental Truth-Consciousness proper in all its poises as in the cases of Sri Aurobindo and the Mother and Swami Ramalingam and Tirumoolar. Much like Nammalwar,

Manickavasagar too wanted to quite off the earthly life after becoming one with the Divine, though he had transformation to a certain extent even in the physical body by intense currents of Bliss. He had the vision that those liberated on the earth would leave, after death or by dematerialisation of body, for and into Sivaloka (possibly the Supramental Heaven).

செடிசேர் உடலை செலநீக்கி சிவலோகத்தே நமை வைப்பான்
(யாத்திரைப்பத்து, பா. 4)

Like Nammalwar, he too expressed the day when he would be called back from the earthly life.

நீயே அருள் செய்து கோனே கூவிக் கொள்ளும் நாள் என்று?
என்று உன்னைக் கூறுவதே (குழைத்த பத்து, பா. 4,2,9)

He even expected that his body would dematerialise in lieu of death.

உடலம் மாண்டு இங்ஙன் போகாமே நம்பும் என் சிந்தை
நணுகும் வண்ணம் நான் அணுகும் (குலாப்பத்து, பா. 6)

MANICKAVASAGAR'S DEMATERIALISATION

Manickavasagar is said to have dematerialised his body in the premises of Cidambaram temple by disappearing into the Etherial Space of Knowledge in a moment of explaining the essential substance and significance of his works "Tiruvachakam" to priests of the temple to be the very Lord Nataraja Himself.

Swami Ramalingam refers to in one of his songs that Manickavasagar became merged with the pure Space of Grace i.e. the Supramental Space of Heaven (Mahadevamalai, song 52). So it is implied that the latter, on dematerialisation of his body became identified wholly with the said supramental space and became one with It.

ANDAL'S DEMATERIALISTION

It appears that dematerialisation of body in lieu of death can take place even in a state of lesser realisation, say for example with a psychic realisation and psychic transformation of body. However the vision of supermind at least in the soul of heart—which is possible, according to the Mother of Sri Aurobindo Ashram on psychic realisa tion—seems essential for such a dematerialisation, even if one does not ascend to overhead states of spiritual realisation. An aspiration to leave the earth and earthly life in a seeking for a merger in the supermind above even physically is on invariable feature in such

cases. Andal, the Vaishnava poetess and saint, foster-daughter of Perialwar, according to the directions of the divne will in her was brought in a palanquin to Srirangam temple, and as she entered its sanctum sanctorum for a symbolical marriage with the Deity she disappeared into it, dematerialising her body, so to say, in an intense aspiration of bodily becoming one with the Lord Ranganatha (Vishnu) of the said temple. However, her works do not suggest the great height, width and depth of realisation as attained by her foster-father Perialwar, or such other great yogi-saints as Manickavasagar and Nammalwar, wherein we meet with the Gita's highest goal of realisation namely the mutual indwelling of God within oneself and oneself in God and of realising the true individual self as one centre or as portion of the supreme Divine. Andal's poems express realisation of the Divine in the heart or rather in the soul of heart but this realisation of soul in the heart and Divine in the soul had led to a psychic transformation not only in mind and life but also in the body to such an extent that her soul and body became unified (i.e. the soul united with the physical consciousness of the body) so as to lead to a merger in the Divine by a process of dematerialisation as pointed out by Tirumoolar in TM: 2587 and 2588. Tirumoolar further points out that they shall return to birth by a crystalisation as it were of the substance of their good body which they so dematerialised, provided they want a further evolution of their body (i.e. as a perfect deathless body).

எழுகின்ற தீயிற் கர்ப்பூரத்தை ஒக்கப் பொழிகின்ற
இவ்வுடல் போம் அப்புரத்தே (திருமந். 2587)

உடலும் உயிரும் ஒழிவற ஒன்றில்
படரும் சிவசத்தி தாமே பரமாம்...(திருமந் 2588)

பாத்திற்கரைந்து பதிந்து நற்காயம்
உருத்தரித்து இவ்வுடல் ஓங்கிட வேண்டித்
திரைக்கடல் உப்புத் திரண்டது போலத்
திரித்துப் பிறக்கும் திருவருளாலே (திருமந். 491)

TIRU JNANA SAMBANDHAR

Tiru Jnana Sambandhar, the well-known great Saivite saint of South India, had much the same realisation as Manickavasagar or Nammalwar. He had the essential realisation of the Gita and a perceptive knowledge of the three supramental poises of union with the Divine—a oneness, a difference in oneness, and a mutuality of relation. However, we do not find in his works any reference to the characteristic triple mystic Heaven of Supermind as lived and described by Tirumoolar in the Chapter Mup Param "the triple Heaven" and by Swami Ramalingam in "Tirucittrambala Deiva

Mani Malai" and "Anubhava Malai", nor any reference to the characteristic golden Light of Ponnambalam or Por Sabha proper i.e. the golden Heaven of apprehending Supermind (not the golden domed Sanctum of the Cidambaram temple which is also called Ponnamblam), nor to the transformation of body into its deathlessness as is indicated in Tirumantiram of Tirumoolar or Arutpa of Swami Ramalingam.

However, we shall bring out here the high water-mark of his realisation as emerges from his devotional hymns, after giving a summary of his life sketch.

TIRU JNANA SAMBANDHAR (THE CHILD-SAINT)—LIFE SKETCH

Tiru Jnana Sambandhar, the well-known Tamil saint, poet and yogi was born at Sirkali near Cidambaram. He is considered to be the greatest of the Saivite Nayanmars. He became a saint since childhood and sang on Siva first at the age of three years, when he was initiated into Jnana by the Goddess Herself who offered him Milk of Knowledge; hence he is called Tiru Jnana Sambandhar. The story goes thus.

The child went with his father to the bathing tank of the shrine at Sirkali. As his father dipped into the tank for bathing, the child who was on the bank, not finding his father, wept and cried; but soon the cry turned into a crying call for the divine Father and Mother of the shrine. Lord Siva and Goddess Uma appeared before him and the goddess fed him with the Milk of Her breast in a golden cup—the Milk of Divine Knowledge. The child sang impromptu on the glory of Lord Siva in the form of Ardhanareeshwara (ஒருமை பெண்மையுடையன்), the Father-Mother of his heart's worship (அம்மையப்பன்). The child blossomed at the age of three years into a saint and a full-fledged poet with power of divine Knowledge and inspiration for singing extempore devotional hymns in chaste and sweet Tamil. Soon he came to be recognised as the child-saint and devotees gathered around him.

Seated on the shoulders of his father, he began to visit and worship at the shrines of Siva at various places, singing extempore songs on the presiding deity of each shrine. His maternal uncle who accompanied him took down his songs as he sang them in tune with the rhythm of clapping of his little hands. It is said that the Lord out of Grace provided him with golden cymbals inscribed with the Panchakshra mantra of "Om Namah Sivaya" which he used in accompaniment of his devotional hymns. The child-saint was invited

by devotees to visit their respective places. Thus he began to tour the Tamil country since a tender age of his childhood accompanied by a large number of devotees. As he walked by his small feet to reach a shrine on the way, the devoted residents of the place, as ordained by the Lord, provided him with a pearl-decorated palanquin and a similar umbrella and other symbols and signs of honour. His devotees served him as palanquin-bearers and umbrella-carriers. On the way to a shrine of Siva, he cured the sufferings of a petty king's daughter from a disease; at another place he gave cure collectively to the devotees of his retinue and others who were suffering from an infectious fever. Once as he walked in the summer heat of the sun, the Lord relieved him of the heat by providing him with the shade of a pearl-pandal.

Once his father wanted to perform a yagna or sacrificial rite and he needed money. The child-saint prayed the Lord and Lord Siva kept over the sacrificial platform of the shrine a thousand gold coins tied in a piece of cloth to be used for the yagna.

Tiru Jnana Sambandhar is considered to have lived in the mid-part of the seventh century. In that period some Jain and Buddhist missionaries had settled in the Tamil country to spread their religions. Jainism and Buddhism which had negative approaches to the Divine and sought Nirvana or Nihil (Sunya) the negative Void as the supreme state of Non-Existence (Asat) were alien to the spirit of the Tamil people who worshipped Siva and Vishnu as the personal forms of the supreme Divine who in His supreme Reality is an Impersonal Person (Purushottama). However, these missionaries of Jainism and Buddhism through their occult knowledge had formed some centres of power in the Tamil country; and particularly the Jain missionaries had the support of the then Pandya King of Madurai, though his queen and minister were devoted to Saivism. In such a background, Tiru Jnana Sambandar, though still a child, was requested by the queen and the minister to visit Madurai. His devotees including Appar (alias Thiru Navukkarasu), a contemporary saint, were afraid that the Jain missionaries would play deceptive practices and bring havoc on his life and duly cautioned him not to go there. The child-saint who had wholly surrendered himself to the Lord remained unmoved to the befalling danger and visited Madurai accompanied by devotees. After worshipping the Deity of Madurai temple, he stayed in a mutt or monastery. It is said that the Jains made a plot against his life and stealthily set fire to the mutt. The saint woke up to the situation and prayed to the Lord that the fire set by Jains in their bad will, shall affect the Pandya King. The fire subsided and got extinguished, but the king soon after suffered from the intense heat of a

fever which could not be relieved by the Jain occultists either by medicines or occult powers. At the request of the queen and the minister, the saint cured the king by praying to the Lord and offering the king a pinch of sacred ash. The king got cured and became converted again to Saivism.

Now the Jain missionaries invited the child-saint for straight contests such as fire-contest and water-contest to test his divine powers. The manuscripts of the saint and of the Jains were put first into fire. While the saint's palm-leaf manuscript of his hymn remained untouched and unburnt by the fire, the manuscript of the other party was consumed and burnt into ashes. In the other contest, the manuscripts were consigned to the waters of river Vaigai. While the saint's manuscript was carried afloat upstream againt the current of water, that of the Jains went downstream. By a prayer to the Lord, the saint made his manuscript become stagnant at a place so as to recover it back. By the saint's grace the Pandya king who had a hunch-back became cured and walked erectly. A song of the saint sung at Madurai is addressed to the queen Māperum Devi and this referred to the insincere tapas of the Jain missionaries as also to his tender age of childhood or boyhood and his good mouth which sang celestial songs (*பா நல்வாய் ஒருபாலன்*) as also to his surrender to the Divine Lord as the Refuge and Protection against all mischievous plots and designs of the Jains.

Thus by a divine sanction fulfilled through the instrumentation of the child-saint, Jainism and Buddhism could not take roots in the Tamil country which had its ancient spiritual tradition of regarding the Divine in His integral Reality, at once supramental and spiritual. Appar, another saivite saint who is regarded as a contemporary of Jnana Sambandhar had also his share of service in this respect. Both had high regard and respect for each other.

On the way to another shrine Jnana Sambandhar revived a girl who, bit by a snake, had died on the road side. By his blessings and in his presence she was married with her beloved who had accompained her.

On the way to Buddhist centre, a river came across and he invoked the Lord's Grace to make an oarless boat move so as to cross over the river. The saint and his devotees thus crossed the river in the boat.

At Mylapore, a suburb of Madras, the saint worshipped the Lord at Siva temple. A saivite devotee brought before him a pot containing the bones of his deceased virgin daughter who had died due to bi-

ting of a snake. The saint prayed to the Lord and addressed the soul of the deceased by a hymn asking her as to how she could go away (i.e. die away) without seeing and participating in the gala religious festivals of the shrine celebrated over the twelve months of the year. It is said that the girl resurrected in her bodily form from out of the pot which became broken.

NOTE

Cases of revival of the deceased by the power and grace of saints are invariably cases of death by snake-bite and revival before they are cremated or buried or possibly before soul had departed from the body, but the above case of resurrection into bodily life from out of the bones of the deceased person who should have been cremated apparently, may call for internal evidence. The hymns sung by Tiru Jnana Sambandhar at Mylapore or elsewhere do not contain any reference to such a resurrection. However, this is not to doubt the power of the saint to resurrect a dead person, as in the final resort it is the Divine that sanction the power and performs the miracle. However, there is also the possibility of a vision being seen in the subtle-physical by her father in which the girl could have been seen as resurrecting from the pot, in her form of subtle or subtle-physical body. Such a vision should appear almost physically real to the one who sees it, and in this case due to divine Grace, both Tiru Jnana Sambandhar and the girl's father should have had such a vision.

It is seen that the saint toured and covered the whole of the Tamil country by walk, as he has visited the shrines at various places, and even frequented them more than once. Thiru Jnana Sambandhar at the age of his sixteenth year complied with the wishes of his parent to marry the daughter of one Nambāndar Nambi, though he remained free in his consciounsness from any attachment to worldly life, sex and family life. But the marriage served him as the occasion to depart from the scene of physical life. After the marriage was celebrated with its due solemn and ceremonial rites, it is said that the saint invoked the Lord and there appeared the Light into which he led at first those who had assembled for the marriage and then he entered into it with his newly wedded wife and thus all disappeared in it. This was a case of collective dematerialisation and disappearance into Light.

There are many mutts founded in his name in the Tamil country. Some of the Siva temples celebrate special festivals in his honour and glory. Swami Ramalingam took him as the inner Guru in his early

days and he has sung in praise of the child saint. We shall now deal with the poems of the child-saint.

JNANA SAMBANDHAR'S POEMS

"None by learning can realise the Divine who has pervaded the universe as Light—Him who is the Light within the Flame of Light. He has become the Heaven and Earth and Fire and Air (and the rest). He has become the Veda of Knowledge. He has become the Source of all. He has become the presiding deity here too of the shrine at the place called Tiruvaryyāru".

"Thou art the Source and End of all, Thou hast become the beautiful Light, Thou art the Light within Light. O Thou who preside as the Deity in the shrine of Alavoi (Madurai); Only those who have the rising strength of joy to receive what rises up (from within the heart) as song by truth of inspiration can feel the truth of its mantra and bring it into true expression in words."

NOTE

In the above two stanzas "Light within Light" refers to the supramental Light. It is the supreme and infinite Light of the Divine within His universal Light".

ஓதியாரும் அறிவாரில்லை ஓதி உலகெலாம்
சோதியாய் நிறைந்தான் சுடர் சோதியுட் சோதியான்
வேதியாகி விண்ணாகி மண்ணோடு எரி காற்றுமாய்
ஆதியாகி நின்றானும் ஐயாறுடை ஐயனே
(திருவையாற்றுப் பதிகம்)

ஆதியந்தம் ஆயினாய் ஆலவாயில் அண்ணலே
சோதியந்தம் ஆயினாய் சோதியுள் ஓர் சோதியாய்
கீதம் வந்த வாய்மையால் கிளர் தருக்கினார்க்கு அலால்
ஓதி வந்த வாய்மையால் உணர்ந்து உரைக்கலாகுமே
(திரு ஆலவாய்ப் பதிகம்)

"He has become the One, the Two in one as Ardhanareeswara of the Male-Female, the three gunas, the unchanging four Vedas of Knowledge, the five elements, the six tastes, the seven tunes and the eight directions. He (the Supreme) has become Himself (as the one universal All-existence). He has become the source and end of the universe and has differentiated (Himself as the supreme and universal Being in and from Himself as the universal Power or Shakti manifesting the Many in the One Being). He stands too in mutual relationship (with the individual beings)—*தானாய் வேறாய் உடனாய், அதாவது ஒன்றாய் வேறாய் உடனாய் எ-று.*

or

He stands in the triple poise of a oneness, a difference (in oneness) and a mutuality (of relation in the difference). He has his abode here too in the shrine at Tiru Veelimilalai". (தானாய் வேறாய் உடனாய்).

ஈறாய் முதலாய், ஒன்றாய், இருபெண் ஆண், குண மூன்றாய்,
மாறாமறை நான்காய், வருபூதம் அவை ஐந்தாய்,
ஆறார் சுவை, ஏழோசையோடு, எட்டுத் திசை தானாய்,
வேறாய், உடன் ஆனான், இடம் வீழிம் மிழலையே
(திரு வீழி மிழலைப் பதிகம்)

"He has become as the universal All-existence—as the earth, water, air, three fires, sky and the souls. He has his abode here too in the shrine at Tiru Veelimilalai".

மண்ணும் புனல் உயிரும் வருகாற்றும் சுடர் மூன்றும்
விண்ணும் முழுதானான் இடம் வீழிம் மிழலையே
(திரு வீழிமிழலைப் பதிகம்)

"He has brought into an orderly existence eighty-four lakhs of different kinds of beings and has become the Soul of their souls in their respective existences".

உரை சேரும் எண்பத்து நான்கு நூறாயிரமாம் யோனி பேதம்
நிரை சேரப் படைத்து அவற்றின் உயிர்க்கு உயிராய்
அங்கங்கே நின்றான்
(மேல்படி பதிகம்)

"He has become as the one universal All-existence, as refuge of the gods of heaven, the sun of manifold rays, moon and earth, water, fire, air and sky and Iyaman (Lord of Sacrifice), Vishnu and Brahma and the Vedas and the Goddess who has become the many souls in the One. Having become the integral whole of oneness (as the All-Existence) He has also differentiated Himself (from the Power of His universal manifestation). He has became the presiding Lord here too in the shrine at Tirumudukunram."

NOTE

The Goddess becoming the manifold beings reflects the same truth expressed by the Gita as "Parā Prakritir Jiva Bhuta—the divine Higher Nature has become the living beings". In this stanza again the transcendental and universal oneness of the Divine and His differentiating poise in which He objectifies Himself (as the universal Being or Lord) in Himself (as the infinite and eternal Being) and by which He becomes the One-Many, are mentioned.

பற்றுமாகி வானுளோர்க்குப் பல் கதிரோன் மதிபார்
எற்று நீர் தீக்காலும் மேலை விண் இயமானனொடு
மற்று மாது ஓர் பல்லுயிராய் மால் அயனும் மறைகள்
முற்றுமாகி வேறுமானான் மேயது முதுகுன்றே
(திரு முது குன்றப் பதிகம்)

"The One has assumed the mysterious play of becoming One and the Many in His unity of existence"

ஒன்றும் பலவும் ஆய வேடத்து ஒருவர்
(திருக்கயிலாயப் பதிகம்)

"He stands as the supreme One, and as the Two-in-one manifesting the three times and four Vedas".

மறை முதல் நான்கும் மூன்று காலமும்
தோன்ற நின்றனை இருமையின் ஒருமையும்
ஒருமையின் பெருமையும்.
(திருப்பிரமபுரப் பதிகம்)

"Though has become as the One Universal Form; Thou has become the biune Purusha and Prakriti, or Self and Shakti of Nature, the biune Light in unity (i.e. Light within Light), Ardhanareeshwara, the biune Male-Female in the One Being, manifesting the earth and heaven, gods and all other things and becoming the triple godheads of creation, maintenance and destruction".

NOTE

The above stanza is a description of the universal manifestation in the supreme unity of the Divine Being. The essential nature of the comprehending and apprehending poises of supermind are indicated.

ஓர் உரு ஆயினை மான் ஆங்காரத்து
ஈர் இயல்பாய் ஒரு விண் முதல் பூதலம்
ஒன்றிய இரு சுடர் உம்பர்கள் பிறவும்
படைத்து அளித்து அழிப்ப மும் மூர்த்திகளாயினை
இருவரோடு ஒருவனாகி நின்றனை.... ..(திருப்பிரமபுரப் பதிகம்)
(மான்—சத்தி, பிரகிருதி; ஆங்காரம்—ஆன்மா, புருஷன்)

"Thou art the virtues ; Thou art the evils. Thou art the mutuality of relationship, Thou art the Master or Lord ; Thou art the Light of eternal oneness in manifestation. Thou art the presiding deity at the shrine of Madurai".

குற்றம் நீ குணங்கள் நீ கூடல் ஆலவாயிலாய்
சுற்றம் நீ பிரானும் நீ தொடர்ந்து இலங்கு சோதி நீ
(திருஆலவாய்ப் பதிகம்)

"Thou hast expanded and contracted, Thou hasa bsorbed and released soul of life (or swallowed and ejected out soul)"

விரிந்தனை குவிந்தனை விழுங்கு உயிர் உமிழ்ந்தனை
(திருப்புறம்பயப் பதிகம்)

COLLECTIVE DEMATERIALISATION (JNANA SAMBANDHAR)

Despite his high realisation of unity with the Divine which gave him also a perceptive knowledge or vision of the Supermind, Jnana Sambandhar at the young age of sixteenth year, along with his newly wedded bride entered into the Light which manifested at the place of his marriage (i.e. at Nallur Perumanam) and they disappeared into it. It is said that at first he led all those (possibly his staunch devotees) who had attended his marriage into the Light and after their disappearance in the Light, he entered into it with his bride and they too disappeared in it. This is a case of collective dematerialisation made possible by the power of the saint to invoke the Divine Light for the purpose. It appears that Manickavasagar too, according to his poem *யாத்திரைப் பத்து* aspired to each into Sivaloka (possibly the Supramental Heaven) with hosts of devotees in the sense that all of them were to disappear into Light by dematerialisation of the physical body of Ignorance and for this purpose he called the devotees that it was time to gather and go together to the Feet of the Divine in Sivaloka by knowing His will. However, it is said that in the sanctum of Cidambaram temple he disappeared into Light to become as the Pure Space of Grace.

ஒருப்படுமின் போவோம் காலம் வந்தது காண்
பொய்விட்டு உடையான் கழல் புகவே...
அடியார் ஆனீர் எல்லீரும்...
கடைக் கொண்டு இருமின் திருக்குறிப்பை
செடிசேர் உடலைச் செல நீக்கி
சிவலோகத்தே நமை வைப்பான்

...காலம் இனி இல்லை

உடையான் அடிக்கீழ் பெருஞ் சாத்தோடு
உடன் போவதற்கு ஒருப்படுமின்
அடைவோம் நாம் போய்ச் சிவபுரத்துள்
(யாத்திரைப் பத்து—பா 1, 4, 5,)

VALLALAR'S DEMATERIALISATION DISTINGUISHED

Thus from the above background it is self-evident that only when one realises and possesses supermind in its integrality that one can

attain deathless transformation of physical body as was attained by Vallalar and know the evolutionary significance of divine life on the earth as was visualised by him in its proper perspective, and in this background Vallalar's dematerialisation, which took place after attainment of his deathless body by Supramental realisation and transformation, was intended for an earthly fulfilment towards the evolution of a divine life on the earth, because by and through his deathless body i.e. by its powers and substances he willed to enter into or identify with all physical bodies universally (i.e. he wanted to share deathless nature of his body with all beings) and with this high purpose he dematerialised his deathless body in the concrete presence of the Divine at a time when, according to his last words, the Divine came or manifested directly at his place to stay and become one with his deathless and enlarged body (See Song 12-44-53 and Sabhai Vilambaram).

SAIVA SIDDHANTA OF THE SAGE & SAINT MEIKANDAR (SEER OF TRUTH

"The Supreme Divine who is the Self-existent (Tatpara), the Being of eternal Bliss, pure and beyond gunas (Nirguna) does manifest Himself mysteriously as the infinite and inseparable eternal Wisdom, if one can transcend (the lower principles such as) the physical etherial space (and the rest)"

நிர்குணனாய் நின்மலனாய் நித்தியானந்தனாய்த்
தற்பரமாய் நின்ற தனி முதல்வன் — அற்புதம் போல்
ஆனா அறிவாய் அளவிறந்து தோன்றானே
வானே முதல் களையின் வந்து (9-2)

"He the supreme Divine has become Himself as the universal manifestation of all the worlds and beings by infinitely extending Himself by His Shakti or Power so as to play (in Himself) the dual functions of issuing forth and returning (from and into Himself)—i.e. of involution and evolution". (See the Second Sutra of the text following).

NOTE

Arul Nandi Sivacharyar, the immediate disciple of Meikandar (the founder of Saiva Siddhanta of the middle ages) and other subsequent followers of this school have interpreted this passage as the basis for the triple poises of union with the one Divine "*உலகெலாமாகி வேறாய் உடனுமாய்*", "*ஒருவனே எல்லாமாகி அல்லவாய் உடனுமாவன்*" an essential oneness, a difference in oneness, and a mutuality of practical relationship in the differential oneness. Tha sutra of words "*அவையே தானே ஆய்*" in the above stanza, i. e.

"He has become Himself as the Universal All-Existence", have been elaborated because of the construction of language and grammar, into three steps or poises which are supported by other stanzas fo Meikandar. Thus, the three steps are (1) He has become Himself as the Universal All-Existence அவையே தானே ஆய் (This is the first poise of an essential oneness with the Divine, the One as the All i. e. as all the worlds and beings 'ஒருவனே எல்லாமாகி' அல்லது 'உலகாகி'—the poise of Abheda or nondifference) (2) He has become the universe, He has become Himself, i.e. He has become the Many, He has become the One, or in short, He has become One-Many அவையே ஆய், தானே ஆய் i.e. He stands distinguishing Himself from His Universal Manifestation. This is the second poise of the closest intimacy in the oneness, i.e. a differential oneness வேறாகி i.e. Bhedabheda, (3) the second poise leads to the third அவையும் ஆய் தானும் ஆய். He has become the Universe and Himself (for a practical mutual play in an objective relationship உடனாகி) This is the poise of bheda or difference of mutuality. The Divine is declared to have become non-dual (adwaita) in the triple poise of oneness, difference and mutuality.—ஒன்றாய், வேறாய், உடனாய்.

அவையே தானே ஆய் இருவினையின்
போக்கு வரவு புரிய ஆணையின்
நீக்கம் இன்றி நிற்கும் அன்றே—(2ம் சூத்திரம்)
(ஆணை—சத்தி; ஆணையின்—சத்தியால்)

"Standing as the One (i.e. being the One and yet remaining the One) He has (also) become Himself the biune Feet of Bhoga or Enjoyment in his unity of Being to feel yet the oneness. He is the one indivisible Lord abiding in each soul and becoming its Eye and sees or becomes aware of all that is felt and thought of in oneself.

ஏகமாய் நின்றே இணையடிகள் ஒன்றுணரப்
போகமாய்த் தான் விளைந்த பொற்பினான்—ஏகமாய்
உள்ளத்தின் கண்ணானன் உள்குவா(ர்) உள் கிற்றை
உள்ளத்தால் காணானே உற்று—(11—1)

"He the supreme and universal Lord stands unified or identified with each soul, just as one or one's soul in identification with body, limbs, senses and mind responds when called by a name. There (i.e in supermind, podu) He, the Lord has become the soul yet transcends it and also remains objectively different or separate from the soul (like the soul and body becoming objectively separate from each other ஒட்டி அவன் உளமாய் அல்லனுமாம்). But yet the individual soul is not the Lord, nor the Lord the individual soul (i.e. here the Lord is distinguished from the individual soul, He can become it, be

one with it and yet remain different from it. But He does not change into and as individual soul and vice-versa)"

கட்டும் உறுப்பும் கரணமும் கொண்டு உள்ளம்
இட்டதொரு பேரழைக்க என்னொன்றுங்கு—ஒட்டி
அவனுளம் ஆகில்லான் உளம் அவனுமாட்டாது
அவன் உளமாய் அல்லனுமாம் அங்கு—(2-1)

"That which is spoken of as the One is verily one. The One is verily Lord and the Jiva. Without the basis of the vowel "a" (i.e. the life of letters or alphabets) there can be no other letters. Rig veda says that in the same way it should be understood that without the One, nothing can exist (i.e. The One is and has become the Many, Itself remaining as the supporting ground of the Many, and yet can be different from the Many in His unity of Being). But you who (merely) speak of yourself as one entity of being are involved in the Pasa or Ignorance.

ஒன்றென்றது ஒன்றே காண் ஒன்றே பதி பசுவாம்
ஒன்றென்ற நீ பாசத்தோடு உளை காண்—ஒன்று இன்றால்
அக்கரங்கள் இன்றாம் அகர உயிர் இன்றேல்
இக்கிரமத்து என்னும் இருக்கு (2-1)

"Like music and sound, and like sweetness and fruit (both of which go inseparably together, though yet they can be distinguished between each other), the omnipresent Grace or Shakti of supreme Lord becomes adwaita (non-dual) and is so declared by the great vedas as nondual and not (merely) as one (i.e. the One, the supreme and Universal Lord becomes Many through His Shakti and yet remains the One; so It is spoken of as non-dual instead of merely referring it as the One).

OR

Like the music in and of sound, and the sweetness in and of fruit, the Grace, i.e. Shakti in and of the supreme Lord becomes adwaita or non-dual and is so declared by the great vedas as non-dual and not merely as one (i.e. the One, the Supreme universal Lord by His Shakti or grace becomes biune or Two-in-one (as His biune Feet) i.e. becomes the Many and yet remains the one at the same time; so He is spoken of as non-dual instead of merely as the One)".

பண்ணையும் ஓசையும் போலப் பழம் அதுவும்
எண்ணும் சுவையும் போல் எங்குமாம்—அண்ணல்தாள்
அத்துவிதம் ஆதல் அருமறைகள் ஒன்று என்னாது
அத்துவிதம் என்று அறையும் ஆங்கு—,(2-1)

"Because it is said that the supreme Divine is omnipresent, He cannot be (merely) one, (because He is One and yet many at the same time and is immanently present in the Many). If He is two.(i. e. the many without the unity of oneness), He cannot be omnipresent. (Therefore, He is one, and as the One He has become at the same time Many). Whatever worlds and beings, they cannot exist without the supreme and universal Lord (Ishwara). There (i.e. in Supermind, podu) they are like the light of the sun (light being inseparable from the sun) and the worlds are His possessions and we (the individual beings) are in His Refuge as His instruments.

எங்கும் உளன் என்ற அளவை ஒன்று அன்று இரண்டு
என்னில்
எங்கும் உளன் அன்று, எவற்று எவனும்—அங்கண்
அவை அவன் அன்றி இல்லைப் பொன் ஒளிபோல் ஈசன்
அவை உடைமை ஆளாம் நாம் அங்கு (2-4)
(பொன்—சூரியன்)

"Powder of stone put in to an mixed with molten redwax becomes inseparably unified. Likewise, the supreme Divine has Himself become as the universe inseparably, and as He has entered into my individual soul too I declare that I am the Universe."

அரக்கொடு சேர்த்தி அணைத்த அக்கற்போல்
உருக்கி உடங்கி இயைந்து நின்று...பிரிப்பின்றித்
தானே உலகாம் தமியேன் உளம் புகுதல்
யானே உலகு என்பன் இன்று (2-1)

"Verily there is Grace in the supreme and universal Lord from beginningless time. It is Shakti Herself. Without Him Grace-Shakti exists not; without Grace-Shakti He is not. To those seers of Knowledge who have had the eye of Grace, the Lord,.unified with them, manifests Himself as the Sun".

NOTE

Sun is the symbol of Supermind. This passage individual indicates a vision of the supermind though not its actual realisation in its own planes.

அருளுண்டாம் ஈசற்கு அது சக்தி அன்றோ
அருளும் அவனன்றி இல்லை—அருளின்று
அவனன்றே இல்லை அருட்கண்ணோர் கண்ணுக்கு
இரவிபோல் நிற்கும் அரன் ஏய்ந்து (5-2)

"It is said that He is That which has become or is verily This (bhedabehda or one in difference or difference or differential oneness

அது(வே) இது என்ற (அது); It is said that He is verily that (Abheda or oneness without difference அது(வே) என்ற(அது). It is said He is This and that (Bheda, objective difference of mutuality அது(வும்) இது(வும்) என்ற (அ) து. To those who have realised the Truth, the Supreme and Universal Lord is not (wholly or merely) any one of these (if taken or considerd separately அது இது என்றது அல்லான், அது என்றது அல்லான், அது இது என்றதையும் அல்லான்) but also exceeds or transcends (i.e. He is all the said poises together) because, in the equal self extension of Brahman as the Universe (பொது அதனில்) He has become non-dual. The Supreme, the Infinite and eternal, has become the Lord of the universe (in the unity of His infinite Being). அகண்டமும் தெய்வமே. So by Love, worship the supreme and universal Lord. That is the way of the Adwaita, the way of non-dual oneness (i.e. All—the said poises of union with the Divine are eqally held together in experience because He is and has become Adwaita the non-dual, the equal or common basis in all the poises.)." (12-4)

NOTE

The Tamil word அல்ல has been used here in its philosophical significance meaning "not merely...but also exceeding beyond". So the words அல்ல அல, அலா, அல்லது, அல்லான் have to be understood in this significance and not in the sense of trenchant negation or denial or exclusion. The word அல்ல here also carries the suggestion that, because the Divine exceeds any one of the said three states of bheda, bhedabheda, and abheda, it is other than these or Something Else which includes all these and yet exceeds.

NOTE

Love becomes the basis of approach to the Divine in the integrality of His poises of Union. The above suggest that MeiKandar had a perceptive or intuitive Knowledge of the Supermental poises of the Divine in the status of His Being, particularly in the apprehending supermind, though it is not a case of actual realisation and possession of Supermind itself, because he does not refer to the tripple heaven of Supermind nor distinguishes its planes of Cit Sabha, Por Sabha nor refers to the transforming golden light of the Golden Por Sabha, The soul's union with the Divine in the tripple poise of oneness, diference and mutuality reffered to in Saiva Siddhanta stands on an equal footing with the Gita's position. "It (the liberation of the Gita) is all kinds of union at once" — ESSAYS ON THE GITA, p. 539 - Sri Aurobindo.

அது இது என்றது அது அல்லான் கண்டார்க்கு
அது இது என்றதையும் அல்லான்—பொது அதனில்

அத்துவிதம் ஆதல் அகண்டமும் தைவமே
அத்து விதி அன்பின் தொழு (12-4)

"By one who is not the One (i.e. By the so-called one or By the Absolute or Supreme Divine who cannot be defined even as the One) the universal manifestation of the worlds and beings has issued forth or has come to be and sustains, and ends (or dissolves) in that One who is not the One (i.e. in that Supreme Divine). The Supreme who is not the one and who becomes the end or dissolution (i.e. in Supreme Void of Silence - cf "Aayakta Paratpara" of the Gita) is the source of manifestation (i.e. in the Supreme Divine there is the simultaneous manifestation of issuing forth and dissolution, i.e. involution and evolution). There (i. e. in the supermind Podu) the enternal or endless universal manifestation of the One becoming Many in the oneness takes place and the manifold beings become His instruments i.e. in a mutuality of objective relationship (to serve as His instruments in manifold ways - cf "Sevaka Kooththan" of Tirumantram TM : 2742).

ஒன்றலா ஒன்ருல் உளதாகி நின்றவாறு
ஒன்றலா ஒன்றில் அவை ஈருதல்—ஒன்றலா
ஈறே முதல் அதனின் ஈறலா ஒன்று பல
வாறே தொழும் பாகும் அங்கு (1-3)

"One realises the supreme and universal Divine, because He has not only given Himself in Form (including His outerform in and as saints and sages) but also as saints and sages) but also has kept one's soul within Himself (implying also that He has become the Indweller within one's soul) so as to make His realisation possible. Like ghee in curd, the Lord manifests Himself in those who pave realised their self and love him. He is not manifest to those who are involved in Ignorance". (Note : This song seems to refer to mutual inclusion of God within One's self and Oneself within God).

தன் உணர வேண்டித் தனது உருவைத் தான் கொடுத்துத்
தன் உணரத் தன்னுள் இருத்தலால்—தன் உணரும்
நேசத்தார் தம்பால் நிகழும் ததி நெய் போல்
பாசத்தார்க்கு இன்ரும் பதி (12-3)

"By the mantra of five letters (na-maḥ-śi-vā-ya) one shall raise up the flame of sacrifice and offer himsef in Kundali (the coiled and stored up energy of the Sakti within oneself) and concentrate at Ajna centre between the eyebrows of the form of a bow ; by the mantra of five letters he shall worship the Lord in his heart ; by the mantra of five letters he shall realise the Lord as possessing his soul. Verily, the universal Divine is the possessor and he the soul, the

possessed ; Or the Divine is the universal Lord and he the universal individual His portion and Instrument (Shesha)".

"When the impurities are washed away, the soul, like salt that mixes with water, embraces or unites with the Feet of the Lord inseparably (without division கப்பு இன்ரும் as His portion".

அஞ்செழுத்தால் உள்ளம் அரன் உடைமை கண்டு அரனை
அஞ்செழுத்தால் அர்ச்சித்து இதயத்தில்—அஞ்செழுத்தால்
குண்டலியில் செய்து ஓமம் கோதண்டம் சானிக்கில்
அண்டனும் சேடனும் அங்கு—(9-3)
...நசித்து மலம், அப்பணைந்த உப்பின் உளம் அணைந்து
சேடமாம்,
கம்பின்ரும் ஈசன் கழல்—(11-2)

"It is the Path by which one realises that the Supreme and Univesal Lord as become his very self. One shall become unified with Him, the One, and as His instrument perform His mission of works. By so doing all the impurities of ego and maya of Ignorance and the strong cycle of Karma, the lower modes of action, will be rooted out of existence.

அவனே தானே ஆகிய அந்நெறி
ஏகன் ஆகி இறைபணி நிற்க
மலம் மாயை தன்ஞேடு வல்வினை இன்றே (*சூத்திரம்* 10*வது*)

SAIVA SIDDHANTA AND THE GITA

Saiva Siddhanta as realised by Mei Kandar (Seer of Truth) of the thirteenth century or by Tiru Kallitru Padiar and Thiru Undiar of the twelfth century is seen to insist on an integral union with the Divine in His triple poise of oneness, difference in oneness and mutuality of relationship in oneness ஒன்ருய் வேருய் உடனுய் as the most complete realisation ; and only on this basis of integrality it distinguishes itself from the other experiences of the Divine such as the exclusive unity with the Divine in Its absolute Transcendence beyond even the oneness (*ஒன்றலா ஒன்ருல் உளதாகி நின்றவாறு ஒன்றலா ஒன்றில் அவை ஈருதல்*) or Its Non-Existence or Sunyam or Asat (*யாவையும் சூன்யம் சத்து எதிர் ஆகலின்*) of which experiences the Saiva Siddhanta system was aware and makes mention. Because, the first basic realisation in Saiva Siddhanta is of the inmost individual soul, Saiva Siddhanta does not lose in a self-oblivion, the consciousness of soul ; every experience of the Divine including merger in the Divine is after all experienced by one's being. But in the exclusive and absolute Nirvana experience of the Buddhistic school or of the monistic experience of the Shankara school, one loses consciousness of one's individ-

ual being, because such schools proceed from a realisation of cosmic self in spiritual Mind without realising soul.

Sri Aurobindo's following passage from the Chapter "The Eternal and the Individual" in his "Life Divine" justifies the said integral realisation of the Divine Being, though one has the freedom always to absorb himself in an utter exclusive unity with Him. As for other connected passages from His "Essays on the Gita", see Chapter III—Part 2 under the head "Saiva Siddhanta & Its True Source".

"The action of the Divine in himself is that with which he is particularly and directly concerned ; the action of the Divine in his other selves is that with which he is universally concerned, not directly, but through and by his union with them and with the Divine. The individual therefore exists though he exceeds the little separative ego; the universal exists and is embraced by him but it does not absorb and abolish all individual differentiation, even though by his universalising himself the limitation which we call the ego is overcome.

Now we may get rid of this differentiation by plunging into the absorption of an exclusive unity, but to what end ? For perfect union? But we do not forfeit that by accepting the differentiation any more than the Divine forfeits His oneness by accepting it. We have the perfect union in His being and can absorb ourselves in it at any time, but we have also this other differentiated unity and can emerge into it and act freely in it at any time without losing oneness : for we have merged the ego and are absolved from the exclusive stresses of our mentality. Then for peace and rest ? But we have the peace and rest by virtue of our unity with Him, even as the Divine possesses for ever His eternal calm in the mist of His eternal action. Then for the were joy of getting rid of all differentiation ? But that differentiation has its divine purpose : it is a means of greater unity, not as in the egoistic life a means of divis ns ; for we enjoy by it our unity with our other selves and with God in all, which we exclude by our rejection of his multiple being. In either experience it is the Divine in the individual possessing and enjoying in one case the Divine in His pure unity or in the other the Divine in that and in the unity of the cosmos ; it is not the absolute Divine recovering after having lost His unity. Certainly, we may prefer the absorption in a pure exclusive unity or a departure into a supracosmic transcendence, but there is in the spiritual truth of the Divine Existence no compelling reason why we should not participate in this large possession and bliss of His universal being which is the fulfilment of our individuality.

But we see farther that it is not solely and ultimately the cosmic being into which our individual being enters but something in which

both are unified. As our individualisation in the world is a becoming of that Self, so is the world too a becoming of that Self. The world being includes always the individual being ; therefore these two becomings, the cosmic and the individual, are always related to each other and in their practical relation mutually dependent. But we find that the individual being also comes in the end to include the world in its consciousness, and since this is not by an abolition of the spiritual individual, but by his coming to his full, large and perfect self-consciousness, we must suppose that the individual always included the the cosmos, and it is only the surface consciousness which by ignorance failed to possess that inclusion because of its self-limitation in ego. But when we speak of the mutual inclusion of the cosmic and the individual, the world in me, I in the world, all in me, I in all — for that is the liberated self-experience, — we are evidently travelling beyond the language of the normal reason. That is because the words we have to use were minted by mind and given their values by an intellect bound to the conceptions of physical space and circumstance and using for the language of a higher psychological experience figures drawn from the physical life and the experience of the senses. But the plane of consciousness to which the liberated human being arises is not dependent upon the physical world, and the cosmos which we thus include and are included in is not the physical cosmos, but the harmonically manifest being of God in certain great rhythms of His conscious-force and self-delight. Therefore, this mutual inclusion is spiritual and psychological ; it is a translation of the two forms of the Many; all and individual, into a unifying spiritual experience — a translation of the eternal unity of the One and the Many; for the One is the eternal unity of the Many differentiating and undifferentiating itself in the cosmos. This means that cosmos and individual are manifestations of a transcendent Self who is indivisible being although he seems to be divided or distributed; but he is not really divided or distributed but indivisibly present everywhere. Therefore, all is in each and each is in all and all is in God and God in all; and when the liberated soul comes into union with this Transcendent, it has this self-experience of itself and cosmos which is translated psychologically into a mutual inclusion and a persistent existence of both in a divine union which is at once a oneness and a fusion and an embrace" — "LIFE DIVINE", p. 334to 336.

"It is an eternal portion of Me that has become the living being in a world of living beings .. The eye of Knowledge sees the Lord abiding in the body and enjoying and going forth from it"—(Gita)—

"LIFE DIVINE" p. 330.

"What then would be the existence of a divine soul, not descended into the ignorance by the fall of Spirit into Matter and the eclipse of soul by material Nature? What would be its consciousness, living in the original Truth of things, in the inalienable unity in the world of its own infinite being, like the Divine Existence itself but able by the play of the Divine Maya and by the distinction of the comprehending and apprehending Truth-Consciousness to[2] enjoy also difference from God at the same time as[1] unity with Him and to[3] embrace difference and yet oneness with other divine souls in the infinite play of the self-multiplied Identical?" (LIFE DIVINE, p. 141)

(1. ஒன்றும் Oneness; 2. வேறும் difference in oneness; 3. உடனும் mutuality in oneness).

"In the second poise of the Supermind...The individual Divine would envisage its existence as a soul-form and soul-movement of the One and, while by the comprehending action of consciousness it would enjoy [1]its unity with the One and with all soul-forms, it would also by a forward or frontal apprehending action support and enjoy[2] its individual movement and its relations of a free difference in unity both with the One and with all its forms" (LIFE DIVINE, p. 136.)

(1. oneness ஒன்றும்; 2. difference in unity வேறும், the second leading to a third poise i.e. of mutuality உடனும்)

Compare with Nammalwar's hymn (10-7-2) which is more apt with Sri Aurobindo's passage. "He, the infinite One, has become Himself, He has become a myself, (having become so) He worships Himself"—1, 2 and 3.

Comparatively speaking, we may observe that Saiva Siddhanta of the middle ages is greater and more satisfying in experience than the other schools of philosophy such as Monistic adwaita of Shankara, Vishistadwaita of Ramanuja and Dwaita of Madhva and in this respect it stands on an equal footing with the highest goal and realisation of the Gita. It has a very practical approach to the problems of the world and the life from an individualistic point of view (not of the egoistic individual) as it admits the reality of the world and life, reality of individual souls and of Ishwara, the one universal Lord, and synthesises the Divine Being and His Shakti in regard to the manifestation of the world and the beings and in ministering to the evolutionary progress of man in so far as it leads to his spiritual liberation and to the incidental transformation of one's nature in that process. It also synthesies knowledge, love and works and it insists

upon doing works for the Divine even after liberation. These are the general points deciphered from the Saiva Siddhanta system of the middle ages as a whole. However, we find that Mei Kandar of the thirteenth century regards the individual being more from the point of view of its manifestation as the inmost soul within the depth of heart உள்ளம் அல்லது உயிர் அல்லது ஆன்மா) than from that of its existence as an individual self above the head, and thus considers it (the soul) as a term of Satasat and citacit because it cognises and associates and identifies with and lives in Sat as well as Asat or cit and acit.

According to Saiva Siddhanta the individual being (atma or uyir) is neither Sat, the Existence, which is unchangeable and changeless, nor Asat the changing world, nor Non-Existence but Satasat, as it has the cognitional ingress அழுந்தி அறிதல் of both Sat and Asat இருதிறன் அறிவுளது இரண்டலா ஆன்மா. The terms Sat and Asat that are used in the Upanishads are understood by the Saiva Siddhantins not as exclusive terms but as relative. Sat means a reality that is changeless in form or state; and asat is a reality that is subject to change; the word asat is also used to indicate things which are spoken of but cannot be experienced or cognised; Asat in its extreme aspects denotes Non-existence or Void on the one hand and the Inconscient on the other (cf: darkness of Kevala State or Precosmic darkness). In other words, the individual being has cognitional ingress of, with and in Sat and Asat. While it cognises Sat it does so with the aid of Sat and has its being in Sat; when it cognises Asat in the course of evolution it does so with the aid of Asat and has its being in Asat. This is further explained thus: The individual being or soul (atma or uyir or ullam) cognises Asat and lives in that experience by and through its conscious force called atma cit shakti by means of Asat, i.e. the instruments and faculties of knowledge and the senses inner and outer, and the organs. Asat is the changing world of experience and also signifies nonexistence or sunya the void. Thus, Sat and Asat are seen to correspond with Akshara and Kshara of the Gita. This cognitional ingress in, with and of Asat by individual being is meant for its evolution and for this, maya of the world and actions are considered as a help in removing little by little the obstructions and obscurities of ego, the most original impurity attached to soul. (Maya is derived from Cit-Shakti for the field of Ignorance and it is not the illusionary Maya of the Sankara school). The individual being cognises and lives in Siva Sat, the Supreme Divine or Sivam, through the Supreme's Consciousness Force called Shakti or Grace which acts through the atma cit Shakti of the individual being. Siva Sat corresponds with the Purushottma

of the Gita, i.e. the Impersonal Person who is the Impersonal as also the Personal (not the Impersonal alone, nor the Personal alone but both and beyond both) yet exceeding both the Akshara and Kshara, or Sat and Asat; and the individual being is a portion of Siva Sat participating in both Sat and Asat, hence derivatively called Satasat.

The bound ignorant soul submerged in a swoon of unconsciousness in the darkness of the Kevala or precosmic state (i.e. in the Inconscient and subconscient before evolution starts) takes series of birth in the Sakala state of wordly existence and evolves slowly by the help and means of Maya and Karma and become half wakeful in knowledge and ignorance and finally moves to the Suddha state of liberation by shedding off the most original impurity of ego and by attaining equipoise in actions and freedom from sense of dualities.

It (soul) is called Satasat, also because by remaining unified with Sat, it removes the obscurity of Asat which signifies not only jada or lower and material Nature of the changing world but also the sunya of Non-existence at the other extremity. The Supreme Divine is regarded as Siva Sat which is not merely Sat nor merely Asat, but it is both and yet exceeds or transcends (அல்ல) both. "இரு திறன் அல்லது சிவசத்து ; இரு திறன் அறிவுளது இரண்டு அலா ஆன்மா" As at that is to say, the supreme Divine is both Sat and yet exceeding them. So too, atma the soul or self has the two-fold knowledge of Sat and Asat and yet itself is neither of the two, as it is a portion of the Supreme Divine Siva Sat. (The Tamil word அல்ல has been here used in its philosophical significance meaning "not merely...but also exceeding or transcending beyond". அல்ல has the other usual significances of "not", "or" (i.e. differentiation வேறு) according to the context. But here its philosophical sense of trancending beyond" is stressed in the egs.—ஒருவனே எல்லாமாகி "அல்லவாய்" உடனுமாய் ; அவன் உளமாய் "அல்லனுமாம்" அங்கு; ஒன்று "அலா" ஒன்றல்.—the supreme Reality or the supreme Divine which is not merely One but exceeds oneness of the One). The soul is regarded as a portion of the Divine, "Shesha of the Lord" அண்டனும் சேடனும் அங்கு Even the soul or self or knowledge poised in knowledge is considered verily as Sivam the Supreme Divine அறி அறிவும் உண்டே...அறிவுள் நிற்றல் அறியும் அறிவே சிவமாம்.

Like the Gita, Tiru Kallitrupadiar and Tiru Undiar consider individual being more from the point of view of its existences as an individual self above the head, one with Sivam, the Supreme, and as an eternal individual eternally possessed there (i.e. in Supermind) by the Divine அஞெதி சிவனுடைமையால் எவையும் ஆங்கே ; அஞெதியெனப் பெற்ற அணுவை (cf: the Gita's description of individual

self as "Amsa Sanatana", the eternal portion of the supreme Divine; Kumaradeva's description as "Siva anga"; Swami Ramalingam's description as "a portion of the Supreme Sat" இயற்கை உண்மையின் ஏகதேசம். The treatment of individual Self, world and the Divine are on the same footing as in the Gita and that the Divine would change man into His dynamic Nature தான் செய்யும் தன்மைகளும் ஆக்கியிடும் அன்பர்க்கு அவன் and that "if one transforms the consciousness of all the parts, mind, vital energy and body, into the values of the protective Divine consciousness (i.e. of Grace) then they will integrate; and even the body will attain a state without decay or wasting when the integral Divine is realised."

அரண உணர்வு தனில் அவ்வுணர்வை மாற்றில்
கரணமும் காலும் கைகூடும்—புரணமது
கூடாமையும் கூடும் கூடுதலும் கூட்டினுக்கு
வாடாமையும் கூடும் வந்து

(திருக்களிற்றுப்படியார்)

TIRU KALLIRRU PADIAR

We give below some passages from Tirukallitru Padiar. He refers to all actions in general, not merely actions of a religious nature, for consecreating them to the Divine for attaining equipoise in action and for eliminating ego (song 58, 59).

செய்யாச் செயலை அவன் செய்யாமற் செய்ததனைக்
செய்யாச் செயலிற் செலுத்தினால்...ஆணவமும் அற்றால் அறி

"There is no higher gain than realising one's own self. He who has realised by the self all in the self and remaining detached (further exceeds) and becomes all as the self is the truely liberated in eternal self-knowledge (song 45)"

தன்னைப் பெறுவதின்மேல் பேறில்லைத் தானென்றும்
தன்னைத் தான் பெற்றவன் தான் ஆரென்னில்—தன்னாலே
எல்லாம் தன்னுட் கொண்டு கொண்டதனைக் கொள்ளாதே
எல்லாமாய் நிற்கும் இவன் (திருக்களிற்றுப்படியார், பா, 45)

"The Supreme and Universal Divine manifests the worlds by and through His Shakti and He is within Her."

நங்கையினாற் செய்தளிக்கும் நாயகனும்
நங்கையினும் நம்பியாய்த் தான் நடுவே நாட்டம் பெறும்.

"The Supreme Divine is one with Her, possesses Her as part of Himself (i.e. Arthanareeshwara) and pervades every where with Her"

தாரத்தோடு ஒன்றாவர் தாரத்தோர் கூறாவர்
தாரத்தோடு எங்கும் தலை நிற்பர்

"Supreme Divine, the Being of the Bliss of Brahman is one with His Power of Bliss of Brahman, i.e. one with the Supreme Shakti"

பேரின்பமான பிரமக் கிழத்தியுடன்
ஓரின்பத்து உள்ளானை ...

"The Supreme and universal Divine in whom the supreme Shakti is united as His Part is the goal of whatever worlds, works, causes, and means. So you may seek Him by bheda, i.e. in objective mutuality of relationship with Him or by bhedabheda, i.e. in close intimacy of a difference in oneness or by Abheda, i.e. in utter unity with Him."

NOTE

This song refers to a catholicity of approach and seeking for the Divine, admitting the truth of each attitude and approach.

யாதேனும் காரணத்தால் எவ்வுலகில் எத்திறமும்
மாது ஏயும் பாகன் இலச்சினையே ஆதலினால்
பேதமே செய்வாய் அபேதமே செய்திடுவாய்
பேதாபேதஞ் செய்வாய்பின் (பா. 82)

"There the supreme and universal Divine has become the One, the one eternal universal Form (ஒன்றாய்) with its end and source of manifestation (i.e. implying continuous manifestation of involution and evolution in eternal Time) with its stable eight-fold principles and powers are godheads (possibly the Ashta moorthy of the eight directions) and with its (apparent duality or Two-ness here (in this world), has differentiated Himself (வேறாய்) from His universal manifestation of the many beings and worlds, and has stood in objective separation (உடனாய்) in a mutuality of relationship with the individual beings and objects. Such is the eternal Law of His manifestation."

NOTE

This song refers to the simultaneous triple union with the Divine.

ஈறாகி அங்கே முதல் ஒன்றாய் ஈங்கு இரண்டாய்
மாறாத எண் வகையாய் மற்று இவற்றின்—வேறாய்
உடனாய் இருக்கும் உருவுடைமை என்றும்
கடனாய் இருக்கின்றான் காண்

SAIVA SIDDHANTA & GITA Vs. SWAMI'S SUDDHA SIDDHANTA EXPERIENCE

Thus, because of the insistence of the Saiva Siddhanta for a triple experience of the Divine as aforesaid which Gita too does in its own way, we may say that it has reached a primary basis of union with the supreme and universal Divine which can lead to or further develop into the Supramental Truth-Consciousness and its triple Heaven, i.e. Cit Sabha, Por Sabha Proper (or Ānip Ponnambalam) and Por Sabha lower (Adip Ponnambalam or Samarasa Sanmarga Sabha). In fact, it is seen that the Saiva Siddhantins of middle ages too had the vision and intuitive knowledge of Supermind, though they did not actually live in It as Tirumoolar or Swami Ramalingam or Sri Abrobindo did.

However, we may also note that the disciples of Mei Kandar and the later commentators, by constructions of logic and grammar, have made trenchant interpretations of Mei Kandar's "Siva Jnana Bodham" particularly posing it as against the sectarian philosophical schools of adwaita, vishistadwaita and dwaita-Abheda, bhedabheda, bheda-in such a way as to deny validity of the truths of these schools, even though they may be lesser truths if not the complete truth. In contrast, we find Swami Ramalingam and Sri Aurobindo admit the truths of these sectarian philosophies though they regard them as lesser truths.

The true and pure Siddhanta (i.e. Suddha Siddhanta) experience of Swami Ramalingam in modern times or of Tirumoolar of the hoary past exceeds that of the Saiva Siddhanta of the middle ages, because they driectly refer this triple experience of the Divine in a oneness, differentitation and mutuality as an experience of Pon Ambalam or golden apprehending Supermind and they speak of transformation of nature, by the golden divine Light, into the divine Nature and Power, and transformation of body into its deathless state. Further they exceed even this experience and had utter unity with the Divine in Cit Sabha the comprehending Supermind whose reflection in Spiritual Mind gives rise to the realisation of the Monistic school of Adwaita of Sankara or of Adwaita schools in general. They also refer to the world of Ananda (Ananda Loka TM : 2861 *பரனல்ல ஆனந்தத்து அப்புறத்தானே*) farther beyond. In this background we may observe that Saiva Siddhanta of the middle Ages stands on the same footing as the Gita and gives clue to the Supramental Truth-Consciousness or hints at it, as it had the vision or intuitive knowledge of Supermind and the basic realisation of the individual being as a centre or a self-centre of the supreme and

universal Divine Being which realisation can, by a complete integration of the Divine Being and His Shakti at all levels of being, readily develop or lead into the Supramental Truth-Consciousness and its triple Heaven.

We have seen already that the soul within (antaratma) according to Sri Aurobindo is a deputy of the individual self for participating in the evolutionary life upon earth; and that soul and self join in supermind though soul does not merge and change into as self. Swami Ramalingam too points out this truth: "The Supreme Divine reveals Cit Padam (soul) and tat Padam (Self) in the Golden Feet (Por Padam) i.e. Golden world of Knowledge (Por Sabha) சிற்பதமும் தற் பதமும் பொற்பதத்தே காட்டிடும் சிவபதமே. However, Saiva Siddhanta regards soul or self as a free instrument of the Divine to do His works by His Will and Power and considers it also as a portion of the one indivisible universal Lord Himself." "உள்ளம் அரனுடைமை; அண்டமும் சேடமும் அங்கு; நாம் ஆள் ஆவோம்; ஏகனுகி இறைபணி நிற்க; ஏகமாய் உள்ளத்தின் கண் ஆனுன் ; ஒன்றே பதி பசுவாம்; அறி அறிவும் . சிவமாம்" (மெய்கண்டார் சிவஞானபோதம்).—:'அணுதி சிவனுடைமையால்.... அங்கே அணுதியெனப்பெற்ற அணு" (திருக் களிற்றுப் படியார்).

VISION OF SUPERMIND IN MEI KANDAR & TIRU KALLIRRU PADIAR

The vision or perceptive knowledge of the supramental Heaven, which is not though distinguished as to its triple planes or sessions, is confirmed by the following stanzas of both Mei Kandar and Thiru Kallitru Padiar. "பொது அதனில் அத்துவிதம் ஆதல் அகண்டம் தைவமே." ஈசன் அவை உடைமை ஆளாம் நாம் அங்கு; அவன் உள மாய் அல்லனுமாம் அங்கு; ஒன்று பலவாறே தொழும்பாகும் அங்கு —மெய்கண்டார். There in that universal equal self-extension of Brahman, (பொது அதனில் i.e. in the supramental Heaven) the Infinite and eternal Supreme Reality has become the one universal Lord (or on the common basic of) non-dual oneness (so as to become all in the poises such as oneness, difference in oneness and mutuality of relationship in a differentiated unity)—Mei Kandar. He also refers to the soul or self as manifested there (i.e. in Supermind அங்கு) as portion of the one indivisible Lord. There the supreme and universal Divine has become the many beings as His possession and instruments.

"The universe of worlds and beings is the possession of the Infinite and Eternal, the supreme and universal Lord; and there (i.e. in Supermind ஆங்கே) the individual being அணு is also His eternal possession and, with Goddess, the Supreme Shakti and by His law of

Being He protects the beings everywhere from eternal Time so as to remove our sufferings (due to ego, lower actions and Maya of Ignorance ஆணவம் கன்மம் மாயை)"—Thiru Kallirru Padiar.

> அனாதி சிவனுடைமையால் எவையும் ஆங்கே
> அனாதி யெனப் பெற்ற அணுவை—அனாதியே
> ஆர்த்த துயர் அகல அம்பிகையொடு எவ்விடத்தும்
> காத்தல் அவன் கடனே காண்
>
> (திருக்களிற்றுப் படியார்)

Thiru Kallitru Padiar also openly refers to the supramental Heaven by the characteristic Tamil terms such as மன்று Manru, (song 83); அம்பலம் Ambalam (song 4), i.e. the Sky or World of Knowledge and Play of Will. மன்றினுள் நின்றாடல் மகிழ்ந்தாலும் ...பெண்ணாற நின்றாடும் பிரான் "The Supreme Lord who is one with His Shakti rejoices the play of Will and Knowledge in Manru, the supramental World of knowledge (Song 83)." "The supreme Divine is eternally and inseparably one with the Goddess of Flame of Light is the state beyond Turya (i.e. in the summit of supramental Heaven) bestows His divine dynamism of Turya state (i.e. supramental state) upon the devoted souls in love and transforms them into His Nature of dynamism in the very Jagrata state itself (i.e. in the waking state of earthly life).

> துரியம் கடந்த சுடர்த் தோகையுடன் என்றும்
> பிரியாதே நிற்கின்ற பெம்மான்—துரியத்தைச்
> சாக்கிரத்தே செய்தருளித் தான் செய்யும் தன்மைகளும்
> ஆக்கியிடும் அன்பர்க்கு அவன்.
>
> (திருக்களிற்றுப்படியார்)

According to Sri Aurobindo, the Gita learns more on the Purusha aspect of the Divine, and the Tantra more on the Shati aspect of the Divine. But, we find a happy and equal insisting reference to both Being and Power of the supreme Divine, i.e. their integrality as Lord —Shakti, Mother-Father (அம்மை அப்பர்) in the poems of Thiru Undiar and Thiru Kallitru Padiar.

"The Supreme Divine is inseparably one in identity with the Shakti, possesses Her as part of Himself (in a biune oneness), and, with Her in the front, manifests everywhere. By and through Her, He is seated in the Realm beyond Nada (நாதாந்தத்தே Nadanta), in the Good Heaven (நற்றானத்தே) and in the Self-Knowledge (வேதாந்தத்தே Vedanta). Also He stands apart from Her (i.e. objectively separates from Her making her operate as Tirodhana Shakti, the obscuring maya shakti)—Tiru Kallitru Padiar)

தாரத்தோடு ஒன்றுவர் தாரத்து ஓர் கூறுவர்
தாரத்தோடு எங்கும் தலை நிற்பர்—தாரத்தின்
நாதாந்தத்தே இருப்பர் நற்றுனத்தே இருப்பர்
வேதாந்தத்தே இருப்பர் வேறு

"The Supreme Divine is Mother-Father. He is Mother-Father of the world. He reveals and manifests as Mother-Father and bestows grace. Mother-Father is He for all the worlds and is also beyond the Manifestation. He is not only There (in the Truth-World) but is also Here (in the lower worlds of universal manifestation). Also, He stands as if other than Mother-Father." - (Tiru Kallitru Padiar)

அம்மையப்பரே உலகுக்கு அம்மையப்பர் என்றறிக
அம்மையப்பர் அப்பரிசே வந்தளிப்பர்—அம்மையப்பர்
எல்லா உலகுக்கும் அப்புறத்தார் இப்புறத்தும்
அல்லார் போல் நிற்பார் அவர்.

"He has bestowed grace on me by entering into and becoming unified with me in my heart and head and has cancelled cycle of birth in the world. What recompense can I make except greet Him with the wish - "Let Him live eternally with the Shakti in all ways of existence" (Tiru Kallitru Padiar).

சிந்தையிலும் என்தன் சிரத்தினிலும் சேரும் வண்ணம்
வந்தவனை மண்ணிடை நாம் வாராமல்—தந்தவனை
மாதினுடன் எத்திறமும் வாழ்ந்திருக்க என்பதால்
ஏது சொல்லி வாழ்த்துவேன் நான்.

"Where are and of what avail the Agamas, the six religions, the yoga disciplines and the consciousness itself if the Grace-Shakti and the Lord of whom She is an inseparable part, do not possess and rule us ? Who can know that infinitely vast (universal) Form ?" - (Tiru Kallitru Padiar)

ஆகமங்கள் எங்கே அறுசமயம் தான் எங்கே
யோகங்கள் எங்கே உணர்வு எங்கே—பாகத்து
அருள் வடிவும் தானுமாய் ஆண்டிலனேல் அந்தப்
பெருவடிவையார் அறிவார் பேசு.

"The Supreme Divine, the possessor of my being is with me and has taken me, in whatever state of nature, as a being and instrument of Himself. (*என்னையும் தன்னுள் ஆக—ஒப்பு : "என்னையும் ஒருவன் ஆக்கி", "என்னையும் இருப்பதாக்கினன்" — திருவாசகம்*) So, I have come to know my true self and I join the rank of those beloved souls who have so realised and I am their instrument too".

"He destroyed the bond of ignorance and He has implanted His Golden Feet on my head" - (Tiru Kallitru Padiar).

> என்னை உடையவன் வந்து என்னுடனாய் என்னளவில்
> என்னையும் தன்னுளாகக் கொள்ளுதலால்-என்னை
> அறியப் பெற்றேன் அறிந்த அன்பருக்கே ஆளாய்ச்
> செறியப் பெற்றேன் குழுவிற் சென்று.
>
> ...நிகளத்தைப்
> போக்குவதும் செய்தான் தன் பொன்னடி என்புன்தலைமேல்
> ஆக்குவதும் செய்தான் அவன்.

NOTE

Thus the poem of Tiru Kallitru Padiar seems to be a link between the Gita and the direct superamental literature of Swami Ramalingam, Tirumoolar and Sri Aurobindo, as it insists on the triple union with the Divine - in a oneness, difference in oneness, and mutuality, and the integrality of Siva and Shakti, and refers to transformation that can lead to an undecaying body. However, it does not distinguish the triple planes or sessions of supermind as such, nor makes a mention of the golden light of the golden world of knowledge (Por Sabha or Ponnambalam the apprehending supermind). However, supermind is signified by the characteristic Tamil terms மீதானம் (The Yonder High-seated Heaven), அம்பரம் (Ambaram), மன்று (the Good Heaven) சிற்பரம் (Cit Param) etc.. From the above facts and particularly because of the conjoint experience of Siva-Shakti leading to the transformation of nature and body, it is evident that this yogi-saint had not only entered into the supramental Vastness, but also held in experience its lower or tertiary poise.

CHAPTER XIV

SWAMI'S DEMATERIALISATION AND FULFILLING EVENTS THEREAFTER

Now coming to the closing part of the Swami's earthly and material bodily life we shall deal, in the following pages, with the backround and purpose of his dematerialised disappearance in 1874 and also deal with the advent of Sri Aurobindo and the Mother following the Swami closely in time by birth and place of Tapas in Tamil Nadu and also considerably in the nature of work and fulfilment, and with the manifestation of the Divine Light in 1956 due to their combined work, their founding of the world-city of Auroville to achieve human unity envisaged by the Swami earlier, and finally with a developing backround of circumstances and events because of which there arises a great possibility of the Swami's coming again directly in a new and luminous divine body.

Now we shall consider the Swami's last song which throws a suggestive hint on his dematerialisation.

என்சாமி எனது துரை என் உயிர் நாயகனார்
இன்று வந்து நான் இருக்கும் இடத்தில் அமர்கின்றார்
பின்சாரும் இரண்டரை நாழிகைக்குள்ளே எனது
பேர் உடம்பில் கலந்து உளத்தே பிரியாமல் இருப்பார்
தன் சாதி உடைய பெருந்தவத்தாலே நான் தான்
சாற்றுகின்றேன் அறிந்திது தான் சத்தியம் சத்தியமே
மின்சாரும் இடைமடவாய் என்மொழி நின் தனக்கே
வெளியாகும் இரண்டரை நாழிகை கடந்த போதே

தனித்திருமாலை (12—44—53)

"My Lord, the Master of my being, the Soul of my soul comes today and takes his seat at my place. In the hour that follows, remaining inseparable from the soul of my heart He will unite with my vast or enlarged physical body. This is the truth I know and declare because of the great Tapas(conscious power of realising things) proper to my being. O maid-friend of luminous waist, you will come to know the significance of my word after the passing of the hour." - from Collection of Songs (12-44-53).

From the poem it is seen that though dematerialised disappearance of the Swami's body seems to have been intended by the Divine Will, it is not of the kind referred to in "Suddha Sadhakam" of Sri Kumara Deva in which, because of the strong aspiration of soul and body for merger into that Heaven or Space of Grace, the body which has alreay become subtlised as grace-body by transformation (transformation as conceived by Kumaradeva) will dematerialise and dissolve itself to become one with the said Grace-Space. Dematerialisation was held to be the goal by Sri Kumara Deva. This sort of dematerialisation happened in the case of Manickavasagar before Nataraja the presiding Deity at Cidambaram temple. In such cases, there is no wish or will for return to birth, as birth is considered to be a bondage and that the earth, being a field of sorrows, birth and death, is to be left off. Swamy Ramalingam too mentions Manickavasagar to have merged in "Suddha Arul Veli", i.e. the Space of Gracc, i.e. *Space of Truth-Knowledge*. Now in the case of the Swami, we find that he wanted to manifest himself again in body to perform the divine miracles or acts of perfect divinity and Grace when the Divine Vast Grace-Light manifested on the earth. Further, having attained a deathless body, he wanted to enter into all the physical bodies universally ; by this it appears atleast that he wanted to be in the earth-atmosphere or one with the earth-nature. Incidentally, we may say that the Swamy seems to have attained this too, i.e. the power to enter into all the bodies, if we consider and identify his spirit with the secret Being behind the "Superman Consciousness" who or which directly entered into the body of the Mother, Sri Aurobindo Ashram, *to help her in its transformation in 1969 (See Last Chapter of the* Book for details) : It also proves that the first concrete result of the Divine Light since its manifestation in 1956 has been a compassion full of power for material protection and action in and on material and physical bodies of the earth - a compassion of the kind envisaged by the Swami in 1873 when he gave the Mantra of "Vast Grace-Light and Supreme Compassion" to the people saying that the Divine intended to manifest at first the truth of the Mantra, i.e. Compassion and Grace of its Light. It also proves as a corollary that the Divine or Its Light should have manifested at the Swami's place in 1874 in his times as referred to by the above song — in fact His concrete Presence as God of Vast Grace Light on 30.1.1874 at his place is mentioned in his last written message "Sabhai Vilambaram", a presence like the concrete Presence of the Divine on 29.2.1956 at the playground, Sri Aurobindo Ashram, when the Mother brought down the universal manifestation of the Divine Light in order to become one with his Vast or enlarged deathless physical body and fix its powers and substance in the earth-nature by dematerialising it possibly in the Inconscient. In the above verse, the

Divine is to become one with his vast or enlarged body on the earth, and not merely one with spirit in the centre of heart and that the Divine is to come and settle here or rather manifest on the earth at his place for that purpose. Nowhere in his writings the Swami held dematerialisation as the goal as is done in "Suddha Sadhakam" by Sri Kumaradeva. By the mysterious divine will of the Lord he chose dematerialisation as a sacrifice of his deathless body however ironically it appears to our mind as outwardly opposed to all his declarations of deathlessness and eternal living though made on the basis and background of his knowledge and instrumentation for the collective manifestation of the Divine. Vastness of his body implies an eternal illimitable and deathless golden physical space of existence (not the subtle physical) behind or coextensive with his deathless body (See the last Chapter for details, Ch. XVIII—Part 3).

This last song in the "Collection of Songs" 12—44—53 has been cast in style and spirit of the poem "Anubhava malai" where the Swami treats himself rather symbolically as a bride of the Lord and speaks of her conditions to a lady-friend. It may be proper even to treat this piece as a continuation and concluding portion of that Chapter "Anubhavamalai" (12—42).

It may be also inferred that the transformed deathless elements of his body which he threw out or scattered in the process of dematerialisation deleiberately and consciously into the general atmosphere of earthly nature or more possibly in the Inconscient, could be gathered again later for a re-constitution or a new and direct self-formulation of a divine body particularly after the advant of Vast Grace-Light on the earth with its evolutionary urge and trend in earthly life. This has to be kept in mind as the Swami often declared that he knew the science of deathlessness which also included a self-creative power of constituting all substance of whatever kind, i.e. including bodily substances. He further knew as to how to infuse soul into the body and how to separate it from the body and also to keep it inseparable. In the asadharana Sambu Pagsha Sristi the Swami affirms that one's soul can self-formulate a body directly on the earth. By divine will the Swami also came to know the kind of interfusion of the subtle-physical (bhuta) with the phenomenal gross matter (Paguti) without the veil of falsehood between them (i.e. he knew the basis of true creation of matter and the golden plane of the earth) and also had the freedom to apply the technique, if it can be so called, of fusing soul into material body (in birth) and separating it (by a technical death) from the transformed deathless body or in the alternative keeping it inseparable from the body (i.e. so as to live eternally in the life of deathless body) — (Stz.

31 & 32 of Mei Arul Vyappu). So in such a background of things his deliberate and conscious dissolution of body by dematerialisation with the set purpose of becoming one and identified with all physical bodies universally and also of coming back again latter when the Divine Light manifested on the earth, could not be an unnatural or inconceivable process.

We now quote passage connected with Sri Aurobindo's vision or intuitive perception of such a possibility, from his last book "Supramental Manifestation", though such a possibility to precipitate an enduring material form of body on earth directly was not considered feasible according to his earlier opinions (see also Bulletin Feb. 62, p. 83).

"If there is some reality in the phenomenon of materialisation and dematerialisation claimed to be possible by occultists and evidenced by occurences many of us have witnessed, a method of this kind would not be out of the range of possibility. For in the theory of the occultists and in the gradation of the ranges and planes of our being which Yoga-Knowledge outlines for us there is not only a subtle physical force but a subtle physical matter intervening between life and gross Matter and to create in this subtle physical substance and precipitate the forms thus made into our grosser materiality is feasible. It should be possible and it is believed to be possible for an object formed in this subtle physical substance to make a transit from its subtlety into the state of gross Matter directly by the intervention of an occult force and process whether with or even without the assistance or intervention of some gross material procedure. A soul wishing to enter into a body or form for itself a body and take part in a divine life upon earth might be assisted to do so or even provided with such a form by this method of direct transmutation without passing through birth by the sex process or undergoing any degradation or any of the heavy limitations in the growth and development of its mind and material body inevitable to our present way of existence. It might then assume at once the structure and greater powers and functionings of the truly divine material body which must one day emerge in a progressive evolution to a totally transformed existence both of the life and form in a divinised earth-nature." (Supramental Manifestation, Ch. The Divine Body.— pp. 58-60).

But in the meanwhile, between the dematerialised disappearance of the Swami and our current period of time, much has passed that calls for our attention. The advent of Sri Aurobindo and the Mother, closely after Swami Ramalingam, has ushered in a new era.

Their joint endeavour in the spiritual field has brought down the Supramental Light, consciousness and force into the earth-consciousness. The Mother of the Ashram stands out as the living monument of these far-reaching achievements. She has fulfilled the age-long aspiration of man. The manifestation of the death-conquering Vast Grace-Light which the Swami promised and worked for as a divine instrument has become actually fulfilled by the Mother on 29th February 1956, when she assumed a golden body greater than the universe and broke into pieces, by the stroke of a golden hammer, the massive golden door veiling our world from the divine world of Supermind; and since then the new Light has been continuously flooding the earth by direct descent. This shattering of the covering door into pieces, one day in the future, was even self-determined by the God of Vast Grace-Light as is expressed in "Joti Agaval" by the Swami "*பரம்பர வெளியைப் பராபர வெளியில் அரம் தெற வகுத்த அருட் பெருஞ்சோதி* (*ஊ.ப.* 4615). The Vast Grace-Light has self-determined a collapsible door in Parapara Veli (the plane of gnostic overmind)." Possibly therefore, at that right moment the spirit of the Swami should have consciously known the Mother's play in, bringing the Divine Light on the earth.

The descent of the Supramental Light has also begun to work, in its plenitude of divine power, into the earth-consciousness and its material Nature. According to the recent announcements of the Mother, Nature herself has promised her collaboration with the Mother in the collective Supramental evolutionary life of the earth. In 1969, the "Super-man Consciousness" too has descended which signifies a concrete and firm step of progress for evolutionary changes in the body's structure, organism and its working. According to our last findings, the Being behind the so called Superman Consciousness seems to be the Swami Himself and this is elaborately explained in the last chapter, Ch. XVIII, Part 3, of the book. The mother has further encouraged physical exercises and games as a means for the working of that "Superman Consciousness" in us. She herself has undertaken transformation of her body so as to transform all the cells of her body into their divine substance, structure and working, and to change it thus into a body of bliss, power and beauty. So deathlessness of body will not be the only result of such transformation; Its more positive aspects of divine beauty, plasticity and luminosity would become manifest in her body. There is the promise of the Divine that He has chosen her as an extraordinay representative of the world.

The Mother has chosen a very special method of transformation of her body. She has separated the physical body and its conscious-

ness from the mind and life for purposes of its direct transformation by the divine Light, force and consciousness so that she may tackle the problem of transformation effectively and quickly in all its phases and in all its essentials and fix up thereby the power of her gains of individual transformation in the dumb earthly physical nature for potential use by mankind. So her work of transformation is not merely on an individual basis but also on a collective basis of humanity and more particularly in a representative collectivity of devotees and disciples. Her Power is helping the inmates of the Ashram and the devotees outside and those who turn to her for overcoming all difficulties, pains and sufferings, diseases, etc. of the physical body too, not to speak of her spiritual guidance and force at all the other levels of one's being i.e. the soul, mind, heart, vital and the subtle-physical. Thus she has made the process and progress and fulfilment of her transformation interrelated with the founding of a sufficiently strong base or reservoir of transforming potentiality for all mankind in its physical nature. Because of this, a few at least in the Ashram may follow her up in this transformation, though a large number of inmates feel her power and influence even in the levels of their physical body and so, she will not be isolated in the midst of, what might otherwise be, a physically unreceptive, apathetic and ignorant surrounding or be obliged to keep aloof or self-imprisoned by her own transformation, when she reaches its fulfilment, imprisoned in the sense that the intensity of the divine power of the transformed body would perhaps be obliged to keep herself aloof from outside contact for the purpose of other's safety. When she gets her body wholly transformed by the power of the flooding Light of Truth-Knowledge from above and by the awakened and evolving self-same Light from Matter below, i.e. from within the cells of the material body she would have then transformed her apparently aged body ridden now with disabilities of senility into a body of youth and light and divine beauty. Then, this kind of siddhi, promised by the Swami as an open manifestation of the God of Vast Grace-Light, would have become fulfilled in her.

Transformation of Mind, life and finally the body would not be the only gain of her supramental realisation. Her collective approach to the humanity at large in all levels and spheres of life, and her operation over universal forces so as to shape and formulate the trends of their workings and eventful results all over the earth as true expressions of the Divine in the political, social, psychological, economic, cultural, aesthetic and intellectual and other spheres of man's collective existence will necessarily bring about the fundamentnl human unity of spirit with due respect to the enriching and enlivening differences and diversities of approach, processes and manifestation in that all -

embracing unity. The founding of the international township of her collective divine action towards human unity - a unity which the Swami promised in as much as he advised the people of the world that it was time for them, the multitudes of people, to live in collective harmony in view of the coming of the Divine to the earth, உலகத்திரள் எலாம் மருவிக் கலந்து வாழ்வதற்கு வாய்த்த தருணம் இதுவே. Thus, she has laid the foundation of the direct rule of the Divine, the universal rule of the Grace which was visualised by the Swami in his last days in the poems 12-30 and 12-36. The Swami envisaged the human unity of the people of the world on the basis of the unity of the people of the world on the basis of the unity of the spirit" ஒன்றே சிவம் என்றுணர்ந்து இவ்வுலகமெலாம் நன்றே ஒருமையுற்று நண்ணியே". He even spoke on the nature of the Government that was to be, observing that only those who are good at heart and full of grace and love shall rule the government and he cursed the government of harsh and arrogant rule to wither and die away கருணை இலா ஆட்சி கடுகி ஒழிக அருள் நயந்த நன்மார்க்கர் ஆள்க (12-36). He felt that the manifestation of the Truth-Consciousness in its apprehending and comprehending poises will eternally take place on this good earth making it possible to realise the said things. சிற்சபையும் பொற்சபையும் சித்தி விளக்கத்தால் நற்சக மேல்நீடுழி நண்ணிடுக.

The Mother has expressed at various times her purpose and intention in founding the world-city of Auroville thus:

1. "Collectively to establish an ideal society in a propitious spot for the flowering of the new race, the race of the sons of God."—1912.

2. Once, however, the connection (between the Supermind and the material being) is made, it must have its effect in the outward world in the form of a new creation, beginning with a model town and ending with a perfect world—1930-31.

3. "Auroville wants to be a universal town where men and women of all countries are able to live in peace and progressive harmony, above all creeds, all politics and all nationalities."

   The purpose of Auroville is to realise human unity" 8.9.1965.

4. Auroville must be at the service of the Truth, beyond all convictions, social, political and religious.

   Auroville is the effort towards peace in sincerity and Truth. 20-9-1966.

5. Auroville is the shelter built for all those who want to hasten towards a future of knowledge, peace and unity - 16.3.1967.

The Swami felt in his last days that his devotees and disciples did not understand him nor his message and high vision. He said he had kept the door open for them, but none came in a state of purity to receive from him. It was time for him to close the door and retire into seclusion for a divine and world purpose, for the sacrifice of his deathless body to bring about the manifestation of the divine Light and the state or condition so as to enter into all bodies universally. However, he still gave them in that last hour promise of his active help in their purification even if necessary by bringing pressure on their consciousness அச்சில் வார்ப்போம் ஆகாவிடில் மிடாவில் வார்ப்போம்". He intended also to come back in body with the advent of the God of Light and give states of purity even if they and others did not prepare themselves by discipline and in fit cases deathlessness of body too.

Now a hundred years later we now see people coming from all parts of the world seeking after this death-conquering new Light - the new Light which he wanted to give, the new luminous thing which he once received concretely into his own hands from the Divine Himself. If the people wake up to realise this, it would be an honour and respect to this mighty Soul, the One who came first not only to announce the ushering in of a new age and about the manifestation of the New Light of Harmony and Truth, but also worked for its collective realisation against all the difficulties of his age due to divisions and acute differences in race, colour, caste and community, religions and philosophies and against the rigid human belief in fate and destiny tied up with the rounds of disease, aging and death and their helplessness to face and overcome them.

It would also amount to a true recognition of his message and mission and a true understanding of his Suddha Samarasa Satya Sanmarga - a name which the Swami has consciously chosen after true universal values of Truth, Purity, the Right and Harmony so as to be applicable and valid for all ages and all people—which movement or path of discipline he always envisaged to prevail over effective only with the advent of the Divine Light.

After all, the Divine secretly fulfils Himself through select instruments and even in the teeth of seeming opposition. Deathlessness has fulfilled itself in successive stages, through dematerialisation as in the case of the Swami, and now in our own times through death itself as in the case of Aurobindo. Its more positive side of expression in

deathlessness such as the body possessing divine beauty, youth, luminosity, plasticity and suppleness, power and grace awaits to come out again after the swami's case perhaps more manifestedly in the Mother, now that the new Light works in her from all sides and levels, from above, within and from below. She is progressively fulfilling herself in this respect, as a representative human being, after the epoch-making manifestation of the new Light in 1956 which She brought about for all time. Her message announcing the new Light is full of promise. This is also a fulfilment of the Swami's aspiration, will and sacrifice for the Vast Grace-Light.

> Vast Grace-Light Vast Grace-Light
> Supreme Compassion Vast Grace-Light
>
> -Swami Ramalingam : 22.10.1873

> Lord, Thou hast willed and I execute
> A new Light breaks upon the earth,
> A new World is born
> The things that were promised are fulfilled.
>
> - The Mother : 29.2.1956

Coming to the close of the life of Swami Ramalingam who was addressed in love in his own times by the disciples as "Arut Prakāsa Vaḷḷalār" the great, benevolent and munificent Giver of the Grace-Light of Truth, we may remember him for all times through his affirmations of deathlessness of his body, his bold and enthusiastic preachings and promises about its attainment by sincere seekers and through his pronouncements on the nature of transformed deathless body in "Jeeva Karunyam", "Vinnappams" and "Arut Pa Songs" which will echo and re-echo in our ears with a recurring insistance till man comes to believe in deathlessness of body and spirit and realise it. His spirit shall be a constant reminder to us for overcoming death. Even if we happen to die, He assures us the possibilities of resurrection to pursue once again the goal of realising the Divine and through His Grace and as His gift the attainment of a deathless body. His active help, guidance, support and influence and finally his invincible Grace-Power are ready at our doors if we open ourselves in heart to tackle this age-long problem of death in and through life as well as in and through death itself. He holds before us the promise of his active help which is a play for him. He declares in the poem "Suddha Siva Nilai" that he got here on the earth a triple deathless body of Suddha deha, the pure and transformed physical body, the felicitous and permanent Pranava deha, the subtle body of Pranava Sound Om, and an all-pervading Jnana deha, the causal body of

knowledge governed by Cit for the play of self-giving of himself to everyone everywhere.

சுத்த வடிவும் சுகவடிவாம் ஓங்கார
நித்த வடிவும் நிறைந்து ஓங்கு-சித்தென்னும் ஓர்
ஞான வடிவும் இங்கே நான் பெற்றேன் எங்கெங்கும்
தான விளையாட்டு இயற்றத்தான்

- சுத்த சிவநிலை பா. 17

(ஊ.ப. 5503)

He invites us to his place at Vadalur and Mettukuppam for attaining deathless immortality of spirit and body. He holds that Vadalur, his place of resort called also as Jnana Siddhi Puram or Uttara Cit Sabha is meant for attaining deathlessness of body, though of course, by following up spiritual discipline. His supreme sacrifice of his deathless body to realise manifestation of the Divine Being of His Light soon on the earth and to share deathlessness with the whole mankind will ever be remembered. As our last finding we learn that he even entered into the Mother's body to help in its transformation. (See the Last chapter XVIII - Part 3). His promise of coming again in body (possibly by rematerialisation of the deathless elements of his body or by directly precipitating a new divine body) is full of evolutionary possibilities and suggestions.

The Mother, Sri Aurobindo Ashram, also has aspired as recently as in 1969, i.e. during the year of descent of superman consciousness saying, let there be an incarnation of someone, somewhere and somehow, in a luminous glorious body. This gives an immense hope for the Swami's coming again in a new direct divine body now at the turn of a century after his sacrifice by dematerialisation in 1874.

Soul-spark is lifted up by Grace from the Inconscient darkness, Pasa Maha Andhakara, for its terrestrial evolutionary journey (Prose, p. 123 Peru Vinnappam). When it has fully evolved and perfected all its instruments, mind, life and body and universalised itself and achieved deathless transformation of body too, it can imprint and implant the essence and stuff of the divinity and perfection of these instruments here on the earth i.e., in the earth-nature and also get a foothold in its original home of darkness, i.e. the Inconscient and make it as an operating base so as to act effectively on the earth-nature. It follows that in such a case, all notions and values now given in spiritual literature to birth and death, heaven and earth, liberation from birth and state of perfection etc. will have to be changed. A soul which has attained deathless immortality or body will

have its secure base in the very Inconscient itself. Then the materialisation or precipitation of a new body directly into the field of earth would become a positive divine possibility in such a background of circumstances. So the promised and much expected materialisation or precipitation of the Swami in a self-formulated divine body, particularly after the universal manifestation of the divine Light in 1956 and in answer to the Mother's said aspiration, would herald a yet more glorious future in the manifestation of its powers and potentialities. His integral compassion and Grace for all would be the beacon Light of hope for His Advent in a new divine Body.

CHAPTER XV

DEATHLESS TRANSFORMATION IN SWAMI RAMALINGAM*

A STUDY AND A SURVEY

Swami Ramalingam (SR) stands as the monumetal link between the past and the present linking up on the one hand with the ancient times of Tirumoolar (TM), the well-known ancient Tamil saint and sage who had realised above and within him that rare and precious supramental knowledge and transformation of body as clearly emerge from his works Tirumantram written about 3000 years ago synthesising Vedanta, Tantra, Ashtanga Yoga, Saiva Siddhanta etc. with Supermind, the world of Satya Jnana, and on the other hand with our present age, the age of Sri Aurobindo (SA) and the Mother who have had not only a personal realisation of the suprametal Truth-consciousness and transformation but also have made it their mission to bring down and fix the supramental light, consciousness and force into the earth-consciousness which has been fulfilled by the Mother in 1956, thereby making its universal manifestation a fact of our times and in and through it laying foundation for a higher and diviner evolution of earthly life. Swami Ramalingam came at the threshold of a transitional period in the earthly evolution announcing since 1871 the imminent coming of the Supreme Divine on the earth to manifest Himself as God of Vast Grace-Light and applying himself as His chosen instrument for its fulfilment so that a quicker and higher evolution of earthly life with true knowledge, true love, true compassion, true qualities and actions could be set about, avoiding also quick deaths, aging and disease which now make a waste of the human life (Letters, pp. 106-107, and last written message dated 30.1.1874 in Letters, pp. 100-101, and Siru Vinnappam dated 17. 5. 1872 prose, p. 118; 12-25-5).

What essentially distinguishes between Tirumoolar and Swami Ramalingam is that whereas the former was possibly the first to

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* Paper read in a Seminar on Vallalar at Madurai University in February 1972 by the author but now revised and added with footnotes to serve as a summary of the book along with Chapters XVI, XVII and XVIII-Parts 3 and 4.

declare about achieving the deathlessness of body by the Vast Sivananda Joti or Light of Satya Jnana, the Truth-Consciousness (TM : 2860, 2538, 706, 643, 2974, 2953, 734, 74, 80, 92, 93, 2320, 2324, 2968, 2479, 682, 114) and lived long long aeons of divinely transformed bodily life (the reference to crores of years of life he lived possibly indicate a very concrete sense of living in physical body after the transformation - TM 80, 74, 92, 93, 4), the latter (SR) on attaining an eternal deathlessness of his body (Bk 12-29-17), gets also a vision of earthly evolution into a diviner life which is to take place because of the due manifestation of the God of Vast Grace-Light on the earth (Bk 12-30) and requests the people to receive the God of Light here on the earth in full honour and glory (12-44-50). This vision of the Swami occurs to him more or less on the completion of the transformation of his body into its deathless state by getting the triple indestruc tible bodies of the pure physical, subtle and causal—Suddha deha, Pranava deha and Jnana deha along with a potential power even to resurrect the dead into bodily life, both of which together he clearly affirmed for the first time in his poem "Suddha Siva Nilai" (Bk 2—29—17 & 39). In the preceding poem 12-28 உற்றது உரைத்தல் the Swami affirms that he got a golden body (song 6) and achieved his final victory over the attacks of the massive dark forces, i.e. of the dark nether ocean of the Inconscient இருட்பெரும் கார் அள்ளற் கடல் in the form of fears, anxieties, tiresomeness of death (possibly due to the direct attacks of death itself) மரணக் களைப்பு அற்றேன் (song 5), and dangers from the earthly matter, i.e. material Inconscient நிலத்தே அடைந்த இடர் அனைத்தும் ஒழித்தேன் (song 7) and finally over the masses of darkness itself which eventually left him off free (song 3) and even recoiled from him afraid to approach anywhere near him anymore because of the integral Truth-Light in him (வன்மாயை இருள் அஞ்சி எனை விட்டே அகன்றனவால் (12—29—10). Even the god of death fled from him, lest he should be dissolved by the Light of the Swami's body (1—VI—10—57 குறுகப் பயந்து கூற்றும் ஒடிக் குலைந்து போயிற்றே). His body became deathless and decayless too (1—VI—10—38 கூற்றை ஒழிப்பித்துச் சிதைவு மாற்றியே). He completely overcame sleep of the body (12—28—1). In "Keertanai" (1—IV—2—20) he observes that the Lord by withholding sleep, gave him progressive riches of growth ஆக்கம் and in the "collection of songs" (12—44—20) he repeats the overcoming of the above said difficulties and as a result the attainment of deathless and sleepless body full of blissful impulsions and energies மெய் இன்ப ஊக்கம்.

We may now trace back the difficulties of transformation in his earlier poems and writings. In 12-21 "golden body", he prays to the Lord seeking His refuge to overcome and cross over the dark nether

ocean of the Inconscient darkness இருட்பெரும் கார் அள்ளற்கடல் (12—21—1), even though he observes in that poem to have attained the golden body of deathlessness (songs 15 and 16) filled with Light and Amrita of Bliss (song 6). So this poem may be a decisive stage but not the final in transformation as it seems there were still attacks from the Inconscient though they could not succumb or overcome him to or by death. In the earliest "Vinnappam" (Satya Vinnappam) "written earlier to the said poem and much earlier before the poem "Joti Agaval" dated 18—4—1872 (Bk 12, p. 52) he makes a mention of the difficulties or avasthas of death, disease, aging senility; fear, afflictions and sufferings மரணம், பிணி, மூப்பு பயம், துன்பம் முதலிய அவத்தைகள் due to the then still uncleared off physical ego-consciousness of the body எனது யான் என்னும் தேக சுதந்தரம்; and surrenders himself to the Divine completely praying to make "this physical body itself an eternal body living a life of Bliss on the earth" இவ்வுலகினிடத்து .. இத்தேகத்தை நித்திய மாக்கி ... பேரின்ப சித்திப் பெருவாழ்வைப் பெற்று வாழ்தல் வேண்டும். (Prose pp. 134-135 'Satya Vinnappam') and at the end he makes a collective prayer on behalf of the Suddha Sanmarga Sangha in an identical manner for all the mankind. A Vinnappam is an address of prayer to the supreme Divine as God of Vast Grace-Light (i.e. the Supramental Ishwara) who is usually addressed in the integrality of His Infinite Being, Consciousness-Force and Bliss manifesting Himself as the beautiful Truth-Form of Sat the Being, in the world of Truth-Consciousness-Force and making the Truth-dynamism or Truth-play of Bliss in unity (Prose p. 129 & 135). The above said difficulties in transformation were however finally overcome, as we have already observed, in the later stages (Vide poems 12-28 and 12-29 Suddha Siva Nilai, 1—VI—10 Mei Arul Vyappu; 1-III-5 Pandu Adal etc).

In response to the said prayers it seems that the Lord directed the Swami to marry the Grace-Sakthi in order to overcome the difficulties and reach the highest state of perfection (12—23—2). The Swami married symbolically the Grace-Sakthi (i.e. the Supramental Grace-Sakthi) after a short announcement to his disciples. This indicates that he had become one with the Sakthi, the divine Mother. It is by Her help that he finally scores victory over death and attains all siddhis usually referred to as the triple siddhis namely karma siddhi or karma jnana siddhi, yoga siddhi or yoga jnana siddhi and Jnana siddhi proper (i.e atma jnana siddhi and tatva jnana siddhi) which are respectively (a) the powers of supramental intuition and inspiration of ideas, feelings, will, word, etc., fulfilling into inspired arts and sciences (Kalas) and actions (12—1—121 & prose p. 133), (b) powers of supramental vision (12—43—6; 11—30—9 and prose p. 133) and (c) powers of supramental knowledge by identity with

beings and things or principles (11—30—9 and prose p. 133). These siddhis are inter-related and they harmonise. Jnana siddhi when realised includes the other siddhis. The triple siddhis correspond with the triple bodies, namely, the pure physical, subtle and causal, i.e., suddha deha, pranava deha and jnana deha which are also inter-related. Jnana deha when realised includes the other two bodies. There are lesser and also higher supramental levels of harmonisation and transformation அடிநிலை முடிநிலை சுத்த ஞானசித்திகள் in the triple bodies and the triple siddhis, apart from an initial supramental transformation through the triple bodies and triple siddhis ஞான சித்தி நிலை (Upadesha pp. 93—94), ultimately changing or transforming the physical body at every such level (Upadesha pp. 93—94 and prose pp. 132—133).

When all these siddhis including the siddhis of the triple body integrate absolutely in the field of Samarasa Suddha Jnana i.e. in the summit of Supermind (Prose pp. 132—133) an eternal deathless physical body, i.e. the triple deathless and indestructible body is realised with fivefold universal powers of creation, maintenance, destruction for purification and control, involution and evolution.

According to the Swami a deathless body is constituted by the divinised five elements, namely, deathless etherial substance, non-ignitable air or gas, non-flowing liquid (cf: condensation of blood in Swami's body), soundless fire and non-obstructing matter (cf: his body of supple and pliant bones and muscles) சாகாத்தலை, வேகாக் கால், போகாத புனல், ஒலியாத கனல், இடியாத புவி (12—29—8 & 31; 12—15—2; 11—36—56; 11—1—28) with a self-creative power of constituting or creating all substances of whatever kind including bodily substances (11—1—28) வேகாத காலாதி கண்டுகொண்டு எப்பொருளும் விளைவிக்கும் தொழிலே). The Swami in his last poem (12—43) sings in praise of the Cit-Sakthi in gratitude to Her for all the siddhis including the deathless body given to him (12—43—4 & 9). The poem "Suddha Siva Nilai" (12—29) marks the state of such a realisation.

Now we may deal with some of the characteristics of a deathless body as realised by the Swami. The nature and power of a deathless physical body are elaborately given in "Jeeva Karunyam" Ch. II Prose, pp. 96—98). The physical body cannot be hit by material objects, nor drowned by water, nor burnt by fire, nor moved by wind, nor separated by etherial space. However, the Swami in his "collection of songs" (12—44—40) affirms the deathlessness of his body for our human understanding observing that his body cannot die nor be killed by or due to the five elements, radiation,

god of death, disease, instruments of weapon, planetary influences or any actions and means, violent or otherwise, or by any persons. His body had become pliant and non-obstructing so that the five elements, cosmic rays and even weapons could pass through it freely without resistance and so without harm (தடுக்கப்படுதலில்லாத தனிவடிவம் 12—4—2), It is well-known that his body being surcharged with Light did not cast its shadow on the ground and that his figure and face, except for the loin cloth he wore, could not come in photographic pictures. His eyes poured out such an intensity of the divine Light (12—1—137, 565) that he was obliged, as a safety measure, to close and veil one of the eyes for some time, as otherwise, according to his words, none could move in close quarters with him. His speech was clearly heard by the large audience equally alike, irrespective of the distance from him, even though he did not change his voice or loudness of speech. It is also reported that a place where he visited, he multiplied his form at several places in the midst of thick crowds thronging to see him well, so that every one saw the Swami near himself. These are only a few of the outstanding divine miracles or events of his life which possibly may connote the consummated transformation of his body which was radiating its influence even around the vicinities of his physical atmosphere. Above all, the complete sleeplessness of his body gave him growth of the Riches ஆக்கம் கொடுத்து என் தூக்கம் தடுத்தான் (சித்தினை), தூக்கம் கெடுத்து சுகத்தைக் கொடுத்தான் and even blissful impulsions of energies மெய் இன்ப ஊக்கம் and this sleeplessness of body is concomitant with its deathlessness (12—44—20).

Now we shall trace out the several advanced stages of supramental physical transformation of his body leading to its deathlessness which we come across in his poems before the final and convincing victory is affirmed in the poem "Suddha Siva Nilai" (12-29).

In Bk. 11-17 பேரருள் வாய்மை வியத்தல் he refers for the first time to the deathlessness of his body where the whole body is surcharged with the Truth-Light which is blissful Grace இன்னருளாம் மெய்ச் சோதி (11-17-9). Incidentally, we may observe here that the Swami in the same poem gives various names of the Light which clearly suggest its integral and supramental character and of these Grace-Light அருட்சோதி is one such name. This suggests that the Grace-Light is in its essence a form of the Truth-Light itself or an activity of "the Vast Grace-Lighi" (11-17-8, 9). This proves the observation of the Mother of Sri Aurobindo Ashram that the Grace-Light is "one activity of the Supramental Light" (which is the Truth-Light). All the names are given in one song of this poem, i.e. 11-17-2 and they are namely Tat Joti, Cit joti, "Satya Joti of my being", Jnana Nal

Nataka Joti, i.e. the Light of good and effective knowledge-play or knowledge-Will, Por Joti, the Golden Light, Ananda Poorana Joti, the Integral Light of Satchitanada. Further the Swami has said in his Joti Agaval poem that the Vast Grace-Light has become everything. Again in an integral supramental realisation, all the powers or truths or aspects of the Divine-Light i.e. the Vast Grace-Light as in its own Realm are ever present implicitly, even though one of its powers or aspects such as Grace-Light may be in active experience in the front especially in the earthly field of nature as a guiding light or as transforming light according to the stage of discipline or state of realisation. (cf : "By the Grace-Light I shall realise the supreme Being of Vast Grace-Light in His own Realm" — 10-2-26-36; "The Divine Love has transformed my body by Grace-Light" 12-1-740, 745) Grace is considered by the Mother as a function of Love.

The next important stage is given in "Joti Agaval" poem (12-1) dated 18.4.1872 (Bk. 12, p.52) where it is described that his body has also undergone far-reaching changes in all its cells due to the Grace-Light and Love (12.1.740) such as the plasticity of bones and muscles, condensation of blood, concentration of semen as one drop in the chest, blossoming or expansion of the petals of brain, i.e., in regard to the brain matter, intermittent vibration of nervous current or influx, and the revolving legs, i.e., with spinning motion etc. (12-1-725 to 735).

These changes in the Swami's body due to the Grace-Light were referred to the Mother through Sat Prem of the Ashram. A specific question was raised to Her as to whether the Vast Grace-Light was the same as the Supramental Light. Sri Sat Prem has conveyed the Mother's reply which is concerned with Grace-Light and not with the Vast Grace-Light as such. "The translation of Swami Ramalingam's experiences were read to the Mother and She has no doubt about the authenticity of his experiences. She liked especially the way the Swami called this light "The Grace-Light" and said that this corresponds to Her own experience. To be more precise, the Mother said that the Grace-Light is not the Supramental Light but one aspect of it or rather one activity of the Supramental. She said that it is quite likely that a number of individuals, known or unknown have had similar experiences throughout the ages and even now. The only difference is that now instead of an individual possibility it is a collective possibility - this is precisely Sri Aurobindo's and the Mother's work, to establish as a terrestrial fact and possibility for all, the supramental consciousness" — Sat Prem.

In the poem Joti Agaval, the Swami mentions that he got from the Divine the boon of a deathless body and that he had been trained

into its deathlessness (12-1-784) so as to get a golden body (12-1-745). A very important development is that the Light stationed in his form-making subliminal being, i.e., in the inner middle of his adhara illumined the entire field of death and darkness, the Inconscient itself இருவெளி, கருவெளி (12-1-751 & 752). This illumining of the Inconscient darkness may be compared with Sri Aurobindo's lines in his "Last Poems":

"Light, endless Light! darkness has room no more
Life's ignorant gulfs give up their secrecy
The huge inconscient depths unplumbed before
Lie glimmering in Vast expectancy."

(LIGHT - Last Poems)

The next stage is the poem Bk. 12-21 பொன்வடிப்பேறு where the Swami mentions that he got a golden body of deathlessness and that the Lord withheld sleep of the body, giving him bliss (12-21-15 & 16), but he refers also to the vast Inconscient Darkness in the same poem, praying the Divine to make him cross it over by the substance of the Vast Grace-Light and reach the share of Bliss and also overcome the fear, possibly the attack of fear from the said Inconscient (12-21-1, 2). By a total surrender including the bodily ego-consciousness (Prose pp. 135-137) and by becoming one with the Grace-Sakthi (12-23) he overcomes all these difficulties (12-28) and reaches the final state of deathless perfection (12-29) with the triple deathless body and five-fold universal powers which are first mentioned in the poem "Suddha Siva Nilai" marking the finale of his personal achievement. This poem should have been written by the end of 1872. It also mentions about the imminent collective manifestation of the Divine and the Shakti.

Thus in such a state, he sees a vision of the divine earthly evolution taking place as a result of the advent or coming of the God of Vast Grace-Light. This vision inevitably leads him to aspire and dedicate himself for its collective realisation; and in the much expected and imminent hour of its fulfilment, i.e., of the direct coming of the Divine on the earth at his place of living, it appears, he had to offer himself as a price or sacrifice by a unique kind of dematerialisation of his deathless transformed body, in the then unprepared conditions of the earth-consciousness. There are enough materials on hand to come to such conclusions and we shall come to them later.

The Swami admits that he was quickly transformed into the deathless state of body (12-44-40, 12-21-12). His realisation of Truth-Consciousness Satya Jnana or the Supermind and the resulting transformation of his body too into its perfection and deathlessness have

taken place in an incredibly short time, i.e. within about ten years at the most or even in a shorter period between 1867 and 1873. This became possible, because the Light of Truth-Consciousness Satya Jnana Joti was formed above and within him and, by an integral realisation and possesssion of the summit of supermind (i.e. Samarasa Suddha Jnana Nilai or Samarasa Satya Sabha 12-1-777 ; Prose p.133), he held and possessed simultaneously together both the poises of apprehending and comprehending supermind, i.e. Por Sabha and Cit Sabha (Keertanai 1-I-43 சிற்சபையும் பொற்சபையும் சொந்தமெனதாச்சு) and their integral movements of play in knowledge (என்னுட் பதிந்தனை சிற்றம்பல நடமும் பொன்னம்பலநடமும்ஒருங்கே காட்டி கைவரக் காட்டினை 12-20-2:12-29-6 & 7 ; 12-42-62). He observes "I am crowned with the crown of Thy direct Light which trained me into the body's deathlessness" (Keertani 1-V-10-98). Sri Aurobindo also admits the possibility of a quick transformation even in the physical, if the Light comes and stays overhead (Supramental manifestation, p.33). Now the Swami further observes that even the ascent to the Supermind was quickly effected : "Thou made me, O Lord! quickly ascend to the highest height too difficult to ascend by oneself and also formed all the steps for descending but without descending (as it were practically) இறங்காது இறங்கும்படிகள் (Keertanai 1-V-10-18)."Thou uplifted and kept me in the height, i.e., the heigh realm of Truth-Knowledge without descending இறங்கா நிலையில் ஏற்றி (1-V-10-92).

The Swami's first maiden ascent to the supermind by an ascending pillar of Light is described in these words. "As I climbed up the incomparable high-reaching pillar of ascent (elsewhere described by him as a golden pillar of light) it became fine like a thread and, dispelling my anxiety and helplessness (Ibid song 1 & 2) to climb further (கலக்க நீக்கித் தூக்கி வைத்தாய் நிலைபொருந்தவே). Thou, lifted me up into the realm of Thy transcendence and joyfully kept me beside Thee on the right side (Ibid, song 76). This is possibly the maiden ascent into the Supermind, i.e., the lower supermind. We may compare here with Sri Aurobindo's lines in "Savitri".

> "A lost end of far lines of divinity
> He mounts by a frail thread to his high source
> He reaches his fount of immortality".
>
> ("Savitri", Bk. 7-cto 2, p. 552)

This Golden pillar of Light is described by the Swami to rise up beyond the realm of Sagunanta (i.e. the overmental Heaven) and lead through the realm of Maha Bindu or Para Bindu and Cross into the realm of Paranada at the end of which i.e. in Paranadanta, he observes "I realised my being of light", i.e. the true individual self Pratyeka Rupa Pratyaksha Jnana Anma Anubhava, which develops

into the supermental knowledge - Vide Book of Vyakhyana "Karanateeta Loka"pp.137-138 items 1 to 11) and, "at a farther remove the light of my being united with or fused into the Self-Light of the Divine Lord in a state of biune oneness (or Two-in-one) which is the biune Feet of the Lord" (Tiruvadi nilai 11-22-5). This is the Ponnambalam or Por Sabha, the golden field or session of Knowledge (corresponding to the apprehending supermind) where the Lord dances or plays in the world-founding creative knowledge (11-22-1). This Ponnambalam is referred to by Sri Aurobindo as the "gold Infinite" (Savitri, Bk. 2, cto 12, p. 318), "A gold supernal sun of Timeless Truth" (Savitri, Bk. 2 - cto 11, p. 300) and as "a golden country" (Savitri, Bk. 10, cto 4, p. 741). Now the Swami describes in the same poem "Tiruvadi Nilai" (11-22-10) the same experience of the Ponnambalam but resulting through another source, i.e. not by ascent of pillar of Light, but through the Supreme Void of Silence, Avyakta Parātpara வெட்ட வெறு வெளி, which develops into or brings out a beautiful form of the Divine in Ponnambalam. This void is called by Sri Aurobindo as the positive void of Nirvana (Life Divine, p.119) and by Tirumoolar as the Void of Knowledge (Bodhap Pāḻ போதப் பாழ்) because Knowledge develops from this void TM : 2455 & 2462). In the Upadesha (p. 54) the Swami mentions also the pillar called Sivakara Poorna Stambha rising up right from mooladhara, the seat of Brahma up into the world of Truth-Knowledge, the realm of Suddha Siva. Thus, we see that with the realisation of the supermind (Satya Jnana) above and within him as the Vast Grace-Light of Truth-Consciousness and, with the active communication from Supermind into the very physical through the said pillar, his transformation into deathlessness was very quickly effected.

Now we may trace out the gradations of planes leading to the world of Truth-Knowledge and its triple poises of which the Swami at first had a vision in his soul and this is described in his early poem "Mahadeva Malai" (Bk. 7-5-1, 2, 10 & 19). The Grace-Light, i.e., the suprametal Grace-Light was always guiding him in his spiritual discipline (11-36-24; 10-2-26-36) even though the said vision had stopped. Afterwards he had a direct ascent to the Satya Jnana Veli or Satya Jnana Podu, the world of Truth-Consciousness (TM: 2538; 2860). In fact he enumerates seventeen states or levels of consciousness giving short descriptions of the leading land marks or stages. The first three states are the Jeeva states of waking, dreaming and sleeping i.e. Jagrata, swapna and susupti states of the ordinary man of ignorance. The next three are the Nirmala states of Jagrata, swapna and susupti, i.e. purer states corresponding to the psycho-subliminal and psycho-spiritual states. Thus, in the sixth, i.e. nirmala susupti, soul

is realised at the ajna centre as possessed by heart of love and compassion உளம் கொள் சிற்சபை and the one infinite Divine Self is also realised at the top of the head (12-1-442). Next comes the overhead planes or states. They are the three Para states of Jagrata, swapna and susupti corresponding to the three levels of spiritual Mind, i.e. the Higher Mind, Illumined Mind and Intuitive Mind. The seventh, i.e., Para Jagrata is the realm of the great Silence (Mahamauna) where Thoughts, i.e., Truth-thoughts arise or descend (Bk. 10-II-2-2) and once this state or plane is attained there can be no lapse or fall (12-1-443). The ninth, i.e. Para susupti or Intuitive Mind is described as transforming the nature into a divine nature "Sivamayam-āki" சிவமயமாகி. The four-fold powers of intuition, i.e. Truth-vision, Truth-inspiration, Truth-intuition proper and Truth-discrimination are mentioned as derived from the world of Truth-knowledge itself (Mahadeva Malai song 46). This ninth state is the middle of all the seventeen states aforesaid. Now the next are the three Siva states of Jagrata, Swapna and Susupti, corresponding to the overmind ranges, i.e. the selective, global and gnostic overmind. The tenth, the selective overmind is indicated as the world of numberless gods following their (7-5-60; 11-36-89) respective ways of mind. The eleventh state of Siva Swapna, called Vishwa grāsa, i.e. seizing of the whole universe, is described as a single-seated Heaven corresponding to the global overmind, the Parampara Veli (12-1-445 & 281; and Book of Vyakhyana p. 123 - item 8). The twelfth state of Siva Susupti is in the realm of Parapara Veli, the gnostic overmind or rather the overmind summit where a collapsible door has been predetermined by the divine Being of Vast Grace - Light பரம்பர வெளியைப் பராபர வெளியில் அரம்தெற வகுத்த அருட்பெருஞ் சோதி (12-1-284). This door is the golden door covering the divine world from our world of Ignorance and the Mother of Sri Aurobindo Ashram smashes it into pieces in 1956 since when the divine Light is directly flooding into the earth but into its subtle-physical layers, though it has not yet become openly manifest in the outer physical.

The overmind summit, i.e. overmind gnosis comprises of five planes in itself namely Sat, Cit, Tapo, Ananda and Gnostic overmind (Vide "Savitri" original painting plate 6 Bk I- cto 5 - p.87 depicting "He raised his eyes to unseen spiritual heights"). These planes are referred to possibly as the five-fold Paranada (11-36-38) and as the pure states of Maha Suddha Param (11-36-37). The colours given for the ascending planes in the said plate agree with those of the seven veiling screens (12-1-407 to 413) and the changing colour gems (Keertanai I-V-7-6 to 12) taken together. The said five summit overmind planes are divided into three in another passage (12-40-13).

Sat overmind is referred to as பொருளுறுவெளி or as தற்பரமாம்வெளி (The plane receiving substance), cit-tapo overmind as சித்துறு வெளி or as நடுவெளி (plane receiving conscious force); ananda and gnostic overmind possibly together as Parāpara Veli (12-1-410 & 411 ; 12-40-13). Beyond these is the Supermind, Satya Jnana Veli or the Vastness of Knowledge அறிவுப் பெருவெளி (12-40-13).

Now the thirteenth to sixteenth states are the Suddha Siva states of Jagrata, Swapna, Susupti and Turya which are in the world oJ Truth-Consciousnness Satya Jnana Veli or Arivup Peru Veli, the Vastness of Truth-Knowledge which is beyond Parapara and Paranada. This world of Satya Jnana is the supermind of Sri Aurobindo. (cf : This world is denoted by Tirumoolar as Satya Jnana Podu சத்யஞானப் பொது Mantra 2538, the equal self-extension of Truth Consciousness, Suddha Siva Padam 1768, Suddha Turya 2833, Suddha Brahman Turya 2860, Ariya Turyam 2863, 2940 அரிய துரியம் i.e., the Turya rarely attained and far beyond the three turyas of Nirmala Jeeva, Para and Siva (i.e. the psychic, the spiritual mental and the overmental). In "Joti Agaval", Swami Ramalingam indicates that Parapara state, the twelfth, leads into Peru Veli, the vast homogeneous Space of Knowledge (the equal self-extension of Knowledge பராபர வெளியைப் பகர் பெருவெளியில் அராவு அற வகுத்த அருட் பெருஞ் சோதி. அராவு அற-மாறுபாடு இல்லாத, ஒரே தன்மையான. Tirumoolar describes the universal equal self-extension of the Brahman as நிரவு சொரூபத்துள் நீடுஞ் சொரூபம் (TM 2835) i.e. the Infinite Swarupa within the equally self- extended Swarupa. This is the "double infinite" (i.e. Ubhaya Veli) of Sri Aurobindo (Synthesis of Yoga, p. 561). The Swami mentions it as மெய்யே மெய்யாகி "The Truth has become Truth" i.e. the one infinite and indivisible Brahman of Satchitananda has become the triune Satcitananda in manifestation இயற்கை உண்மை இயற்கை விளக்கம் இயற்கை இன்பம் (Vide 11-36-41; 1-V-3-17; Prose p. 123, 135, 11-1-16; 10-II-2-10 & 12). In song 12-40-11, the Swami elaborates it as எல்லாம் ஆகி அல்லதாகும் திரு அருளாம் வெளிவிளங்க விளங்கு தனிப் பொருளாம் ...ஓர் பொது உண்மைச் சிவம் i.e. an equal self-extension of the Truth of the Reality where the Reality becomes the Universal Grace-Space of All-Existence and yet transcends it (cf: Life Divine, p. 129 & 135 in regard to the equal self-extension of the Brahman).

The Suddha Siva states from the thirteenth to sixteenth from the triple poises or sessions (i.e. Sabha or Ambalam) of the world of Truth-Consciousness Satya Jnana Veli (cf : "It (i.e. the supermind) has three such general poises or sessions of its world-founding consciousness" — Life Divine p. 135); cf. "ஒரு மூன்றுபடி மண்டலத்து

முதல்வன் i.e. The Supreme Divine in a triple seated Heaven", Tirumoolar Mantram 2445). The three sessions are (1) Cit Sabha or rather Suddha Cit Sabha or Suddha Jnana Sabha, (2) Por Sabha and (3) Samarasa Sanmarga Sabha, respectively corresponding to the comprehending, apprehending and tertiary poises of supermind. In some passages the swami refers to Por Sabha proper i.e. The Apprehending Supermind as Anip Pon Ambalam or Mudi nilai, i.e. greater Supermind and the tertiary sessions of Samarasa Sanmarga Sabha as the Adip Pon Ambalam or Adi Nilai, i.e. lower Supermind (Vide Prose p. 133; 11-20-5; 11-20-7; 10-II-24-13).

The transcendental and universal manifestation of the Divine in the three sabhas or sessions which are the fields in and of unity is described by the Swami in charcteristic terms, short but precise in conveying their essential nature as தானே தானாகி-நானாகித் தானாகி-நானும் தானும் ஆகி i.e. He (the Supreme Divine) has become Himself (i.e. as Universal Divine-Becoming myself, He becomes Himself-He becomes myself and Himself (12-34-14; 12-42-32). The first gives the sixteenth state of Suddha Siva Turya. This is the Cit Sabha of the self-being and Self-becoming of the Divine. Por Sabha proper gives rise to two states, the fifteenth and fourteenth of Susupti and Swapna, i.e. of becoming myself to become Himself, i.e. of self-issuing and self-returning poises of the Divine. The Samarasa Sanmarga Sabha is the thirteenth State of Suddha Siva Jagrata wherein the Divine becomes myself and Himself, but still in the field of Unity. These four states are referred to in 12-42-96 as தனித்திருந்தேன் சார்ந்தேன் கனிந்தேன் கலந்தேன் i.e. I stood apart from Him, I moved unto Him, I became blissfully ripened or fused in Him, i.e. I became Himself the universal Divine and, lastly I became one with Him in self-identity i.e. became as Himself. In a still shorter description the Swami expresses these three poises thus தானாகி-நானாகி-நானும் தானும் ஆகி i.e. He has become Himself - He becomes myself - He becomes myself and Himself (Vide 12-16-5). The same is further shortened thus தானாகி—நானாகி—தனியே நின்றவர் (1-V-4-4) i.e. He has become Himself - He becomes myself - He draws or stands apart (i.e. stands apart from or beside me more objectively but yet in unity by a sort of contacting union).

We shall now deal with each of the poises or sessions (though they overlap and integrate), as described in some of his songs giving also his realisations. "He has become Himself as the Universal All-Existence yet transcending it. He is the unique Lord, my Father... ...The Supreme Life of Cit Sabha" (12-34-14); "The Tiru Cit Ambalam, the divine Cit Sabha or the world of divine consciousness of Knowledge where He becomes His own Form (12-42-96) i.e. the

universal Form ; and where the Great Lord plays uniquely (12-42-32) ; "The Truth-Light without which nothing exists and which made me verily become as Itself (1-V-3-27)".

Now the next poise of Por Sabha the apprehending Supermind is thus described. "It is one and the same Lord of Cit Sabha who in the golden Por Sabha plays the will by which, becoming myself He becomes Himself in unity, i.e. He becomes Myself-Himself or in other words He becomes myself, I become Himself (here myself denotes the becoming of a jeevatman in manifestation) (Vide 11-20-5) ; Within my being the Light made Me become Myself-Himself in unity என்னுள் நானாகித் தானாகி நண்ணிய ஜோதி (1-V-3-30). The Light that has made Itself become myself to live on (15th state vide 1-V-3-27). The vast Truth-Light Satya Joti that made my being become Himself and rule over (14th state vide 1-V-3-32). The fifteenth and fourteenth states are the self-issuing and self-returning poises of the Divine in the Por Sabha proper.

The tertiary poise of Supermind is now referred thus : "In the Sanmarga Sabha the Lord kept me uniquely distinct or apart from Himself (i.e. for a mutual play of blissful dualism in unity) vide 11-20-7. "O Lord ! Thou hast kept myself and Thyself in an uniting contact of oneness or unity ஒருமை புரிபு நெறியில் நிறுவும் சரணமே (1-I-14-6) ; keeping myself and Himself into one formation, the Lord drew me apart giving me the form of bliss (12-16-5)". This may be compared with the lines in 'Savitri'. "The poise where Oneness draws apart to feel the rapture of the separate selves" (Savitri, p. 369). The Swami affirms that in this tertiary session or sabha, i.e. "in the state of Suddha Siva Jagrata" when he embraced the Lord in the outer level of being he enjoyed the unalloyed Bliss of the Divine and when the Lord embraced him he became a blissful form of deathless physical body filled with Light and attained verily His golden Body" (12-42-75, 97 & 99,95,94).

Now in some of the passages we find also a mention of the summit of the world of Truth-Knowledge or Truth-consciousness (Suddha Siva Turyāteeta state) as opening into the world of Infinite and eternal Ananda above (12-1-285 & 447) பெரு வெளி அதனைப் பெருஞ் சுக வெளியில் அருளுற வகுத்த அருட்பெருஞ்ஜோதி. ஈரெண் நிலை என இயம்பு மேல் நிலையில் பூரண சுகமாய்ப் பொருந்து மெய்ப் பொருளே. It may be considered as the highest of the sixteenth level overlapping with Ananda loka or as the seventeenth. This poise or session is called Samarasa Suddha Jnana Siddhi Nilai (Prose p.133) where all poises and states integrate absolutely and can be held together. It is also known as Samarasa Satya Sabha (12-1-777) where the self-

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existent Light of the integral Truth (Samarasa Satya Tat Swayam Sudar) shines. This state is described in Joti Agaval (lines 12-1-448 to 460 & 579). This also referred to elsewhere as Tatparamam Sadananda Nadu, the realm of the Reality of Sadananda where one becomes or is made a Truth-Being சத்தியனைக்கி 12-5-4 ; and as Suddha Sivananda Sabha or Samarasa Ananda Sabha (10-II-2-10 & 12). This integral state is pointed out to us as the goal to be reached and by which the Swami himself could hold and possess simultaneously both the universal movements of Cit Sabha and Por Sabha the comprehending and apprehending supermind (12-20-2 ; 1-1-43). In this integral possession of all the poises of Supermind, the tertiary poise also should be considered to have been included, as it is a further development or rather a secondary development of the apprehending Supermind. This integral poise is also indicated as the goal or lakshya anubhava in the book of Vyakhyana (refer items 6 & 7 in p. 138), as the state which holds in experience Ateeta Jnana Prakasa and Poorna Ateeta Cit Prakasa together, i.e., the Light of the Reality and of the Consciousness-Force. Thus, the integral knowledge and possession of the triple poises can be in a way expressed for our common understanding as the holding integrally in experience the Adwaita, Vishistadwaita and Dwaita experiences, but in their highest purity, a purity not envisaged by founders of these spiritual philosophies. The four-fold poises, namely, Sanmarga Sabha, Por Sabha, Suddha Cit Sabha and Samarasa Satya Sabha are respectively referred to by Sri Aurobindo in his 'Synthesis of Yoga' (Ch 24, pp.985-986) as Sanjnāna, Prajnāna, Vijnāna and the primary awareness of the Supermind which are given here in an ascending order.

However, the Swami's realisation was not limited to Supermind alone. Beyond the world of Satya Jnana or Suddha Jnana, he mentions the experiences of the infinite and eternal worlds of Satcitananda (Sukha Swabhava loka, Cit Ananya loka, Sat Swarupa loka) as manifested by the Supreme Cit-Shakti (Ateeta cit poorana) then of the one indivisible Satcitananda and finally the Absolute Sivam (Vide book of 'Vyakhyana' items 12 to 14, 15 & 16, p. 138). In Joti Agaval also, lines 12-1-438 to 440 refer to the integrality of the Satcitananda: "The so called One (i e. the Absolute) is one (the one indivisible Satcitananda), one-in-one (comprehending Supermind), two-in-one (apprehending Supermind) and two (the lower or tertiary supermind with its end-border precipitating into the worlds of duality below in Knowledge-Ignorance and of gross Ignorance"). Now these highest worlds beyond Satya Jnana and the states of the one and the so called one are also indicated but in a general way as the seventeenth state called Suddha Siva Turyateeta (12-42-96) where the Swami becomes the infinite and eternal

Sivam, the Satcitananda *சிவமயமாய் நிறைந்தேன்* which is birthless but is the All and beyond the All. Thus in the integral and commanding summit poise of Supermind (Samarasa satya sabha) the pure spirit is possessed with all the worlds of Satcitananda above and all the worlds below begininng with the Sabhas or planes of Supermind.

Now tracing the development of the Truth-consciousness in the Swami, we can find the leading stages in his poems. Mahadevamalai describes his soul's vision of the supermind and its poises-(cf.: Possibility of such a vision as given by Mother's talks; Bulletin Feb. 1960) and (Bk 7-5-1, 19, 63, 64, 68, 69). Thiru Cittrambala Deiva Maṇi Mālai (Bk 10-II-2) describes his earliest realisation of Supermind as Ubhaya Veli (i.e. Ubhayambaram) of Tat Para Veli within Cit Para Veli (vide also I-V-4-10) i.e. the infinity of Being within the universal Vastness of Knowledge or, the biune integral Infinite (cf: the double infinite of Sri Aurobindo-Synthesis of Yoga, p. 561). According to the said poem, all the spaces of the worlds, beings, things, states, goals, gods and goddesses etc., are experienced as the universal Vastness of the True Sat *இயற்கை உண்மை வெளி*, all their manifestations experienced as the universal manifestation of the True Cit or Consciousness-Force *இயற்கை விளக்கம்*, all the delights experienced as the universal manifestation of the True Bliss *இயற்கை இன்பம்* (Inbam)—So far are the experiences of the apprehending Supermind (cf: para 2, p. 120—"Life Divine") and (10-II-2-1, 2, 3 & 4) -then as the Form of Truth-Consciousness (Ibid stzs. 5 & 6) as all constituting, all-possessing, all-powerful and all comprehending and yet transcending the universal form *இயற்கை உண்மை அறிவு* (i.e. the experience of comprehending Supermind) and then as the integral triune Satcitananda (Refer Life Divine, p. 119-120) in what is called Samarasa Suddha Sivananda Sabha (Ibid stzs. 10 & 12) (i.e. the experience of Summit Supermind) and all these are experienced in a field of unity stz. 13). The refrain in all the stanzas of the said poem is that it is one and the same Divine of Thiru Cit Ambalam (i.e. the comprehending Supermind) who is experienced in all the experiences (whether in Ponnambalam or in Citambalam itself). The poem "Tiruvadi Nilai" (Bk. 11-22-5) describes the ascent to Ponnamblam, the apprehending Supermind where his being fuses with the Divine Being in a biune state of oneness referred to as the biune Feet of the Lord (i.e. Two-in-One). The same experience of the Lord of Por Sabha is stated to be developed also from the supreme Void (stz. 10). Next, poem Joti Agaval (Bk 12-1) points out more to the integrality of his realisations, siddhis, and transformation of body into deathless state. This is considered to be the master piece of his poems. However, the poem "Suddha Siva Nilai" (Bk 12-29) marks the final integral realisation and perfection, i.e. of "Samarasa Suddha Jnana Siddhi

Anubhava Nilai" with the attainment of deathless triple bodies and triple siddhis along with a potential power to resurrect the dead into bodily life. (See also Prose pp. 132-133 describing the nature of a Samarasa Suddha Satya Jnani).

This perfect state of body's deathlessness opens into the Swami a vision of the collective higher evolution of earthly life (Bk 12-30) wherein he sees that with the manifestation of the Vast Grace Light on the earth which reaches into him and into his heart from without, fools become wise, men shed off their impurities and become god-like, the strong become cultured, animals and birds live in harmony, plants grow luxuriantly, creatures shed their poison, the dead reawake back into bodily physical life and all the worlds become happy. The Swami from now onwards frequently begins to affirm to the people that it was time for the God of Vast Grace-Light who is the Supreme Divine, to come by His own will on the earth so as to evolve them into true knowledge, true love, true compassion, true and good qualities and actions and also to avoid the waste of their life by quick deaths, disease and aging (Letters pp. 100-101; prose p. 118) and that with the Power and Light of the divine Manifestation they should become a new and good race of people defying disease, aging and death (12-33-7) and that it was an error of the people of the world to consent any more to death itself (Keertanai 1-III-5-5) and that the people of the world should receive the God in full honour giving Him a seat of Shrine (i.e. in the heart and also objectively) and that it was time now for the multitudes of the people of the world to live a life of collective harmony (12-2-2) and realise the unity of the world (12-36-2). Apart from the above said clear vision of the earthly evolution, taking place in the wake of the advent of the Divine, he had earlier intuitions of His coming and he began to promise to the people since 1871 about the manifestation of the Supreme Divine. On a Tamil New Year Day, i.e. on 12-4-1871 (Letters pp. 106-107), he wrote to a disciple promising of His coming in reply to a query about the way and means to deathlessness.

We may remember that the Swami had also an early vision of the divinely perfect evolution which is described in short hints in Joti Agaval poem written in April 1872. There he sees the pure golden plane of the earth புவிநிலை சுத்தமாம் பொற்பதி அளவி (12-1-183) and a perfect state of earthly matter மண்ணிடைப் பக்குவம் (12-1-201). He sees the life and mind-forces in matter உயிர்சக்திகளும் கலைச் சக்திகளும் (12-1-193 & 197). He also sees an orderly trend of evolution அடைவுறத் தெருட்டும், அறத்தொடு தெருட்டும் for all living beings, removing the veils or coverings over the truths or principles சொருப

மறைப்புகள் எல்லாம் தொலைப்பித்து உயிர்களை அருளினில் தெருட்டும் அருட்பெருஞ் ஜோதி and bringing these truths into a frontal manifestation in an orderly evolution மறைப்பின் மறந்தன வருவித்து ஆங்கே அறத்தொடு தெருட்டும் அருட்பெருஞ்சோதி (12-1-420 to 422). In Upadesha (p. 101 & 42) the Swami also mentions that the golden Agni of the causal source is all pervasive in its integral formulation with sixty four kalas (Ibid, p.101 i.e. Poorana Vadivam) of which kalas only eight have become manifest while the rest are involved as within the coverings of ash, i e. awaiting manifestation (Ibid, p. 42). These passages indicate the Swami's knowledge of involution and evolution (vide also 12-1-406 to 423). Further he assured to the people on 22. 10. 1873 on the eve of flag-hoisting of the Sanmarga movement, that with the advent of the God of Vast Grace-Light, the vital impurities and desires and their corresponding dark green veil of the lower vital would be removed for all people even without their effort and discipline i.e. in a natural evolutionary way, though one has to still pursue the discipline if one is to receive the higher spiritual gains and five-fold universal powers (Upadesha p. 132 to 133) i.e., creation, maintenancc, destruction for control and purification, involution and evolution. Disease, aging and death in general and, particularly the now quickly coming onsets of death which shorten and waste human life are mentioned to be conquered or cancelled as a result of the manifestation of the God of Light. (Vide Prose p. 118 Siru Vinnappam; Letters pp. 100-101 last massage dated 30.1.1874). All these point to the higher and diviner earthly evolution of life.

The Swami hastened the construction of Satya Jnana Sabha, the shrine of the world of Truth-Consciousness, within six months of his preparation of the blue print and had it opened in absentia in January 1872 (incidentally this year synchronises with the year of Sri Aurobindo's birth) in honour of the coming of the Supreme Divine i.e. His universal manifestation on the earth. This was done as a fulfilment of the condition for His due menifestation (See Siru Vinnappam). Since then, it can be said that the Swami was hotly pursuing up the actual manifestation of the Divine and applied his spiritual energies towards that end. In the said shrine a light of lamp duly blessed by the swami has been kept (with arrangements for the diffusion of light) behind seven veils representing the seven veils of Ignorance and is worshipped without formalities of a religious nature. The first darshan of the Light, removing the veils was allowed on 9—2—1872 and in absentia of the Swami. He even instructed by a public notice dated 18—7—1872 that the lamp of the shrine is to be lit until the God of Vast Grace-Light openly manifested Himself (Letters p. 108) by performing His great siddhis of Grace (i.e. Siddhis

such as those pointed out in Sabhai Vilambaram namely, resurrection of the dead into bodily life and transformation of even the old into youth which are rather indicated as pointers to His universal and openly outward manifestation). By another notice dated 25-11-1872 he informed that the Divine was then making a move to manifest Himself for the general benefit of all the mankind.

Though the Swami had started his Samarasa Suddha Sanmarga movement in 1865, he unfurled its flag on 22—10—1873 marking the day as its effective beginning and giving the disciples and devotees the Mahamantra of Vast Grace-Light which he received then from the Divine and thereby kindled aspiration among them for their personal realisation and above all for the collective and universal manifestation of the Light. After the vision of earthly evolution, the Swami himself was inevitably led to aspire and work for the said manifestation as a collective realisation. On a public speech on the said day, in reply to a query, the Swami assured his disciples that with the advent of the Divine on the earth, the vital impurities and dark green veil of the vital would be removed even for ordinary people without aspirations and discipline (this indicates a collective evolution), though still the disciples have to follow the discipline to get the higher gains of a spiritual kind, as soon as the Divine Light manifested.

His last written songs (12-44-52 & 53), message (Letters pp. 100-101) and spoken words as recorded by disciples (Letters pp. 110-111) indicate that he expected the manifestation of the Divine Light imminently and by it the world would be purified and would accept His rule of Grace and even the dead would resurrect (12-44-52). " The Divine comes this day and takes His seat at his place to settle and stay and within an hour of His coming He would unite with his enlarged body (i.e. physical body), remaining at the same time inseparable from the soul of his heart" (12-44-53). What would happen after the said hour is not mentioned in the song but left to be inferred by us. However, the Swami discloses it clearly in his spoken words to the disciples. The Swami had been more actively expecting the manifestation of the Divine Being of Vast Grace-Light for some time since October 1873 when he unfurled the flag of his Sanmarga. In November 1873 he kept the blessed lamp of his room outside in the verandah and requested the devotees to worship it for some time and said that he was going to close the doors and observed, " I am now in this body. In the future, I would enter into all the bodies" (Letters pp. 110-111). On 30-1-1874 he retired into seclusion closing the doors of his room and said " I will remain inside the room for 10 to 15 days. I will not be seen, even if you try to see. The Lord would

make the room empty of me. So do not become anxious with doubts. The Lord would not disappoint me" (Letters p. 111). According to the version recorded by another disciple who met the Master at about this period, the Swami said, "I will not be seen by your eyes for an hour but I would be universally present in this world and in all other worlds. Then when the God of Vast Grace-Light comes (i.e. manifests Himself universally) I shall come in this form of body and perform many siddhis of divine miracles. I would rule by the divine sceptre of Grace. I would give the boon of deathless physical body to those who have the inner preparation and give the conditions or states of purity to others ..'. (Vide p. 63 of the edition of Swami's works by Kandasamy Pillai, a direct disciple of the Swami). Further in the "Sabhai Vilambaram", his last written message on 30-1-1874, on the eve of retiring into seclusion within a closed room, he has observed that the God of Vast Grace-Light according to His own expressed will was to manifest and stay at his place and play or do all Siddhis and miracles for an eternal time and, that from the day to be announced further, if the people come, see and receive blessings of the God of Vast Grace-Light as manifest at his place which includes the shrine of Satya Jnana Sabha at Vadalur opened in January 1872 and since when the Swami was more actively expecting and applying himself for the direct manifestation of the Divine) they would become happy realising their wishes and also happily see many miracles, such as resurrection of the dead and changing of the old into youth, taking place. He actively expected the imminent coming of the Divine, on the ground that he was then having experiences, visions, intuitions, inspirations etc., not experienced ever before (vide p. 99 and 101 Letters).[1] This message was printed in several languages and kept ready for distribution on the day of happening of such

[1]The Swami in fact even admitted in that message the concrete Presence of the Divine as God of Vast Grace-Light at his place on 30-1-1874, the day of his retirement into seclusion; but this Presence has to be taken as a prelude to His open manifestation so as to stay (i.e. permanently settle) and openly perform all kinds of siddhis including those concerning the physical body-a Presence similar to the divine Presence at the playground of Sri Aurobindo Ashram on the evening of 29-2-1956 when the Mother played her role to bring down the universal descent and manifestation of the supramental Light. But the manifestation of the kind spoken of by the Swami may not necessarily be by descent. The Swami does not specify it as a manifestation by descent. He simply says that the Divine is to come and stay for ever at his place so as to play the said kinds of miracles. Evidently this localised manifestation, if we may so call it, was to be

miracles (Letters p. 101). The said day promised to be announced was not announced by the Swami. Possibly he wanted to announce it soon after a stabilised manifestation. Now from the foregoing materials it is clearly evident that only in a much expected and imminent hour of fulfilment in the way of a collective realisation that the Swami embarked upon an unique kind of dematerialisation (i.e., a supramental dematerialisation after achieving deathlessness of body) as a sacrificial price for the coming of the Divine to stay and settle as well as to unite with his enlarged deathless physical body (cf: refer to the enlarged and transformed deathless body in Tirumoolar mantrams விரிந்த பரகாயம் 682, வீயாப் பரகாயம் 643, பரகாயம் மேவல் 668, வண் பரகாயம் 706 - இவை பரகாயப் பிரவேசத்தைக் குறிப்பன அல்ல) on the earth at his place and universalise it (by dematerialisation) so as to make him enter or infiltrate into all the physical bodies. He expected that the Divine would stay (12-44-53) and he was so assured by the Divine (Sabhai Vilambaram). The manifestation of the Divine was necessary for the happening of miracles such as resurrection which he himself passionately longed to exercise (12-29-37 to 39 & 46). He was possibly expecting the hour of the divine manifestation on the earth to exercise in a practical way the divine miracle of resurrection which is a sort of challenge to the god of death in the field of collective human life and a preliminary step or temporary expedient towards the final emancipation of man from death itself (Upadesha pp. 90-91). He even advocated burial of bodies instead of cremation (12-35) as he saw in vision many of the dead rising up into bodily life on the advent of the Divine Light on the earth. He even defined according to the spirit of this new age, the word "eka aneka" saying that God is one and that many are the Jnanis who would realise triple deathless bodies (Upadesha p. 86). Further after the manifestation of the Divine and his consequential dematerialised disappearance, he possibly expected to come back to terrestrial life some time or other even in a direct new embodiment, as he often held (vide Upadesha p. 36) that in "Asadharana Sambu Paksha Sristi" (corresponding to supramental creation on earth) soul can take its own physical embodiment directly and that in a

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brought about by the Swami's sacrifice of his deathless body in the said Presence of the Divine and by an unique kind of dematerialisation. Earlier the Swami had declared himself an instrument for the manifestation of the Vast Grace-Light for the benefit of the whole earth (12-25-5) and that he was a representative of the whole earth and considered his place as a representative place of the earth for the divine manifestation and His play of siddhis. (See Sabhai Vilambaram; Pandu Adal stz. 4; Punita Kulam stz. 9; Enna Punyam stz. 6).

farther creation i.e. Vibhu Paksha Sristi even insignificant material things jada (i.e. inconscient matter) can be made to become sentient like man so as to perform the five-fold universal functions (Upadesha p. 29 and prose p. 98). Or, possibly he expected to resurrect himself by some means soon after the manifetation. He knew also the process of materialisation.

However, it is evident from the foregoing that his dematerialisation, if the word is permissible, was not meant for its own sake, as in the case of some mahans such as Pattinattār, Mānickavāsagar, Jnāna Sambandar etc. where dematerialisation takes place rather suddenly and even unexpectedly (like the burning of camphor put in fire, when soul and body or rather soul and body's consciousness become united (TM : 2587, 2588) but in an upward-looking aspiration to reach the Divine or the Heaven bodily i.e. the sukshma or subtle body looking up into the causal or supramental body, and sthoola the gross body in its turn looking up into the subtle and consequently the body disappearing into the Space of Grace before the eyes of others—refer "Suddha Sadhakam" of Kumaradeva of Vridhachalam songs 20, 19, 21) and it was aimed at or aspired for as the goal and even considered equivalent to deathlessness of body (Ibid song 32), though at best, it could be only a luminous escape from the rigour and pain and process of death rather than a conquest of death itself. But in the Swami's case his soul and the transformed deathless body were fixed into the earthly soil and the Divine had to come (from above or from below) and become concretely present at his place with His expressed Will to make that Presence permanent i.e. manifest to stay in order to play His siddhis for an eternal time (See 12—44—53 and Sabhai Vilambaram dated 30—1—1874). If still dematerialisation occurred, it was inevitable due to the existing nature of the unprepared earth-consciousness. He had to necessarily sacrifice his deathless body by demeterialisation. The Swami never indicated dematerialisation as the goal of life, but instead held that one is to live a blissful life of deathless physical body of eternal purity in the very physical conditions of life on the earth as long as he chooses to live by his free will but with power to do so even eternally. The Swami has offered the highest fruit to the Divine for His manifestation - the ripe fruit of a transformed deathless body. It is really a divine irony that after successfully encountering all the difficulties of tranformation and attaining a deathless body for an eternal physical life on the earth, but living for about a year such a deathless bodily life he himself should dematerialise the body and disappear at so young an age as fifty first year of life. But his dematerialisation was a supreme sacrifice for the open manifestation of the Being of Light and not merely

for His Light or consciousness and Force. It was intended for the evolution of divine life on the earth.

Thus, from the last songs (12—44—52 & 53) and the last written message dated 30-1-1874 and the last spoken words to the disciples, it is evident that his dematerialisation was done by the divine Will in him in an expectation and with a view to make The Divine manifest here on the earth and manifest openly at his place of Tapas as he was the ripe vessel in his days to receive the Divine here directly. However, we do not know what actually transpired at that time whether the Presence of the Being of Vast Grace-Light, affirmed by him, materialised as His stable manifestation at his place as expected or not. The Swami was not seen thereafter. Possibly by and through his sacrifice of body, the divine Being of Light should have manifested and taken roots at his place, because only after specifically expressing on 30—1—1874 His solemn will to settle down there to play all siddhis since then for an eternal time, the Divine Being of Vast Grace-Light became concretely present thereat and His first play of Siddhi was the demeterialisation of the Swami's otherwise indestructible body. His Siddhis for the general benefit of mankind ushering in a Truth-conscious life of evolution and those connected with transformation of body of even the aged will become openly manifest in due course of time i.e. manifest in the outer physical existence itself as foresseen by the Swami and for which his sacrifice was intended. However it is conceivably evident that by the special union with the Divine on 30—1—1874 at the bodily level on the earth, both the Divine Being of Light and the Swami with the trurh-conscious Light of his being, nature and body should have descended into the Inconscient or we might say, got involved and engulfed temporarily by the material Inconscience (as happened too in our times in the case of the torrents of Light that descended or manifested in 1956) but working out from within the Inconscient matter so as to play the siddhis in due course of time. The Swami's secrifice of deathless body was directed towards a two-fold purpose. It was meant not only for the manifestation of the Light or Being of the Light on earth, but also for the preservation of the gains of his transformed body for the mankind in its evolutionary march. The Divine should have fixed the Swami's being, nature and deathless bodily substances into the inconscient earthly matter in order to make him serve as a medium of response, as a responding force and being[1] of the transforming Light in the earth-nature and in

[1]The subsequent events such as the intervention of an unidentified Being in the Mother's body on her public darshan on 24-11-1967 and the descent of Superman Consciousness in 1969 with its power of infiltration into all physical bodies and with its direct

its inconscient bed. The Mother and Sri Aurobindo came into the scene of life almost quickly following the Swami in time (Sri Aurobindo and The Mother born in 1872 and 1878 respectively) and even settled in the vicinity of the Swami's place (i.e. Pondicherry is about 40 miles from Vadalur, the Swami's place) to carry out their world mission but in their own way which is in effect a continuation of the way of collective yoga and collective realisation.

In our own times the universal maninfestation of the divine Light was expected to happen by the Mother and Sri Aurobindo some time in 1938 and then in January 1956, but the moment of fulfilment came in an unexpected moment on the 29th February 1956 when the Mother in her golden universal form took an active part and broke into pieces the massive golden door (the door of Parapara which the Swami knew to have been self-determined by the Divine to become collapsible and through which the Light could break upon the earth, see stz. 12-1-283) and brought down the supramental light, consciousness and force, flooding in to the earth. The Light has manifested universally in the subtle physical layer, though for the time being swallowed up at the outer physical by the dark inconscient forces of the earth, and it has to work itself out from inside the

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intervention in the Mother's body helping her to transform her body (See Ch. XVIII — Part 3) indicate that it should be the Swami's Being and Consciousness behind these movements, because he assured that the Divine had given him a triple deathless body to give or share its powers freely with one and all every where (12—29—17) and further he wanted at the time of seclusion in 1874 to enter into all bodies. So, as a corollary, we infer that this should have been rendered possible by an actual manifestation of the Divine (not merely His concrete Presence for a time) at his place, possibly a localised manifestation to fulfil His own expressed will and purpose as well as the Swami's and as a prelude to the universal manifestation which has happened in our own times in 1956 by the Grace and Tapas of Sri Aurobindo and the Mother. The Swami's songs 12—25—5, 12—44—50 to 52 and Mahopadesha of Vast Grace-Light clearly envisage an universal manifestation of the divine Light though there materialised a localised manifestation of the Divine Being of Light Himself at his place—a representative place of the earth—by which the Divine could become identified and one with the Swami's vast physical body on the earth itself evidently to dematerialise it in the earth-nature and enable the Swami to enter into all bodies and fix its substances and powers of deathlessness into the earth-nature.

inconscient material earth-nature, supported by the earth's response for change of life. We may also add that the earth's response has come in the form of the superman Consciousness in 1969, proving that the Light involved or swallowed up in the inconscient earth-nature is very active. There is a constant pouring of the Light from above though it becomes a special concentration at the time of Mother's public darshan at the Ashram balcony, which is a kind of concentrated localised manifestation too. The Swami's endeavour of Tapas and sacrifice in respect of the manifestation of Light stands now largely fulfilled and his further expectation of an open manifestation of the very Divine Being of Vast Grace-Light by play of miracles such as resurrection of the dead and transformation of even the old into youth and new modes of birth without the usual sex process called Paksha Srishtis with their kinds such as Paramāṇu Paksha, Prakriti Paksha and Sambhu Paksha, would also come to be fulfilled in due course of time. Sri Aurobindo Himself paid a high price, by way of sacrifice of his body, in hastening the manifestation of the divine Light. The Swami did it in his own way by a process of unique dematerialisation. In the very process of death Sri Aurobindo fulfilled his purpose and the deathless Light stood in a dead body, not allowing it to decompose or decay so long as it was filled with the Divine Light, thereby indicating that a wholly transformed deathless body filled with the Light such as the Swami's body would remain intact as a physical unit of existence, even if the soul were to depart from such a body. This state might be realised by many supramental yogis in the future, because this has been made possible now by the manifestation of the evolving Light here on the earth. When psychicised mind and vital could remain intact in their respective worlds after soul's departure, it cannot be a wild guess, if we infer, that a supramentalised body in the field of supramental evolution on earth could remain intact even after the so called technical death by departure of soul from it and it would thereafter retain a physical consciousness of its own to exist intact as a physical entity. In between an ordinary death in ignorance and supramental death of the above kind there are also the possibilities of dematerialisation of various kinds including a supramental dematerialisation of the Swami's kind at its highest. The earth's nature and man's physical embodiment will be influenced and transformed directly or indirctly through such cases of supramental death and supramental dematerialisation.

The Swami has bequeathed to us a vast Tamil literature in simple and mellifluous mantric language easily understandable even to the common man. Of this a thousand pages of his last works by way of poems, prose, lyrics, teachings, explanations etc. constitute what might be called a supra mental literature in Tamil. He did

not allow this last works to be published by the disciples in his own times, as he wanted to publish it only in the ripe time, i.e. after or in the wake of the divine manifestation. Such an inspired literature can rightly become the common heritage and asset of the whole world. Expecting the divine manifestation first in October 1873 (Letters p. 106 and Upadesha p. 141) he unfirled the flag of his Sanmarga to mark its effective beginning and functioning by giving the Mahamantra of Vast Grace-Light to the devotees. Then he dematerialised and disappeared in January or February 1874 when the divine Being of Vast Grace-Leght was concretely present at his place and, his sacrifice brought about by the divine union with his body, it is believed, should have resulted in His stable manifestation—in some form or other—as promised by the Divine (See Sabhai Vilambaram and stz 12-44-53).

All glory to the Supreme Divine who has secretly fulfilled Himself through the sacrifices of Swami Ramalingam and Sri Aurobindo and is now fulfilling more openly through the Mother. All our infinite gratitude to these mighty souls of the new Age.

"Arut Perunjothi Arut Perunjothi
Thanip Perung Karunai Arut Perunjothi
Vast Grace-Light Vast Grace-Light
Supreme Compassion Vast Grace-Light".

(Swami Ramalingam—22-10-1873)

"Lord, Thou hast willed, and I execute
A new Light breaks upon the earth
A new world is born
The things that were promised are fulfilled"

(The Mother—29-2-1956)

CHAPTER XVI

SACRIFICE OF DEATHLESS BODY BY DEMATERIALISATION

The one natural and common question that is generally asked is as to why the Swami should have dematerialised the body and disappeared, if he had attained deathlessness of body. We may say in a general way that it was the Supreme Divine will in him that chose to do so; or that because he could not die by any means whatsoever in view of his body's transformed state of deathlessness the only way open to him for departure from physical bodily life (if that alone had been his sole aim and purpose) as an alternative to or in lieu of death was the way of dematerialisation of body. Without prejudice to such general answers, we may say that in order to arrive at a more proper answer, his state of body's deathlessness should not be mixed up with the subsequent event of dematerialisation. They are to be considered as two different issues.

Generally speaking dematerialisation even in the cases of Mahans who have finally disappeared does not necessarily imply deathlessness of body. Here we are using the word dematerialisation in the sense of final dematerialised disappearance of body in lieu of death, and not in the sense of the phenomenon of "dematerialisation and materialisation while in life" referred to by Sri Aurobindo in his "Life Divine" (foot note pp. 208-209) and in his "Supramental Manifestation" p. 59, that is, for example, to absorb the gross physical body into the subtle-physical (i.e. dematerialise), then pass through the walls of a closed room, come out and again project and reconstitute the gross body from out of the subtle-physical and thus reappear (i.e. materialise)—a siddhi which the Swami did while in life, at Karungkuli to amuse his friends.

In the cases of Mahans who have finally disappeared by dematerialisation, the process might be that of a progressive subtlisation of the substance of body towards etherial substance so as to make for a final disappearance into Grace-Space which seems to be the "Supramental Space" (as described in Suddha Sadhakam), or

that of the unity of soul and body-consciousness (described rather as unity of soul and body —as camphór put into fire—resulting in the dissolution or an upward breaking of body's substance (cf: "breaking upward...to a higher plane"—Sri Aurobindo on "The Divine Body") so as to reach into the yonder heaven Param which seems to be the supramental Heaven (as described in TM: 2587 & 2588) and that such substance dissolved in Param will crystalise—as salt from sea water—and form itself as a body for its further evolutionary progress in the next birth (TM: 491). It is evident that in either case the process is attended with an upward aspiration to reach the Heaven or the Divine above, bodily, and in an attitude of rejecting this world of birth and death and sorrows; their overwhelming aspiration was to quit this world of death and sorrow seeking refuge in a heaven above or even in the Grace-Space of Truth-World; god of death was not very much concerned with them, as they did not attempt to face and conquer death here in its own realm. But the Swami's case is quite opposite to the above. He willed for an earthly fulfilment by a life of deathless body which is to be lived here itself. Even his dematerialisation was intended for a terrestrial fulfilment as is seen from his last writings and spoken words, as it occurred in a strange background—(a) in the process of manifestation of God of Light at his place and of God's identification with his enlarged physical body, (b) for his avowed purpose of entering (at some time or other) into all the physical bodies universally by and through such a dematerialisation of his transformed sleepless, deathless, golden and enlarged physical body[1] in its state of Truth-Knowledge (cf: Swami's words "I am in this body. In future I would enter into all the bodies") and (c) for making it a possibility on the earth for man to get the powers of resurrection in case of death, and of transformation of even the aged into youth, and (d) for fixing the forces of his body's deathlessness into the earth-nature for the benefit of man in his evolution towards deathlessness of body.

Evidently in such a background, the deathless substances of his body so dematerialised could not have escaped or gone up into the yonder heaven but should have been distributed or scattered as potential seed sown and fixed in the very earth-nature or rather more possibly and properly in its base and foundation, i.e., the Inconscient,

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[1]His vast golden physical body had behind it or coextensive with it a limitless golden physical existence which would persist even if the outer material body were dissolved by dematerialisation. (see Chapter XVIII-part 3).

so as to make it possible for man to attain deathlessness of body one day and to get powers of transformation and resurrection to begin with. The very characteristic and subtle vibrations at his resort at Mettukuppam seem to emphasise the validity of such an inference. To this point we shall come later.

But in the other cases of Mahans who had dematerialised and disappeared apparently by a different way and method, we do not find positive internal evidence from their writings as to attaining deathlessness of body involving transformatory changes in its physical substances and structure, or to their clear and categorical affirmation of it or to an integral realisation and possession of all the poises of Truth-Knowledge, or to the various stages of transformation including the crucial stages of attacks from the Inconscient darkness or to the vision of a direct manifestation of the Divine on the earth and the consequential evolution of man into a divine superman. At best, these may be cases of realisation of some level or levels in the lower or tertiary supermind attended with partial transformation of body. One such case of dematerialisation is that of poet and saint Mānicka Vāchakar who had the intensities of Bliss overwhelming him; he got an amrita-oozing body அள்ளூறு ஆக்கை; Amrita of Bliss got stored up even in roots of hair; it coursed in the hollows of bones. In this context, he observes, 'O Lord! at last Thou hast made me realise myself as one being in existence (i. e. Thou hast made me realise my true individual self as one centre among the many centres or selves in Thy supreme and universal Being) and hast made me, a being of the supreme or transcendent Bliss and Grace as also of the universal delight ; and the supreme Bliss and universal delight enter into my individual being." கடை முறை என்னையும் இருப்பது ஆக்கினன். என்னில் கருணை வான்தேன் கலக்க அருளொடு பரா அமுது ஆக்கினன் (திரு அண்டப் பகுதி, வரி 178--181). In another stanza the saint declares "O Lord! Thou hast made me a being". என்னையும் ஒருவன் ஆக்கி—(போற்றித்திரு அகவல், வரி 129). "The Divine who eternally abides in my heart has become my own self and has entered into my soul and body pervading everywhere imperishably without fail".

"நிச்சம் என நெஞ்சில் மன்னியான் ஆகி நின்றானே";
என் உடலும் எனது உயிரும் புகுந்து ஒழியாவண்ணம்
நிறைந்தான்"

(உயிருண்ணிப் பத்து, பா. 9, 6)

"Because of and by His Grace I have come to worship His Feet...O Truth! I have realised the Home வீடு உற்றேன் this day by seeing or

realising Thy golden Feet ... Thou hast come as the Truth-Flame of Light manifesting Truth-Knowledge and dispelling away all falsehood (*சிவபுராணம் வரி* 18, 32, 37-38). The Saint became free from disease and aging into senility (*கண்ட பத்து, பா*-3). He even sensed that the luminous divine substance had cancelled the decaying nature of body *அழிதரும் ஆக்கை ஒழியச் செய்த ஒண்பொருள்—திரு அண்டப் பகுதி, வரி,* 118. He refers to his ripening body of flesh and melting bones, i. e. flesh and bones tending to become plastic and supple, because the Lord entered into it to make it a golden temple and in this context he observes, "O Lord of Bliss and Light ! I have seized Thee firmly."

புன் புலால் யாக்கை புரை கனிய பொன்னெடும் கோயிலாப்
புகுந்து என் என்பு எலாம் உருக்கி ஆண்ட ஈசனே...
நல்சோதி ! இன்பமே ! உன்னைச் சிக்கெனப் பிடித்தேன்.

(*பிடித்த பத்து, பா*-10)

He aspired and waited possibly in his older days to be called up into the heaven above, "Siva Loka" so as to leave the body behind (*குழைத்த பத்து, பா*-2, 4, 9; *யாத்திரைப் பத்து* 1, 4). However, in lieu of death, it is said that he dematerialised his body and disappeared into the Light. Swami Ramalingam refers to him in one of his songs that the said saint became one with the Grace-Space (i.e. Supramental Space) on dematerialisation.

Now coming back to the Swami's case, his bones, muscles and skin became plastic and supple; his blood condensed ; these imply change in substances of all the cells of his body and a change in the structure of vital organs as well. He attained a triple indestructible body with power to resurrect the dead.

The Swami wanted to enter into all material physical bodies universally (Ref. : the Swami's last words "I am in this body ; in the future, I would enter into all the physical bodies) and to identify or associate and link them with his own deathless body in a state of Truth-Knowledge to share his powers of transformation and deathlessness with others—and that too in an age when there had not taken place then as now, the universal descent and manifestation of the Light. This could not have been possible unless he sought a solution for the problem of death at the very root of Matter which has its basis in the Inconscient Darkness. This too, he could not have done all alone by himself, unaided by the Divine. So we may rightly infer that the Divine, as expected and announced to come by his affirmation on oath of Truth in the last song 12-44-53, should have come to his place—(cf : his last message confirms the concrete Presence of the

Divine at his place)—i.e. directly manifested thereat, and become one with his enlarged body and it is quite likely that as a result of that process and as His instrument and with His help the Swami should have dematerialised and scattered the transformed elements of his deathless body in the nether realm of the Inconscient with a view to fix into the earth-nature the possibility of body's deathlessness for man.[1] Such a background alone would justify the nature of his promises and assurances given, on the eve of his retirement into seclusion, —promises given almost in a tone and vein of what might be called "Avatar Consciousness", when considering more particularly the promises of his coming back into bodily form and giving boon of deathlessness to those who are purified prepared, and conditions of purity to the unprepared and the promise of the happening of miracles of resurrection of the dead into bodily life, after the manifestation of the Divine. Further his dematerialisation considered by us to have taken place in the Inconscient as a mode of fixing deathlessness in the earth-nature must have been relevantly called for in the circumstances to fulfil his avowed divine mission of annihilating death which he expressed in the following terms and passages, befitting and proper only to an "Avatar Consciousness".

Swami Ramalingam never called himself an Avatar, much less allowed the disciples to designate him even as Swami. However, this humility apart, it is apparent that in his last three years of earthly life, he lived continuously in the fulness of a supramental state of "Avatar Consciousness" as can be deciphered in the light of Sri Aurobindo's general observations on "Avatarhood and its purpose" (Ref.: "On Yoga", Tome II, pp. 405-437). We quote the Swami's words which suggest his "Avatar Consciousness".

In the poem 12-25-5, the Swami clearly expresses that he is the instrument (நமது சார்பின்) through whom the God of Light is to become manifest on the earth. "From now on, the universal Lord of Play in Compassion begins His New Age for the happiness of the whole world when the Vast Grace-Light shall manifest progressively by and through me and only His days of happiness are ahead". இது தொடங்கிக் கருணை நடப் பெருமான் தருநாள் இவ்வுலகம் எலாம் களிப் படைய நமது சார்பின் அருட் பெருஞ்சோதி தழைத்து மிக விளங்கும்

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[1] The descent of superman consciousness in 1969 with its power of infiltration into all the physical bodies (as it can be identified with the Swamy's being and consciousness) go to prove retrospectively that the Divine had manifested in 1874 at his place for the said purpose (See Ch. XVIII—Parts 2 and 3)

இரு நாள்கள்...(இறைவர் இயம்பல், பா—5). In a public notice to the disciples dated 25-11-1872 he observes that "the One, the Supreme and Universal Divine, is making a move to manifest (வெளிப்படக் காரியப்படுகின்றனர்) so that all the people of the world may generally and commonly get the great benefit of the State of Sanmarga (state of Truth, the Right, the Good and Harmony) and live an eternal life and that the members of the Sammarga shall be full of faith to receive in that hour of manifestation the spiritual gain and shall fully cooperate in the discipline of worship." In an earlier message to the disciples dated 26-10-1870, the Swami observes, "Have true faith, that because of one person, infinitely multitudes of people will receive benefit. It is true that you will be benefited by me. Patiently await for some time till I come out within a few days in your midst by the divine Will...Thiruchittrambalam (Be Blessed with the divine Truth-Consciousness of the Truth-world)"—Vide Book of Letters p. 103. 109.

We quote the Swami's words which suggest his "Avatar Consciousness":

"O Father! Thou hast made me one with Thyself and Thy Grace-Sakthi 12-1-573; the Lord has taken my life and soul, substance and body and instead given me His Life and Soul, Substance and Body 12-29-36; I play on earth the Grace-play of the Lord, My Father 12-29-25; All my actions are the Lord's own. Know that my nature is the Nature of my Father, the Lord 12-42-11 & 41; the words I speak are verily the words of the universal Lord Himself 12-29-18; O God of Light! Thou hast declared that I and Thou are one (1-V-10-96); Thou hast crowned me with Thy direct crown of Light (1-V-10-98). O Father! Thou hast given me Thy sceptre of Grace-Light and asked me to rule over 12-1-567. Thou hast enjoined me to take upon myself all the difficulties of the beings of the world in order to remove them and thereby rejoice (12-1-795); I bear the great name and title செல்வ மெய்ப்பிள்ளை as the true and dear Son of the Lord of Cit-Sabha i.e. the Supramental Divine 12-13-10 (The Swami added to his original name Ramalingam Pillai the title Cidambaram as a prefix). O Lord! Thy devotees on the wide earth will consider me as Thyself 12-9-9; O Lord! Thou hast given me the power to perform five-fold universal functions so that the multitudes of beings of the world shall get into the Path of Light 12-1-789; My way is Thy Way, O Lord! (12-36-8); my way is the Sanmarga (the path of Truth, the Right, Harmony and Purity) that abolishes death 12-34-26; I have received the Grace of the Lord who has brought me in this Yuga or Age so that I shall make all people of the world who are impure and dark within and even with a deceitful show of out-

ward purity, get corrected or mended so as to join the way of Sanmarga and become happy by attaining life of the Heaven (i. e. a blissful life of deathless body) here itself (12-28-9) ; and prose p. 95—98; (11-1-28). By the Grace of the Universal Lord of Truth-Knowledge even the shawl I wear will resurrect the dead into bodily life of flesh 12-29-39. I have got (the triple indestructible bodies of) Suddha deha, Pranava deha and Jnana deha in order to give mysely freely in play everywhere (12-29-17) (i.e. he wished to share his body's powers of transformation and deathlessness with others).

The Swami as befitting to an Avatar, became not only conscious at the time of his birth, but rather as emanations of his soul entered consciously into the formations of sperm-cell and egg-cell of his formal father and mother though with the protection of divine Light and thus prepared his birth even before conception (Prose p. 120-121). Again as a child of five months, he sensed the vacant Infinite at Cidambaram temple (11-36-44). He realised his psychic divinity at the age of nine. All through his spiritual disciplines since youth he was guided and supported by Grace-Light (Prose, p.127). Even his early songs sung before realising the Divine in fulness, bear witness to his firy aspiration for deathlessness of body. His soul was the very stuff of compassion and grace and made for body's deathlessness. In short he was born for deathlessness of body and by his universal compassion he willed to achieve deathlessness for man.

In short we may say that the Swami was and is a man of earth for the common man, God for devotees-Avatar from above, Swayambhu from below—Shambhu for the new race of Knowledge-souls self-formulating their own physical bodies, Vibhu of the conscious Matter yet to evolve, Satya Jnana Siddhar (the Perfect Being of Truth-Consciousness) of the Supramental age and finally dear Pillai, the Son of Man and son of God for all beings and creatures. An avatar descended from above, when evolves and transforms into deathless perfection, gets rooted in the Inconscient and becomes a Swayambhu so as to get self-born and self-manifest spontaneously even from below, and in Shambhu Paksha Sristi becomes the Shambhu so as to self-formulate and bring forth directly his own divine physical body and in Vibhu Paksha Sristi becomes the Vibhu pervading and identifying with Matter so as to transform it into conscious Matter and make it perform conscious acts.

We may however also and that the Swami exceeded his Avatarhood or rather was completely detached from it, in as much as he emphasised and brought into the fore front the role of the Supreme Divine by his insistent keynote that the Supreme Divine Himself is

coming to the earth by His own Will (a) to bring about an evolution towards true knowledge, true love, true action, true goodness etc., avoiding waste of human life by quick deaths, disease and aging (Letters p. 100-101), and (b) to perform plays of Grace such as resurrection of the dead and transformation of even the aged into youth etc, (12-34-8; Letters p. 101, 106 & 109) ; and (c) to directly manifest Himself openly and outwardly in the plays of His Grace, as a public performance on the road *அவர் தாமே வீதியிலே அருட்சோதி விளையாடல்புரிய* i. e. so as to be visibly seen, felt or recognised by one and all (12-33-1; 12-29-46), that is to say, people would naturally move towards a divine evolution with or without the agency and help of an avatar or mahan in human form or in formlessform, though such a one when sought would readily extend his active help in the process of manifestation of divine plays of Grace. We may add in general that one who has evolved into a supramental being would play the role of an avatar, whether or not recognised as such by the people. In fact, an avatar by himself is the direct manifestation of the Supreme Divine, for a world-wide purpose or for individual cum collective purpose.

However, for the practical minded people, his last resort at Mettukuppam breathes an atmosphere vibrant with a concentration of forces which can be sensed, though indirectly, as the forces of deathlessness. We are here concerned with the Swami's forces of what he achieved and fulfilled in his life as concentrated particularly at his place. This is not to question his universal spiritual presence and direct power of action and influence from a purely spiritual level up to the universal subtle-physical and even in the physical plane of the earth.[1] However, one can feel very characteristically distinctive and subtle vibrations as his place, particularly at Mettukuppam. These vibrations, apart from their spiritual character and power on all levels and parts of being, have an influence on the bodily level also. In this atmosphere one feels and experiences his nervous system becoming harmonised, body feeling a sort of ease,

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[1]From the nature of a very material action of the power of Compassion and Benevolence of the so called Superman Consciousness which directly enters into the physical bodies with its golden light and surrounds them even as a material fortress of protection—the superman consciousness which can very well be identified with the Swami's consciousness as is shown in Ch. XVII-Part 3-it is evident that the Swami's forces of physical deathlessness has a percolating and infiltrating action and influence even in the material physical body.

and bodily sleep shedding off its tamas or inertia and replacing it by an awarenes during sleep and, the hours of sleep also becoming naturally reduced in time, but without subsequently affecting adversely the body's state of health; rather the body feels better state of health. But, ordinarily sleep is a process of the subconscient and at its worst of the Inconscient which is the realm of a Death. The Swami found that complete sleeplessness of body at all times is related to body's deathlessness. His sleepless and deathless body was full of blissful energies. So, here one can almost take a certain liberty with one's body in the pursuit of yoga during night hours also, without sleep or rather with naturally reduced hours of sleep. Further body's resistance is more easily broken and greater depths of concentration reached and sustained more continuously. Therefore, it appears that by dematerialisation in the Inconscient depths, the Swami should have left a seed-state or force of deathlessness in that localised atmosphere and this force has its effect or percolating influence on one's body, or it is absorbed by the body in an unseen way. It translates itself indirectly into the above said values and significances of the body. That is the sort of experience one gets by his stay there for a day or two, and possibly with a longer stay in this atmosphere or with a more ready receptivity and openness in oneself, it will tend to have a direct transforming influence on body. This is not only a personal experience of the writer each time he happened to visit and stay there, but also of others who have confirmed it. A few of the long-time devotees of the place sleep for less than three hours a day. It is explained that here is an atmosphere of Amrita. Nothing of the potential powers of the Swami's deathless body seems to have been lost over by his dematerialised disappearance; they would be felt possibly more and more insistent in influence and power with the ever advancing stages of supramental evolution for the beginning of which he has sacrificed his deathless body by dematerialisation so as to have a direct contact and influence over all bodies at some time or other.[1] He had also promised to come back again in bodily form when the Divine manifested (i.e. universally) on the earth and that he would give boon of deathlessness to those having the inner preparation, and conditions of purity even to the unprepared. He had also the frequently persisting vision of resurrection of the dead into bodily life and of the aged

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[1]This view is supported new by our findings, in oct.1873, according to which, the Swami is the Secret Being behind the so called Superman Consciousness which came directly upon the Mother's body in 1969 & 1970 to help its transformation. The Mother has observed Its (Superman Consciousness) power to enter into all bodies.

becoming young in the wake of divine manifestation on the earth. Many cases of Resurrection of the dead in general, if not all, even for a short period would imply a preliminary conquest or an overpowering of the God of Death by the new Light on a collective basis. So it is evident that his dematerialisation should have been directed to this end also. In the background of all these above circumstances, it appears that the dematerialised dissolution of his deathless body in the Inconscient depths should be an act or fulfilment at the other end (i.e. Inconscient depths) in the divine game of supramental manifestation and evolution.

In an arduous Tapas to fulfil his divine mission in bringing down the supramental Light on the earth, and for an eventual conquest of Death, Sri Aurobindo sacrificed his body in 1950. In this connection, Sri Gridharlal, a saintly soul of the Ashram, writes in his "Silence Speaks" that "when Death embraced Sri Aurobindo's body, his body that had drunk Amrita, the nectar of Immortality, like a giant's wine, squirted it forth into Death's gullet. As a consequence Death forfeited his own nature ..It is true about Sri Aurobindo's near-immortal body, that Death entered it. But it is equally true that at that moment the Amrita entered Death's mouth for Death's annihilation". Death's darkness was pierced "with the white radiance vibrant with a titanic force emanating from Sri Aurobindo's body and enveloping Death's body". After the significant event of Swami's dematerialisation of his deathless body scattering his deathless elements into the Inconscient, the very realm and lair of Death, one more positive step was taken by Sri Aurobindo towards the annihilation of Death, though ironically by and through a process of his body's death.

Possibly a day will come when the whole earth will vibrate with the force of deathlessness and this would indicate a collective realisation. The Mother of Sri Aurobindo Ashram is making her way in this direction and the transformation of body which She is undergoing would imply this collective purpose. Further as She has brought down the supramental light, consciousness and force universally into the earth-consciousness in 1956, and thus laid the foundation for a supramental evolution of earthly life, it is conceivable that her body on completion of its transformation would attain deathlessness with its positive characteristics of divine beauty, youth, luminosity, plasticity and agility influencing other bodies around, and so as to be seen and recognised by the people. It would be possibly so in the background of the Swami's observation that

once the manifestation of the Divine on the earth begins, there will be no end to it and it will be ever continuous and ever progressive (ஓவா வழிநடம் 12-29-34 & 35; 12-25-7) and that a day will be reached when the Divine or his Manifestation and play of siddhis become openly and outwardly visible and recognisable as if it were a public performance on the road, recognised by the people directly (12-33-1). Sri Aurobindo too points out its consummation in his "Savitri" thus:

> "Even there shall come as a high crown of all
> The End of Death, the death of Ignorance,
> But first high Truth must set her feet on earth"
>
> (Sri Aurobindo—"Savitri"—Bk. 11, cto 1-p 795).

CHAPTER XVII

ADAPTABILITY OF DEATHLESS BODY TO EARTHLY LIFE AND SURROUNDINGS

In view of the fact that the Swami, after about a year since affirming the deathlessness of his body,[dematerialised it and disappeared it is generally asked whether his body attained a natural state of deathlessness so as to live in the very ignorant conditions of earth in the midst of untransformed masses of people and whether it was a deathlessness of the physical body even in its outermost material physical level without any hampering limitation such as the inevitability of dissolution of body by dematerialisation and disappearance and whether it was a transformed body having the nature and powers and characteristics as envisaged by Sri Aurobindo and the Mother in their intuitive vision.

The Swami observed in one of his "Vinnappams" (address of prayer to the Lord) that he wanted to transform this body into a natural physical deathless body, a nitya deha, that could live or had the power to live even eternally in this world itself with all its blissful powers of fulfilment in life. *இவ்வுலகினிடத்து ...... இத்தேகத்தையே நித்தியதேகமாக்கிக் கொண்டு பேரின்ப சித்தி பெருவாழ்வைப் பெற்று வாழ்தல் வேண்டும்.* (see "Satya Vinnappam" Prose p.135). In poems 11-4 and 11-16 and 11-7 He makes it clear that he wanted that he should have "in this very life a luminous deathless physical body of the true Nature" or "a deathless natural body of Grace," and that "this body should become the true body of the true nature" "*வீழாது ஒளிர்இயல் வடிவம், இம்மையே வீழ்ந்திடா இயல் உடல் திருவருள் இயல் உடல், இந்த உடம்பே இயற்கை உடம்பாக*". He eventually attained such a luminous physical body of Grace or Truth-Nature to which deathlessness was natural in this very physical world itself.

He expresses the attainment of such a deathless physical body in clear terms thus : "*தெள்ளமுது அருந்தி அழிவிலா உடம்பும் சித்தியும் பெற்றனன்.*" "*ஊழிதோறு ஊழி உலகினும் அழியா உடம்பு எனக்கு அளித்தனன்*" *சாலும் எவ்வுலகும் தழைக்க என் தனக்கே சக்தியை அளித்தனன்.*" The Divine of the Golden Sabha has given

me a deathless physical body which will live even eternally across the passage of aeons after aeons of time." "I have received Siddhis, the perfect powers of fulfilment, and a deathless body by partaking the clarified Amrita". "The Lord has given me power to evolve prosperous growth of all the worlds." "Let people from all directions come here to receive the great siddhis which I now possess" சித்திப் பேறு எலாம் என் வசத்து ...... எத்திசையீரும் ஒத்து இவண் வருக (12-39-4, 6, 10).

Further the very fact that at one stage of transformation of his body into a golden deathless body he wanted to cross over the dark nether ocean of darkness (i.e., the Inconscient Darkness இருட்பெரும் கார் அள்ளற்கடல்) is a significant pointer indicating clearly that his transformation was in the very material physical body and in the conditions of earth which is under the rule of the Inconscient (see poem 12-21 - "The boon of Golden Body"). In an earlier poem i.e., in "Joti Agaval" (12-1) the Swami also mentions that the Light which has manifest within him in the middle of his adhara illumined the whole field of the subconscient and Inconscient darkness of Death (Karu Veli, Idu Veli கருவெளி, இடுவெளி 12-1-751, 752) This also happened only in connection with transformation of his body into a golden deathless physical body (12-1-745 to 755).

The Swami also clearly says that the direct Divine Light stayed as a crown over his head and trained him to become deathless of body. After that he also came to know at the bodily level i.e. as body's knowledge as to how soul got infused into or joined with the body (in birth) and how it could depart (in death) as well as remain inseparable from it (in deathlessness) (i-V-10-98 & 31). Sri Aurobindo too in his book on "Supramental Manifestation - Perfect Body" (p. 28 & 33) suggests the possibility of a quick transformation of physical body when the supreme and direct Light stays overhead (possibly the transforming light over riding the ignorance and unreceptivity of the immediate surroundings or cancelling their effects and the difficulties or obstructions created by physical interchange due to other bodies) and thus individual transformation of the body is envisaged in the early part of the said chapter even without reference to or irrespective of the backround of the general and universal manifestation of the Divine Light on the earth. Thus Sri Arabindo revised his earlier view of a tardy and longdrawn out transformation of body over a period of 300 years or more. He himself could draw directly into his body, though soon after death, the supramental Light, because the body had already undergone a sufficient state of transformation. His dead body (though without soul) could be said to have

lived as a unique physical existence without decay and decomposition, though only for a short period of three days.

However from the Swami's experience of things, it is inferrable that an impact of his transformed body in the immediate physical surroundings and, on the immediately close disciples who were attending on him should have taken place imperceptibly in some form or other ; and he always insisted that one who wanted to transform the body into its deathless state should realise the Vast Grace-Light and be in his place of Siddhi.

Compare with the following Sri Aurobindo's Quotations : "In this transformation the body itself can become an a agent and a partner ... A fully conscious body might even discover and work out the right material method and process of a material transformation. For this, no doubt, the spirit's supreme light and power and creative joy must have manifested on the summit of the individual consciousness and sent down their fiat into the body, but still the body may take, in the working out, its spontaneous part of self discovery and achievement. It would be thus a participator and agent in its own transformation and the integral transformation of the whole being ; this too would be a part and a sign and evidence of the total perfection of the body" ("The Supramental Manifestation" - Perfection of Body pp. 28-29)

"All this might not come all at once, though such a sudden illumination might be possible if a divine Power and Light and Ananda could take their stand on the summit of our being and send down their force into the mind and life and body illumining and remoulding the cells, awaking consciousness in all the frame. But the way would be open and the consummation of all that is possible in the individual could progressively take place. The physical also would have its share in that consummation of the whole ... What has been written is perhaps as much as the human mind as it is now constituted can venture to look forward to and the enlightened thought understand in some measure. These consequences of the Truth-consciousness descending and laying its hold upon Matter would be a sufficient justification of the evolutionary labour" (The Supramental Manifestation"—The Perfection of Body—pp. 33-34.)

"A transformation of the body must be the condition for a total transformation of the nature. It might be also that the transformation might take place by stages; there are powers of the nature still belonging to the mental region which are yet potentialities of a growing gnosis lifted beyond our human mentality and partaking of the light and power of the Divine and an ascent through these planes, a

descent of them into the mental being might seem to be the natural evolutionary course. But in practice it might be found that these intermediate levels would not be sufficient for the total transformation since, being themselves illumined potentialities of mental being not yet supramental in the full sense of the word, they could bring down to the mind only a partial divinity or raise the mind towards that but not effectuate its elevation into the complete supramentality of the truth-consciousness. Still these levels might become stages of the ascent which some would reach and pause there while others went higher and could reach and live on superior strata of a semi-divine existence. It is not to be supposed that all humanity would rise in a block into the supermind; at first those only might attain to the highest or some intermediate height of the ascent whose inner evolution has fitted them for so great a change or who are raised by the direct touch of the Divine into its perfect light and power and bliss. The large mass of human beings might still remain for long content with a normal or only a partially illumined and uplifted human nature. But this would be itself a sufficiently radical change and initial transformation of earth-life; for the way would be open to all who have the will to rise, the supramental influence of the truth-conscious ness would touch the earth-life and influence even its untransformed mass and a hope would be there and a promise eventually available to all which now only the few can share in or realise"—("The Supramental Manifestation"—The Divine Body-pp. 38-39.)

While the first passage refers to the possibility of transformation of body in individual cases, even without reference to the general universal manifestation of the divine Light on earth, because of the secret and supreme consciousness in the Inconscient Matter or material body that is fulfilling behind such transformation, the second and third passages refer to the possibility of sudden transformation of body, though here too in individual cases, but in the more general background and circumstances of the said Manifestation.

However, Mother's method of approach in regard to the transformation of her body is collective and truly Motherly. So she wants to take the whole along with her step-by-step progress, registering her gains in the collectivity as seeds of potential evolutionary powers of transformation for the mankind. This is now being done after the universal Manifestation of Light.

However, we quote below Mother's observation on individual cum collective transformation:

(1) "But if you want to transform your nature and your being and if you want to participate in the creation of a new world, then

this aspiration, this sharply linear one-pointedness is no longer sufficient. One must encompass the whole, contain the whole in one's consciousness." Naturally it is much more difficult—Bulletin (1961 February), p. 39.

(2) "...It was precisely the problem that was put before Sri Aurobindo here and before me in France: must one limit his path and reach the goal, then afterwards take up again all the rest and begin the work of integral transformation or must one go progressively, leaving nothing aside, eliminating nothing of the way, taking up all the possibilities at the same time and advancing at all the points at the same time? In other words, must one withdraw from life and action until one has reached the goal—that is to say, become conscious of the Supramental and realise it in oneself—or must one embrace the whole creation and with the whole creation advance progressively towards the supramental?

It may be conceived that things move by stages: you advance, you take a step forward, then you make all the rest advance as a consequence; then another step, you make the rest advance further and so on.

That gives the impression that you do not advance. But the whole advances in that way"—November, 1959—(Mother India, Feb., 1960—p.19).

(3) " The transformation of the material body has not been done nor even attempted perhaps in the past.[1] It can be done only if life is sufficiently prolonged; you do not leave the body unless you will it so and thus have the necessary time at your disposal to bring about the change. Sri Aurobindo once said—and he said it without the least hesitation—that it will take about three hundred years to do it, I can add, from the time when the last stage of union with the Divine is achieved...The form will be built up with qualities rather than with solid (dust) particles. It will be, so to say, a practical or pragmatic form: it will be supple and mobile, unlike the fixed grossly material shape. As the expression of your face changes with your feeling, impulsion, even so the body will change according to the need of the inner movement: have you never had this kind of experience in your dreams? You rise up in the air and you give as it were a push with your elbow in one direction and your body extends that way; you give a kick with your feet and you land somewhere else: you can be transparent at will and go easily through a solid wall:

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[1]The Mother was not aware of the Swami's transformation of physical body until it was referred to Her first in July 1970 (see Appendix III).

The transformed body will behave somewhat in the same way, it will be light, luminous, elastic. Lightness, luminosity, elasticity will be the very fundamental qualities of the body"...if you have a body that goes on perfecting itself, if each passing year represents a step in progress, then you can continue indefinitely: for after all, you are immortal.

There is another difficulty one has to face in the work of transformation. A particular body cannot change unless there is some sort of a corresponding change in the surrounding bodies and in the surrounding generally also; for one lives and moves through mutual interchange in the midst of others. A collective change takes more time than individual change. So it is no longer an individual consciousness, but the collective consciousness that has to do the work"—(Mother India, pp. 5-6, Feb., 1960)—spoken in 1943.

(4) "But there are many objections that you may raise. You may say that it would be impossible for the body to change unless something is also changed in the surroundings. What would be your relation with other objects if you are changed so much? With other beings also? It seems necessary that a whole set of things must change, at least, in relative proportions, so that one exists and continues to exist. This brings much complication, for it is no more one individual consciousness that has to do the work, it becomes a collective consciousness. And it is much more difficult". (Spoken on 20-6-1953 on the same subject—See Bulletin, Feb., 1968—pp. 31-37—Full passage quoted at the end of this chapter).

NOTE

From the last two passages of the Mother which deal particularly with physical transformation we find that the latter passage is not so trenchant in its view as the former and it does not seem to make the individual transformation of body so categorically and absolutely dependent on the collective change in the surrounding bodies and the general physical surroundings though there will be a mutual interchange of physical bodily forces. See also the first part of quotation (3) above which admits too the possibility of individual transformation in its own right. However the Mother, as her own special way, has chosen to carry out her physical transformation as a part of collective transformation. Further she has adopted a quick method which was not envisaged by Sri Aurobindo in that she has kept the mind and vital away, thereby bringing the transforming forces of Supermind directly into the physical body, without the intervention of medium of mind and the vital, but excepting the physical mind which is closely

connected with body. The collective supramental consciousness now manifest on the earth in its subtle-physical layer since 1956 will in due course of time become manifest in the outer physical and transform the nature and physical body of the collectivity, though by slow but progressive evolutionary steps and stages. In the meanwhile the Mother's progressive and quick transformatory changes of her physical body are being effected now by the same supramental consciousness, and again by it, it is hoped, her gains in transformation will be fixed as a potential power in the larger collectivity for bringing about corresponding changes in it or at the least a response for such changes.

Thus the Mother explains the process of individual transformation of body as inescapably connected with the collective change and that it can be done with an impact on the larger or universal collectivity only by a collective consciousness i.e., suparmental consciousness (and not by any lesser consciousness) and more especially after its manifestation on the earth. However we may observe that there could be a similar result is not on an universal scale but in the immediate physical surroundings and nearby bodies, when the same direct supamental Light and consciousness, even before its universal manifestation, directly operated in individual cases like Swami Ramalingam, because the truth of collectivity is inherently ingrained in that supreme Light. The truth or force of collectivity is concentrated in such cases at the place of their living and spiritual tapas.

It is one and the same supramental consciousness that has both a collective action on the collectivity and an individual action on the individual who is consciously open to it, whether it operates by a general and universal manifestion as now since 1956 or when it operated in and through an individual supramental yogis who completed the transformation of his being, nature and body and attained body's deathless and glorious state and who had a collective purpose and role to make the Divine Light manifest, as for example, the case of Swami Ramalingam. The difference in the powers between a general manifestation and such an individual manifestation is one of degrees rather than of kind. In both the cases we have the collective and individualistic action and influence. The general or universal manifestation will bring a change in the larger universal collectivity including a collective evolutionary action, but at the same time makes its full impact on the select or chosen instruments or individuals. In effect, the individual manifestation assumes the character of the universal, especially when its gains in transformation of nature and body are preserved in the earth-nature by a supreme sacrifice of dematerialisation of the deathless body which is again effected by the same supramental consciousnees or the supramental Divine Being of

Light but in the course of or as a result of Its or His Collective Manifestation. At any rat both the general and the said kind of individual manifestation are complementary to each other. After all, the Divine fulfils even the general manifestation through the individual, as was done through the Mother of Sri Aurobindo Ashram.

The Swami himself wanted that those aspiring for tranformatio of body should necessarily come to his place and he even observed that there was an atmosphere (i.e. a collective atmosphere) in Suddha Sanmarga Sanga (the fellowship of its true followers) for realising deathless body. Even after the Universal Manifestation of the divine Light on the earth which has its general collective influence on the earthly life, we feel the intensity of its transforming physical force being more concentrated in and around the Ashram premises where the Mother lives and transforms her body, though it can be shared to a greater or lesser extent and degree by the disciples and devotees at all over the world. The Mother too has observed that through there is a constant pouring of the Light from above universally since 1956, it becomes quite concentrated at the Ashram balcony at the time of her public darshan. Thus the standpoint of the Swami also reconciles with Sri Aurobindo's foregoing observations on individual transformation and with Mother's observation on individual cum collective transformation.

Again the Mother has said after the universal manifestation of the divine Light that "the certitude of the possibility of the transformation is naturally much greater," thereby implying that it could have been possible before also though perhaps under more difficult or trying circumstances and possibly over a long period of time, say three hundred years as envisaged by Sri Aurobindo.

"In fact the supramental Force had come down into him (Sri Aurobindo) long ago. He knew it and he knew what were its results. Now that the supramental has manifested in a general cosmic way, the certitude of the possibility of the transformation is naturally much greater" (Spoken by the Mother on 10-10-56. see Mother India, Feb., 1960-pp. 10-11). (See also p.27 Bulletin, April, 1961).

The Mother has also expressed thus before the universal manifestation, i.e. before 1956 :

"It (transformation of the material body) can be done only if life is sufficiently prolonged; you do not leave the body unless you will it so and thus have the necessary time at your disposal to bring about the change; Sri Aurobindo once said - and he said it without the least

hesitation - that it will take about three hundred years to do, I can add, from the time when the last stage of union with the Divine (i.e. Supramental realisation) is achieved." (Spoken by the mother in 1953-see Mother India, Feb., 1960, pp. 5-6; see also the third quotation above).

However, the Mother observes on her individual physical transformation after the universal manifestation of the Light in 1956 thus:

"But the individual cousciousness...must be linked with the consciousness of the whole (i. e., global or total consciousness)... which we do not possess yet...there must be an adjustment... in which the two are manifested simultaneously ..For example, at this moment there is a whole series of experience about the power of creation that is latent in the individual consciousness, that is to say, the capacity for knowing things - knowing or willing as we call it but it is an intermediary (i.e., an intermediary consciousness) it is the consciousness which is on the way towards something were it is at the same time the vision of what has to be and the capacity to realise it...The question is to know whether that (the body) will be able to follow...In order to follow, not only must it endure but acquire a new form, a new life..." (Bulletin, Feb., 72-p.79).

"The Truth is...the Divine as the totality - in time in and space and this a consciousness which the body can have, for this body had it (momentarily, for moments) and so long as it has that, everything is so much well, a kind of blissful Peace and luminous...and creative...The goal of creation is that the creature must become conscious like the creator . each individual particle possessing this consciousness, each individual particle containing this One Conscious ness"—Bulletin, Feb. '72-p. 99.

"I have had for a moment—just a few seconds-the supramental consciousness. It was so wonderful, my child! for it is as it were an utmost activity in complete peace...It is like the harmonisation of contraries. An activity, yes, total, tremendous, a perfect peace. But all these are words...The action is a material action...the whole consciousness including that of the body (gesture of offering) is turned towards the...what it feels as the Divine" (Bulletin, Feb., 73 p. 87).

Now the Swami's above referred poems 11-4, 11-16 and 11-7 and the said "Vinnappam" clearly indicate that the Swami wanted that not only his body should become deathless in principle and substance and effect, but also it should be a natural deathless body of Nature

that is to say, the deathlessness should be the body's natural or inherent nature for a life in this world i.e., without the necessity of maintaining its deathlessness by power of one's personally acquired force of tapas or "Yoga-Siddhi" as it is called by Sri Aurobindo. Again, this would mean and imply that the body is to be transformed down to its most material gross outer levels not by any human power but by the supreme Grace of the divine Light in a spontaneous way. Thus what the Swami got eventually was a sleepless and deathless physical body with blissful energies and with transformatory changes in the physical substances or constituents of all the seven kinds of cells of his body (sapta dhatu), namely, condensed blood and semen, supple and plastic bones, muscles and skin, blossomed brain-matter and oozing rasa or amrita all over the body. Such a body of his, he observed, could not be killed by instruments of weapons, nor by radiation nor by god of death nor by the elements nor by radiation nor by god of death nor by any violent means nor otherwise i.e., by any physical and material means and powers.

Further in the prose work "Jeevakarunyam" chapter II he makes it amply clear that in the case of deathless body even the "asuddha bhūta kārya dēha" (i.e., gross physical body) and its impure substances such as skin, nerves, muscles, bones, blood, semen, etc. along with their impure causal cells i.e., "asuddha prakriti aṇu(s)" get purified and transformed so as to become, a pure golden physical body "Ponnākiya Suddha bhūta kārya dēha". He also refers to the subtle body called Suddha Bhūta Kāraṇa dēha (i.e., Pranava deha) whose golden mould or form of body can be seen but not tangibly felt by touch (Cf : The Mother's seeing of her intermediary or transitional and sexless body (in the subtle-physical) which is rather a semblance of form"--Bulletin, Aug., 72, pp.76-79). Further the causal body of knowledge called Jnana Deha is also mentioned by the Swami. Thus the three bodies namely 1) the pure and golden physical body called Suddha deha or Suddha bhuta karya deha or Pon deha, 2) the subtle body called Pranava deha and 3) the causal body or knowledge-body proper called Jnana deha are invariably mentioned by the Swami. Again the poem "Suddha Siva Nilai" (12-29) mentions his triple deathless body i.e. the supreme perfection of a deathless state which the Swami attained integrally in all the three bodies simultaneously. So his material physical body became a golden deathless body, Pon Vadivam. In this poem he mentions the three bodies not as forms உருவம் but rather as moulds or bodies வடிவம்.

None has ever before distinguished the three levels of bodies with reference to their transformation and their simultaneous and integral

deathlessness. Above all, to make it still wholly clear and avoid any confusion in our understanding, he observes that he has attained a triple deathless body of the causal, the subtle and the physical—i.e., the Knowledge-body, Pranava body and the Pure physical body have become deathless each (12-29-17, 27). The deathlessness of triple body has not been so clearly affirmed even by Tirumoolar much less by any mahan who dissolved the body before attaining its natural deathlessness. Further by his deathless body the Swami wanted to resurrect the dead into bodily life and according to stz. 12-29-30, it is evident that along with his bodily deathlessness he had attained a potential power to resurrect the dead. He elearly puts it that his body had become not only deathless and decayless but also ever-prospering and ever-growing. (கூற்றை ஒழித்துச் சிதைவு மாற்றியே. இறவாது என்றும் ஓங்கும் வடிவம் எனக்கு வந்ததே 1-VI-10-38, 69. இறவா அழியா என்றும் ஓங்கும் சுக வடிவம் அல்லது வாய்மை உடம்பு எ-று). Therefore in the background of all these circumstances it is clear that his body became deathless in the outermost physical level. Otherwise it could not be called deathless at all. It was not merely filled with the divine Light or with the Amrita or both but each cell of his body had been transformed and transmuted into its deathless divine substance so as to live an eternal and blissful physical bodily life in this world. There were changes in the physical constituents of his body such as supple and plastic bones and muscles, condensed blood etc. According to the Swami deathlessness of body implies the body's spontaneous power to self-create all substances and that the divinely transformed body is constituted by divinsed physical elements or substances viz., deathless etherial substance, non-burning air or gas, non-flowing liquid (Possibly corresponding to his condensed blood), soundless fire and unobstructing matter (possibly corresponding to the supple or plastic material constituents such as bones and muscles). In this background, it may be seen that his physical body had become very light so as to enable him to move to any place quickly by will and irrespective of material obstructions on the way. The triple body of the physical, subtle and causal is integral and interlinked. From the foregoing materials we may infer that his attainment of a deathless body was not only personal and individual but had some kind of collective impact on the near-by surrounding bodies and the immediate physical surroundings, and had a collective purpose too as the Divine had acknowledged him earlier as the earth's representative and as such given him the sanction of such a body and that on its fulfilment to share its powers of transformation and deathlessness with one and all everywhere,—the transformation being fulfilled especially in the background of the imminent manifestation of the divine Light or of

Himself as the Being of Light, on the earth (see Enna Punyam stzs. 6 and 7; Suddha Siva Nilai stzs. 17,33,34,36).

The Swami in the Keertan "Play the ball" even suggests the existence of an atmosphere (i.e., a collective atmosphere) in Samarasa Suddha Sanmarga i.e. the path and discipline of Truth and Harmony or Supramental Yoga which would give transformation of a deathless physical body. This suggests that there is a collective atmosphere, if not general and universal in its scope, but at the least limited to the Suddha Sanmarga Sangha i.e. its true followers at all places and with particular reference to the concentrated power of Siddhi at his place, in the matter especially of transformation of the physical body and attainment of its deathless state. The Swami in many of his poems insists that if one wanted to attain deathlessness of body he should aspire for the Vast-Grace-Light and come to his place of Siddhi i.e., at Vadalur, evidently because this place and its surroundings had become instinct with the concentrated powers of physical transformation and that with a collective influence too. "துஞ்சாத நிலை ஒன்று சன்மார்க்க சூழலிலே உண்டு" (1-III-5-8 "play the Ball"). We quote Sri Aurobindo as to the working of a collective atmosphere in regard to physical transformation on others around him. "What is being done is meant to prepare the manifestation of the Supermind in the earth consciousness down to Matter itself, so it cannot be for the physical of myself or the Mother alone.

If it (the Supermind) comes down into our physical it would mean that it has come down into Matter and so there is no reason why it should not manifest in the Sadhaks" (15-9-1935 See Mother India, May, '73-pp. 359-360).

It is because of the boon which the Swami aspired for and got from the Divine for a deathless body as His acknowledged earthly representative, that he was led by the Divine will to attain it and behind this fulfilment was the whole and integral realisation and possession not only of the Truth-consciousness of Supermind in all its planes and poises but also of the worlds of Satcitananda. This back ground of his transformation we have amply proved.

That his physcical bodily transformation had its impact in the immediate surroundings and on other near-by bodies is amply proved by the events in his life. At a certain stage of transformation he was obliged for some time to close and cover one of the eyes with a veil of cloth as a measure of safetly for others because, his eyes had become so powerfully transformed by the divine Light that the powerful Light of his eyes would harm the unreceptive and untrans-

formed impure bodies of those who came near him. Possibly for similar reasons he covered his whole body from head to foot except the face with a long white cloth. Of course those devoted disciples who served him as personal attendants or those who frequently moved with him as the immediately close and devoted disciples should have absorbed little by little the effect of the power of His transformed body and got slowly acclamatised to it though not transformed in themselves, even as the close and devoted inmates of Sri Aurobindo Ashram absorb now something of the Mother's Forces from her Body. Further the Swami's speech could bring about a change in the physical atmosphere as it was heard well and in an equal audibility by those who sat near him as well as by those who sat at a long distance from the platform. Again, deathlessness of his body also confirms a clear victory over the forces of darkness particularly from the Inconscient Void of Death itself which was attacking his material body directly before (See poems 12-28-3,5,6 & 8; 12-29-17 & 27). The dark forces withdrew, being afraid to touch his body anymore, because of the Truth Light in his body.

In the Keertan, "Mei Arul Vyappu" (see Introductory notes thereon in Vol. II translations) the Swami also affirms that because he possessed spontaneously the Light of Consciousness-Force and Grace (Arut Cit Joti), the dark god of death is shaken in his foundation and runs away from him in fear of being shrunk or dissolved and that his body has become golden like a golden mountain (1-V-10-57, 61 & 36). We quote here lines of "Savtri" by which Sri Aurobindo foresees the Mother as representative of the earth eventually conquering death for man when god of death would be dissolved by the Light and would run away fearing the touch of the Light, leaving (behind) his crumbling shape.

He called to his strength, but it refused his call
His body was eaten by light, his spirit devoured
At last he knew defeat inevitable
And left crumbling the shape that he had worn
Abandoning hope to make man's soul his prey
And force to be mortal the immortal spirit
Afar he fled shunning her dreaded touch
And refuge took in the retreating Night.

("Savitri" Bk. 10-cto 4 - p. 749)

We quote almost a parallel or even identical Tamil stanza of the Swami, which shows rather his actual experience of conquest over god of death.

இருளு நிறத்துக் கூற்றைத் துரத்திய அருட்சிற்சோதியே...
குறுகப் பயந்து கூற்றும் ஓடிக்குலைந்து போயிற்றே
கோவே உன் தன் அருட் சிற் சோதி என்னது ஆயிற்றே

(Mei Arul Vyappu - stzs. 61 and 57)

So Arut Cit Joti (the Light of Consciousness-Force manifesting Grace) which is possessed by the Swami's being, nature and body spontaneously keeps away the God of Death and in the above stanza, the dark god of death is said to run away to escape from being eaten by the Light in him.

Again in stanza (12-22-20) the swami in an hour of his Victorious transformation commands Death or God of Death to run away from the earth and the heaven and all other worlds (i.e., the lesser heaven and worlds of overmind and below) and from the vast supporting base and realm of the dense mass of intense dark ness (i.e., the Inconscient Darkness) so as to get exhausted of the pith and strength of his existence. He swears in a threatening tone of command upon him that he (the Swami) would wholly wipe him out inflicting wounds, in case he remained here any more, and that he, as the dear son of the Great Godhead of Vast Grace-Light, has His sanction and command and so asks him (god of death) to run away from him who is now a fortress of victorious strength. The first part of this stanza makes it clear that the Swami was well aware of the universal problem of death and its solution on an universal and collective basis; it agrees with the spirit and substance of Sri Aurobindo's above lines of the epic poem, "Savitri".

மரணம் எனும் பெரும்திருட்டு மாபாவிப் பயலே
வையகமும் வானகமும் மற்ற அகமும் கடந்தே
பரணம் உறுபேர் இருட்டு பெருநிலமும் தாண்டிப்
பசைஅற நீ ஒழிந்திடுக இங்கு இருந்தால் எனிலோ
இரணம் உற உனைமுழுதும் மடித்திடுவேன் இதுதான்
என்னுடையான் அருள் ஆணை என்குருமேல் ஆணை
அரண் உறும் என்தனை விடுத்தே ஓடுக நீ நான்தான்
அருட்பெருஞ்ஜோதிப்பதியை அடைந்த பிள்ளைகாணே

(தத்துவ வெற்றி, பா-20)

பரணம்=தாங்குதல், கவசம்.

According to the lyrical song "Mei Arul Vyappu" (1-V-10-61), the god of death in fact fled away, from the Swami i.e. from his Truth-Conscious physical truth-body full of Arut Cit Joti, because he was shaken in his foundation and mortally afraid to be shrunk and dissolved by the Swami's Light. Thus, he obeyed the Swami's

command as envisaged in the said reference or he had to flee away from the latter for his own safety of existence. This proves the Swami's essential victory over force of death as operating in the earth nature as also in its supporting base, the dark waste of the Vast Inconscient. According to other stanzas (12-28-3 and 12-29-10) all the forces of darkness became afraid and recoiled back of their own accord and became in effect cancelled if they entered in the atmosphere of Swami's bodily presence. Thus, it is seen that the forces of darkness, death and disintegration were finally conquered by the Swami, though individually, but with a collective impact and influence at his place as a representative place of the earth (see stz. 12-33-9 and 1-III-5-4) and in or over the atmosphere and fellowship of his Suddha Sanmarga (1-III-5-8) by which he could self-give himself to any one and everywhere for transformation (12-29-17).

However, the universal conquest of death, aimed at by liquidating him universally as a collective evolutionary fulfilment is the next step; and this has to be done in the very inconscient depth by the universal manifestation of the divine Light. It is in this line of fulfilment that the Swami sacrificed his deathless and indestructible body of eternal purity by dematerialisation in order to enter into all bodies universally and also fix the divine Light on the earth more especially at his representative place.

Thus the Swami's deathless body was a gift of divine Grace without any necessity of defending its deathlessness or transformation by a personal power of yoga-siddhi which seems more applicable to the case of Tirumoolar who observes that he would drive out by Sword of Knowledge the god of death in case there was an attack upon him and asks, "Who can with stand and oppose the force and consciousness of my Tapas ?" (Tirumandiram 2968 *நமன்வரின் ஞான வாள் கொண்டு எறிவன்...தவம் வரும் சிந்தைக்குத் தான் எதிர் ஆரே*) Tirumoolar continues to observe in another mantra thus : "The blood quickens (its course) and rises hot to oppose the great whirling god of death. If one sees the Divine Presence or His Feet in the heat of blood, you are established in the Peace (Shade) and the Knowledge (TM : 737)

சுழலும் பெருங்கூற்றுத் தொல்லை முன் சீறி
அழலும் இரத்தத்துள் அங்கியுள் ஈசன்
கழல்கொள் திருவடி காண்குறில் ஆங்கே
நிழலுளும் தெற்ளும் நிற்றலுமாமே

After attaining a triple deathless body along with a potential power to resurrect the dead, the Swami lived for about a year and, only after a period of active life in the last days in the midst of

devotees and disciples preaching them about deathless body and assuring them of the imminent of the Divine Light on the earth, that he made a sacrifice or his deathless body by dematerialisation in the hour of the divine manifestation of the God of Light i.e. in His Presence which was to be stabilised or fixed at his place on the earth by and through his sacrifice. Further he made sacrifice of the body also with a view to enter into all the physical bodies universally, possibly by fixing the deathless substances and powers of his dissolving body into the earth-nature or as its base in the Inconscient. Thus the dematerialised dissolution of his deathless body was intended consciously for a divine world-purpose. Otherwise he could have been living interminably long aeons of physical bodily life. The sacrifice by dissolution of his deathless body, the expected stable manifestation of the divine Light or the Being of Light, the will to enter into all physical bodies universally (i. e. possibly with a view to bring about transformatory changes in the physical bodies around or abolish death in the collectivity or possibly share powers of transformation and deathlessness with other bodies by fixing in the earthly nature a power of physical deathlessness for man or to create necessary conditions on earth for achieving these) are the three closely connected issues that may be said to have a secret, collective and common purpose, each being complementary and fulfilling or aiding the other to whatever extent possible in the then circumstances.

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1. Subsequent events in our own times such as the descent of superman consciousness into the Mother's body in 1969 and its power of infiltration into all physical bodies—the said consciousness being identifiable with that of the Swamy—go to prove retrospectively that the Divine had manifested in 1874 on the earth at his place to stay and settle (i.e. a localised manifestation at his place, a representative place of the earth) by uniting with his transformed deathless body and dematerialising and universalising it so as to enable the Swami to enter into all physical bodies (at same time or other) and that as the fulfilment of a necessry condition for and as a prelude to the universal manifestation of the Light which the Swami also envisaged and worked for, but took place in our times in 1956 by the Grace of the Mother and Sri Aurobindo. In this background the Swami may be considered to have descended into the earth-nature and its inconscient bed and fixed therein the Grace-Light of his being and nature and body. That is to say he has entered into the evolutionary stream of collective earthly life with his power of infilment into all the physical bodies so as to manifest as the Superman Consciousness in its shadowless golden Truth-Light and he has made the vast deathless golden earthly physical existence his permanent House and Base for the eternal play of his Siddhis.

In fact the Swami felt himself to be an instrument for the progressive manifestation of the divine Light "Arut Perum Jothi" for the benefit of the whole world and he even heard at one time the divine inner music carrying the message that he was looked upon by the Divine as a representative of the earth or rather as the earth or earth-consciousness itself. There was also the divine sanction that he shall extend himself rule and play upon the whole earthly world and in all the people by the power of Grace-Light and its five universal functions (12—1—118, 168 and 789). He had also the vision of a collective evolution of the earthly life in the wake of the advent of the divine Light on the earth and exhorted the people to receive the God of Light with worshiful love and honour and gave them collectively the Maha Mantra of vast Grace-Light to aspire for its manifestation. Thus evidently the Swami had played his part towards a colletive realisation of the Divine Light on the earth (See 12—25—5; Keertan 1-VII-6-6; poem 12-30; 12-44-50; Mahopadesha).

To understand the full significanee of his sacrifice we have to distinguish the background and mode of his dematerialisation of body from those in the other of Mahans who even before attaining deathlessness of body have disappered by dematerialised dissolution. This has been dealt with in the chapter XVI.

Further the Swami openly preached deathlessness of body, as it was time to do so, particularly in the imminent hour of the Advent of the divine Light on the earth. He did not preach that the body's dematerialised disappearance as such was the goal (உடம்பு மறைதல்) but instead advocatrd a deathless blissful life of bodily existence on the earth (see "Jeevakarunyam" ch. II). Except the Swami none has categorically affirmed or claimed deathlessness of physical body in an open and unmista kable language. Those mahans who have dissolved their bodies and disappeared only hinted at best about their amrita-oozing body tending towards a decayless state of deathlessnsss. This was only a beginning stage in transformation and before they could attain deathlessness of body involving changes in the substance and structure of body they disappeared, because they aspired for disappearace for its own sake, considering it though wrongly, as equivalent to deathlessness. However Sri Aurobindo does not seem to distinguish cases of dissolution of body by dematerialisation before attaining physical deathlessnes and after attaining the same, possibly because he did not envisage in the early years of his writings a case of realisation and possession of the Supermind in its fulness by any mahan much less a case of supramental transformation and that too as leading to a physical deathless body.

However in the later years Sri Aurobindo's views on physical transformation and individual possibilities of its realisation have undergone a progressive change and the relevant passages of Sri Aurobindo are quoted subsequently at appropriate places.

From what Sri Aurobindo has observed in his very early references on Swami Ramalingam, it appears that information and internal evidences about transformatory changes in the Swami's material physical body (as in Joti Agaval poem), and his clear affirmation of having attained a deathless body by the power of the divine Light, and his basic realisation of the world of Truth-Consciousness (Satya Janana), and the nature, collective purpose and background of his dematerialised disappearance after attaining death-lessness of body have not been placed before Sri Aurobindo for consideration in those days when publication of English translation of Swami's literature was not only rare or almost negligible but also not exhaustive. However much one could foresee in vision the general possibilities of physical transformation, one cannot ascertain it on sure grounds and much less with reference to particular cases because it is concerned with material physical body in Matter and on the material earth which are under the rule of the Inconscient darkness. So any pronouncement on the nature of deathless transformation of the Swami's body without reference to the internal evidences of his writings must therefore be taken only as provisional or incomplete in these circumstances. The Mother of Sri Aurobindo Ashram has expressed more or less on similar lines, though in a different context.

"Now, a remarkable thing about the body-consciousness is that it is unable to know a thing with precision and in all details except when it is just about to do it. So, when the process of transformation becomes clear, when one is able to know through what sequence of movements and changes the total transformation will take place, in what order, by what order, by what way, so to say, what are the things that will come first, what are those that will follow, when everything is known in all detail, then that will be a sure indication that the hour of realisation is near. For each time you perceive a detail with exactness, it means that you are ready for carrying it out."

"For the moment, one can have a vision on the whole. For example, it is quite certain that, under the influence of the supramental light, the transformation of the body consciousness will take place first; then will follow a progress in the mastery and control of all the movements and functions of all the bodily organs, afterwards this mastery will change little by little into a radical modification of

the movements, and in the end of the construction of the organs themselves. All that is certain, although the perception of it is not precise enough. But what will finally come to pass—when the various organs are replaced by centres of concentration of the different forces, qualities and natures that will act each according to its especial mode—is yet a mere conception and the body does not comprehend it very well, for as yet it is far from the realisation and the body can comprehend truly only when it is about to realise."

"The supramental body will be unsexed, the need of animal procreation no longer existing. The human form will retain only its symbolic Beauty and one can foresee even form now the disappearance of some awkward protruberances, such as the genital organs of man and the mammary glands of woman"—Bulletin, Aug. '54-p. 111.

NOTE : The unsexd supramentalised body is indicated by the Swami in the poem "Anubhava Malai" (12-42-41). "I am neither male nor female nor eunuch (of neutral sex) in mind, feeling, consciousness, life and body as these are wholly poised firmly in the Truth-Consciousness of Thirucittrambalam (the supermind)."

So Sri Aurobindo possibly took the dissolution of Swami's body like other cases of dissolution by dematerialisation and did not distinguish it. The Swami's dissolution of body seems to have been considered by Sri Aurobindo in his earlier writings rather as a disqualification for the possibility of supramental realisation and transformation and the event of his disappearance is invariably mentioned by Sri Aurobindo in the two references on him. On the basis of the disappearance, Sri Aurobindo, in his very early reference on both the Swami and Chaitanya, considered that they could not have had a physical transfornation adapted for an earthly life, as they disappeared, and if it were not so, they would not have disappeared.

"Whatever may have happened to Chaitanya or Ramalingam, whatever physical transformation they may have gone through is quite irrelevant to the aim of the supramentalisation of the body. Their new body was either a non-physical or subtle physical body not adapted for life on the earth. If it were not so, they would not not have disappeared. The object of supramentalisation is a body fitted to embody and express the physical consciousness on earth so long as one remains in the physical life. It is a step in the spiritual evolution on the earth, not a step in the passage towards a supraphysical world. The supramentalisation is the most difficult part of the change arrived at by the supramental yoga, and all depends on

whether a sufficient change can be achieved in the consciousness at present to make such a step possible, but the nature of the step is differene from that aimed at by other yogas. There is not therefore much utility in these discussions—one has first of all to supramentalise sufficiently the mind and vital and physical consciousness generally—afterwards one can think of supramentalisation of the body. The psychic and spiritual transformation must come first, only afterwards would it be practical or useful to discuss the supramentalisation of the whole being down to the body"—"On Yoga"-Tome I-pp. 100-101.

In regard to Mother's observation on the transformatory changes in the Swami's body due to the power of Grace-Light-see Appendix-III. The Mother observes that the experience corresponds to her own and that Grace-Light is one activity of the supramental Light and that Mother and Sri Aurobindo stand for a collective realisation of the Supermind for all. So in effect the Mother's remarks admits or recognise the physical transformation of the Swami's body by an activity of the supramental Light itself.

The possibility of dematerialisation of body after attaining its deathlessness by supramental realisation and transformation was perhaps not considered by Sri Aurobindo. Further the Mother herself came to know in 1970 by virtue of her body's contact with the Superman Consciousness that even without the physical body as an individually defined formation one can live and exist physically in this world (See ch.XVIII-part 2-items 54 C and 54 D) and that Sri Aurobindo came to possess more power for material action than when in his body and that the new supramental power now manifest on the earth has a greater power of action on the earthly matter than even material things and (forces in themselves and) thus make it more sensitive and responsive to itself and that it is stronger than matter (see Ch. XVIII - part 2 - items 29, 35, 37). In the above background we can very well infer the extraordinary material power of action of the dematerialised supramental consciousness of the Swami in the form of "Superman Consciousness" and the fact of its or his earthly physical existence without the body.

What Sri Aurobindo and the Mother generally envisage as a transformed and deathless supramentalised body is a body that is to be had after the universal manifestation of the supramental Divine Light, though Sri Aurobindo in his last book "Supramental manifestation on the earth" admitted also the possibility of even a quick supramental transformation of the body in individual cases before such a general manifestation could take place only if there stayed the direct divine Light in the overhead. We find that the Swami

possessed a crown of direct divine Light on his head and had quick physical transformation of the body (1-V-10-97). Further his whole adhara was directly in contact and communication with the Supermind above, through the pillar of light (Sivakara Poorna Sthambha) rising up right from his mooladhara and reaching into Suddha Siva Sthana the Supermind (Upadesha p. 54). The nature of the Swami's deathless body also corresponds with the characteristics of a divinised body as envisaged by the said Masters; it was the same Divine Light which fully possessed the Swami's body and transformed it into its natural and spontaneous deathlessness and led him to aspire for and play a role in the direction of Its Universal Manifestation also.

The Swami's transformed deathless body had attained plasticity, lightness and luminosity. Whether the luminosity of his body was visibly and directly seen by others is not a relevant question, because the supramental physical Light of his body could not have been seen by the ordinary physical eyes of others especially when the divine Light had not universally manifested then on the earth nor in the outer physical and changed its conditions. The general manifestation of the Supramental Light in 1956 is as yet in the subtle-physical. Now the Mother's body is undergoing the physical transformation. We are unable to see the Light physically on her body. It may take quite a long time for the new supramental consciousness to become manifest in the outer physical and change the physical conditions of earth for such a possibility. However the Swami himself affirmed that his body had become a golden physical deathless body filled with the Truth-Light of Grace. (பொன் வடிவம் தாங்கினேன். ஊன உடம்பே ஒளி உடம்பாய் ஓங்கி நிற்க; செழும் பொன் உடம்பாய்த் திகழ்ந்தேனே. 12-21-6,15; 12-28-6). He affirmed that it was his material physical body of flesh and bones that had become a luminous body (12-21-6). Plasticity or elasticity of his bones and muscles and skin are mentioned by the Swami in Joti Agaval poem. The luminosity of his body was such that his figure did not come out in the photographs and more than that his body did not cast its shadow on the ground. His shadowless body was seen by many and the Swami too exclaimed in joy that the Lord had given him the great boon of a deathless body which could be happily seen and recognised by all the people of the world. (இன்பாலே உலகத்தார் எல்லாரும் காண இறவாப் பெருவரம் யான் பெற்றுக் கொண்டேன்— Pandu Adal, stz. 3). The lightness of body is proved by his siddhis whereby he could move in no time to any place at will i.e., without any impediment or limitation as to place, time and circumstances overcoming even material obstructions.

Sri Aurobindo has made it amply clear that only the supramental Light can do or effectuate the complete transformation of

nature and bring deathless perfection to the body. Swami Ramalingam repeated the same truth and added that by the merit of his Punya (i.e., perfection of his Punya) (i.e., perfection of his own body into its deathless state) he could enter into the conscious Presence of the rare Samarasa suddha Satya Jnanis who had attained deathless transformation of body. The fact of the achievement of such transformed beings is suggestively hinted by Sri Aurobindo who came to know about it in the later part of his life rather by intuition and suggested that the supramental transformation was achieved by a few yogis but it was attained by then as a personal siddhi and not as a dharma of the nature so as to fixits powers in the earth-nature that is to say, they had to maintain the body's transformation or its deathlessness by a power of what he called yoga-siddhi i.e., by one's personally acquired tapas as was possibly done by Tirumoolar.

"Third is the supramental transformation in which all is supramantalised in the divine gnostic consciousness. It is only with the last that there can begin the complete transformation of mind, life and body in my sense of completeness. You are mistaken in two respects. First the endeavour towards this achievement is not new and some yogis have achieved it, I believe-but not in the way I want it. They achieved it as a personal siddhi maintained by yoga-siddhi-not a dharma of the nature. Secondly, the supramental transformation is not the same as the spiritual-mental. It is a change of mind, life and body which the mental or overmental-spiritual cannot achieve. All whom you mention were spirituals, but in different ways. Krishna's mind for instance was over-mentalised, Ramakrishna's intuitive, Chaitanya's spiritual—psychic, Buddha's illumined higher mental"—("On Yoga" Tome I-p. 102.) See also Appendix III (f) of this book.

But Swami Ramalingam uses the word Siddhi in connection with his deathless body in the sense of the natural siddhi of Arul or Grace. He refers to it as the natural "Arul Siddhi" or Siddhi of Grace of the Truth-Conscious Light (Satya Jnana Joti). In the book of Upadesha the Swami explains Dharma in terms of Arul or Grace, as Arul Shakti or Grace-Shakti, as Arul Natam, Grace-Play of divne dynamism, as Nature of the Spirit, and that one who is in identity with Dharma or Grace of Spirit will not lose his body i.e., will have a deathless body ("Upadesha" p. 76 & 25). In his case, "Arut Cit Joti" maintained spontaneously the deathless perfection of his body and kept away god of death (1-V-10-57, 61, 36 and 37).

However we may add that Swami's dematerialisation of his deathless body was a conscious act of sacrifice for both the purposes

of a settled manifestation of the God of vast Grace-Light at his place on the earth (i.e., as a representative place of the earth) and universalisation of his deathless physical body so as to enter into all the material physical bodies (i.e., with a view to fix into the earth-nature a power of physical transformation and deathlessness for man). Thus his dematerialisation was a self-chosen act one with the divine Will in him and was consciously intended for a divine and world-purpose and it was not as if he was a helpless victim of the inevitable process of dissolution by dematerialisation nor is it like the one that has happened in the case of other mahans who had disappeared before, as their transformation was not strictly speaking a supramental transformation or if it was, it was only partial as in the case of Mānickavāchakar. But the Swami has also lived the life of a deathless body for about a year since affirming his deathless state of a triple deathless body for the first time in the poem "Suddha Siva Nilai" (12-29). He has sung many poems and Keertans after the said poem, i.e., after attaining a deathless body.

The essential point about the Swami's case is that even before there could be an universal descent of the divineLight he could attain a deathless physical body by supramental realisation and transformation and lived without the inevitable necessity of a dematerialised dissolution of the body (i.e. in the manner suggested by Sri Kumaradeva as an outcome of deathlessness). The dissolution of the body was undertaken eventually in the Swami's case as a sacrifice for the direct divine manifestation of the God of Light on the earth and as a process of universalisasion of his deathless physical body to fix the powers of physical transformation and deathlessness for man in the earth-nature. If this was not so, how could he have expected the miracles of resurrection of the dead into bodily life and transformation of the aged into youth to take place more or less soon after the day of his secluded retirement meant for dematerialisation of his body? His is an unique case of actually realised and lived state of a sleepless physical deathless body which he affirmed in an unambiguous language and he observes in the poem "Suddha Siva Nilai" that he got the triple deathless body in order to self-give himself to one and all everywhere (*எங்கெங்கும் தான் விளையாட்டு இயற்றத்தான்* 12-29-17 & 27)

According to the Swami's experience of transformation of body and his oft-repeated declarations, the full emergence of Jnana deha the (Supramental) causal body of knowledge into the physical is the sin qua non of the deathless transformation of body. Once it emerges in its fulness, it quickly and spontaneously completes the supramental transformation of the subtle and physical bodies namely Pranava

deha and Suddha deha and make them deathless too. This was done evidently by overcoming the contagion, due to the mutual interchange of bodies around, and also the difficulties and attacks of the universal sub-conscient and Inconscient which became voidable by divine Protection or which were rejected and cancelled by the divine power in him for transforming his body and which he absorbed and cancelled in himsesf to free others too thereby implying that he could also effectively prevent and destroy them as they came upon him by way of mutual bodily exchanges or otherwise. எங்குறு தீமையும் எனைத் தொடராவகை...காவல் செய் துணையே. துன்புறு தத்துவத் துரிசு எலாம் நீக்கி...துன்புள அனைத்தும் தொலைத்து எனது உருவை இன்புருவாக்கி (12-1-586,749,744). இடர்தவிர்க்கும் சித்தி எலாம் என்வசம் ஓங்கினவே (11-40-21). நிலத்தே அடைந்த இடர் அனைத்தும் நிமிடத்தே ஒழித்தே (12-28-8). உலகினில் உயிர்களுக்கு உறும் இடையூறெலாம் விலக நீ அடைந்து விலக்குக (12-1-795). Possibly for this reason the knowledge Body is called also as Grace-Body, Arul deha. The transformed physical body in his case becomes not merely deathless, decayless and indestructible but also ever sleepless with blissful impulsion of energies and above all ever-growing and ever-prospering. Finally a vast golden deathless physical body—i.e. with a limitless golden physical existence behind or coextensive with the deathless material physical body is attained.

Again we have to point out that this triple deathless body or mould of body (Vadivam வடிவம்) is not the same as the three forms Uruvam உருவம்) of Bliss, Grace and Love which the Swami refers to in Song 11-27-1 where the Divine is said to have taken the form of Bliss along with Grace and Love when entering into his heart of love. Thus Love and Grace are the primal spiritual determinations or forms of Bliss. In a much earlier song before he had realised or got established in the Tuth-Consciousness (see 10-1-12-4) the Swami made a reference to one of the four great saints of the Tamil country namely Mānickavāchakar observing that the said saint successively got a form of love, a form of grace, and a form of Bliss (10-1-12-3). It only means that the saint realised Bliss through Love and Grace. Though he had an initial transformation of his body according to his own poems, the said passage of the Swami on him has nothing to do with the transformation of his (the saint's) physical body much less has any connection with a triple deathless body namely (1) Suddha deha the pure physical golden body of eternal purity (2) Pranava deha the subtle body of sound and (3) Jnana deha or Arul Deha the knowledge body or Body of Grace which are integral and are referred to more often as "Vadivam" or moulds of body than as "Uruvam" or forms. Further we have already seen (see ch. XIII and ch. XVI)

that the said Mānickavāchakar had not the realisation of the Truth-World in all its poises nor in its integrality and he clearly wanted to leave off the physical earthly life by dematerialisation and his aim was not to attain a deathless physical body, though his body was enjoying the bliss of amrita and had offset its tendency towards decay, which are only initial signs of transformation. There are several stages of supramental transformation which we have dealt with in ch. VIII with reference to the Swami's body before it attained deathlessness.

However we may say that Sri Aurobindo, in his reference on the Swami which is contained in a general observation on the transformation of St. Paul, Vaishnava Saints and Swami Ramalingam, expressed his doubt that he was not quite sure whether their transformation was of the very physical body itself but it might be regarded as pointing to if not exactly denoting the physical transformation. But we may remember the Swami's affirmation as far as his body was concerned, saying, "it is my material physical body of flesh and bones that has become a luminous body". (*ஊன உடம்பே ஒளி உடம்பாய் ஓங்கி நிற்க ஞான அமுது எனக்கு நல்கியதே*—12-21-6). This sets at rest all possible doubts as to whether the transformation in his case took place only in a supra physical body or...got completed even in the very material physical body itself. We now quote the relevant passage of Sri Aurobindo.

"...although St. Paul had remarkable mystic experience and certainly much profound spiritual knowledge (profound rather than wide, I think)—I would not swear to it that he is referring to the supramentalised body (physical body). Perhaps to the supra mental body or to some other luminous body in its own space and substance, which he found sometimes as if enveloping him and abolishing this body of death which he felt the material envelope to be. This verse like many others is capable of several interpretations and might refer to quite supraphysical experience. The idea of a transformation of the body occurs in different traditions, but I have never been quite sure that it meant the change in this very matter. There was a Yogi sometime ago in this region who taught it, but he hoped when the change was complete, to disappear in light. The Vaishnavas speak of a divine body which will replace this one when there is the complete siddhi. But again is this a divine physical or supraphysical body? At the same time there is no obstacle in the way of supposing that all these ideas, intuitions, experiences point to, if they do not exactly denote, the physical transformation"—24-12-1930 (Vide Bulletin—Feb., 67-p. 61).

Thus from the above references of Sri Aurobindo on Swami Ramalingam it is seen that Sri Aurobindo withheld himself from denying outright the possibility of the Swami's physical transformation as supramental. This inference is strengthend by the fact that Sri Aurobindo very significantly or suggestively omitted to consider or possibly overlooked to consider the case of Swami Ramalingam in the later passages under the chapter "Divine Body" in his last book "Supramental Manifestation" when dealing with transformation of Vaishnava saints and Vedic seers and Sri Ramakrishna and others (see p. 42). It seems that he had changed his views on the matter and even observed in a letter written in 1935 that a few had achieved or completed the supramental transformation (i.e. even in the physical) though as a personal Siddhi. It is quoted below.

"This destiny of the body has rarely in the past been envisaged or else not for the body here upon earth; such forms would rather be imagined or visioned as the privilege of celestial beings and not possible as the physical residence of a soul still bound to terrestrial nature. The Vaishnavas have spoken of a spiritualised concious body, Chinmaya deha; there has been the conception of a radiant or luminous body, which might be the vedic jyotirmaya deha. A light has been seen by some radiating from the bodies of highly developed spiritual persons, even extending to the emission of an enveloping aura and there has been recorded an initial phenomenon of this kind in the life of so great a spiritual personality as Ramakrishna. But these things have been either conceptual only or rare and occasional and for the most part the body has not been regarded as possessed of spiritual possibility or capable of transformation"— ("The Supramental Manifestation"—The Divine Body —p. 42).

Further he even came to admit in a general observation as late as in 1935 that some had undergone and achieved or completed the supramental transformation which we have quoted already. "The endeavour towards this achievement (i. e., supramental transformation) is not new and some yogis have achieved it, I believe—but not in the way I want it. They achieved it as a personal siddhi maintained by Yoga-siddhi—not a dharma of the nature—(See Nirodbharan's correspondence pp. 80-81 ; Tome I-p. 103). We have already pointed out that this observation may be taken to point more relevantly to case like Tirumoolar than that of the Swami. In the above reference also Sri Aurobindo has omitted to discuss the case of Swami Ramalingam, though its context would naturally call for a review, particularly when he has discussed therein the cases of Sri Krishna and Buddha and particularly that of Chaitanya whose disappearance had been considered once along with that of the Swami in one of his early

writings. However we may infer that as Sri Aurobindo has here admitted in general the supramental transformation of a few Yogis but without mentioning their names, it is quite likely that he must have recognised the Swami also as one among the said few. But we find from internal evidence of the Swami's works that his transformation and final sacrifice by dematerialised disappearance of his deathless body not only point to a collective purpose and fulfilment in order to bring about a change in the conditions of earth and its nature but also to a more glorious and far-reaching nature of physical transformation than envisaged by Sri Aurobindo in the above said passage and by which the Swami could live in the natural conditions of earthly life as perfectly adapted to it, that is to say, his transformed deathless body lived at the least for about a year after attaining its physical deathlessness, in harmony with the conditions of earth-nature or as adapted to it until it was so sacrificed for a collective purpose.

Again in Tome I ("On Yoga", p. 110) Sri Aurobindo has observed in general that "the complete change down to the physical was only sought for by a few and then more as a "Siddhi" than anything else, not as the manifestation of a new Nature in the earth-Consciousness."

Again in the course of a talk by Sri Aurobindo with disciples on the 4th March 1940 and in reply to a disciple who raised a point about the Swami that the Swami had the idea of an entire physical change and immortality, Sri Aurobindo replies and admits (as late as in 1940), that such an idea was common in the south. (see "Talks with Sri Aurobindo" Vol. II by Nirodbaran 1973 edition p. 62-also "Mother India" Journal 15th August 1960 p. 5). The talk is reproduced below :

S : It is only you, Sir, who have brought in this idea of acceptance of Life, divine descent and integral transformation. Others want liberation.

Sri Aurobindo: Liberation is all right. That everybody wants and must have.

S : Even the Vaishnavas and Tantriks wanted an extraterrestrial Goloka and the escape into Shiva. In the south, Ramalingaswami had the idea of an entire physical change and of immortality.

Sri Aurobindo : In the South such an idea is more common.

In regard to the transformatory changes in the Swami's physical body which were effected by the Grace-Light the Mother, Sri Aurobindo Ashram has observed that the Grace-Light is one activity of the supramental Light. So evidently, a supramental transformation is implied in the Swami's case because the Grace-Light not only led the Swami to realise the world of Truth-Consciousness Satya Jnana Sabha but also transformed his physical body into a natural state of deathlessness. The Swami identified the Grace-Light as (Satya Joti) the Truth-Light, as (Arut Cit Joti) the Light of Consciouness-Force manifesting Grace which not only kicked and threw out the dark god of death away from him but made him flee from him i.e. from his body of Light for safety, as he was shaken in his foundation, and seized with a mortal fear of being shrivelled, shrunk and dissolved. Thus the god of death was put to the necessity of guarding himself against the Light. This victory over death is also a victory over the Inconscient and it is mentioned thus: "the force of darkness was afraid to touch me any more and it recoiled back" (See "Mei Arul Vyappu" songs 57 & 61. See also 12-29-10; 12-28-3). The nature of Grace-Light, Vast grace-Light and the Supreme God of Vast Grace Light according to the Swami is given in subsequent paras herein. Thus deathlessness became the natural law of his body because the Grace-Light not only transformed his body into its deathless state but naturally and spontaneously maintained it in that state without the necessity of a personal endeavour or tapas or yoga-siddhi to defend the same. So his was a Siddhi of Grace as adapted to the conditions of earthly life and nature. According to Sri Aurobindo "A transformation of the body must be the condition for a total transformation of the nature" (SA: "Divine Body"—Supramental transformation, p. 38). So with the attainment of a deathless body the Swami could be said to have attained a wholly divine nature in the very conditions of the earth-nature and with a collective influence around his immediate physical surroundings and atmosphere.

GRACE-LIGHT, VAST GRACE-LIGHT AND GOD OF VAST GRACE-LIGHT

The Swami has distinguished Grace-Light, Vast Grace-Light and the Supreme God of Vast Grace-Light in his poems (see 10-11-26-36; 11-16-5; 11-40-3 and notes thereon under Vol. II of the book-Translations). According to these poems, the Swami has observed that during the period of spiritual discipline he was always guided by the Grace-Light which, in the circumstances, in the background of the mother's remark on Grace-Light should necessarily be an activity of the Supramental Light operating in the terrestrial field guiding fit persons from within. In Song 10-II-26-36, the Swami aspires to realise

the Supreme God of Vast Grace-Light in His own Realm by and through the Grace-Light (அருள் ஒளியால் . ஆங்கே அருட்பெருஞ் சோதி நாதனைக் கண்டு அவன் நடிக்கும் "மன்று" கண்டு). So the Vast Grace-Light, according to him, is the divine Light as manifest in the Truth-World (மன்று) whereas the Grace-Light is its activity on the earth in fit persons. Further the supreme Divine within the said infinitely Vast-Grace-Light is aspired for by him. So when the realisation of the supreme and universal Divine Being within the Vast Grace-Light is achieved it should indicate necessarily an integral realisation of the Truth-World. Elsewhere the Swami calls Him as "Arut Perum Joti Andavar or Akhanda Pooranānanda Arut Perum Joti Kadavul" the supreme and universal blissful Divine of the Vast-Grace-Light (See "Peru Vinnappam" prose p. 123) or as the Light within the Vast Grace-Light (பேருருட் ஜோதியுட் ஜோதி Bk1-V-3-15) or as the Supreme Truth within the Vast Light of Grace in Cittrambalam, the comprehending Supermind (சிற்றம்பலத்து...பேரருட் சோதியே சோதியுள் துலங்கிய பொருளே 11-16-5). In another poem he calls the Light that filled his body and made it deathless as the Truth-Light of blissful Grace இன்னருளாம் மெய்ச்சோதி (11-17-2 & 9) as the Light of Consciousness-Force full of Grace (Arut Cit Joti 1-V-10-57). After the firm realisation of the divine Light in its own realm, he becomes a fit vessel and instrument to manifest the Grace-Light in the terrestrial field and show the Path of Grace to the people (அருள் ஒளி என்தன் அறிவினில் அறிவித்தே அருள் நெறி விளக்கு எனும் அருட் பெருஞ் ஜோதி 12-1-138) and perform the five universal functions (12-1-789) and all siddhis of Knowledge and perfection (Pandu Adal stz. 10). Thus the Grace-Light guided him and acted as his Guru during his spirutual discipline (11-36-24). Then he realised the Truth-Light itself as Arut. Perum Joti which is a manifestation of the Grace of Satcitananda (11-1-16 இயற்கையே உண்மையாய் இயற்கையே அறிவாய் இயற்கையே இன்பமாகி அவ்வையின் அனாதியே பாசமிலதாய்ச் சுத்த அருளாகி அருள் வெளியிலே...அருட் பெருஞ்சோதி ஆகி). The Grace-Light even showed him first a good divine physical body on the earth and later transformed his body (இருநிலத்து இயல் அருள் ஒளியால் பூத நல் வடிவம் காட்டி 11-8-13; 12-1-740). The Grace-Light of the Swami's being, nature and body was directly connected with the Vast Grace-Light above or rather with Its Being above and within and without.

The Supramental Light of Truth-Consciousness is also called by him by the common name of Cidambara Joti which is in fact an integral Light of Tat Joti and Cit Joti (Jotiyut Joti, Light within Light, or the Light of the Supreme Being within the Light of Consciousness-Force full of Grace that is to say, Tat Joti within Cit Joti, or Tat Param Joti within Cit Param Joti (1-V-3-1,3,15,22) and (1-V-4-

10). Tat Joti implies Cit Joti and vice versa. They are integral and inseparable i.e. one-in-one. Thus from the Swamy's said songs it follows that Arut Perum Joti or Arut Perum Cit Joti (the vast Grace-Light of Consciousness-Force: 12-21-14) is the same as Cit Joti, the Light of Truth-Consciousness.

COLELCTIVE AIM FOR UNIVERSAL MANIFESTATION (CONCLUSION)

The Swami's vision of collective evolution of earthly life (see the poem "Boon of the World" 12-30) and Sabhai Vilambaram-Letters), his vision of Paksha Srishtis (Upadesha p. 28), his assurance of the many Jnanis realising deathlessness of body in the future (Upadesha p. 48), his affirmation of the existence of (a collective) atmosphere in his Suddha Sanmargha Sangha and at his place of Siddhi at Vadalur for realising a deathless body (1-III-5-8 "Play the ball"), his declaration of himself as an instrument for the manifestation of the divine Light for the benefit of the whole earth (12-25-5), and the divine call on him as a representative of the earth or rather as the very earth-consciousness (1-VIII-9-6), his giving of the mantra of Vast Grace-Light to the devotees and disciples for a collective aspiration of the manifestation of the divine Light and finally, the sacrifice of his deathless body for entering universally into all the material physical bodies and for bringing about the manifestation of the divine Being of Vast Grace-Light on the earth at his place—all these go to prove his concern, drive and endeavour for a collective realisation of the divine Light on the earth. We may say that the divine Light as realised by him and which he got manifested at his place also, had a force of collective consciousness too in its workings so as to prepare for the collective and universal manifestation, which though expected imminently by him[2] became universally realised only in our times in 1956 through the Mother, Sri Aurobindo Ashram. The Swami kept the collective aim and purpose in his view and working. Though his method was not collective at the beginning of his spiritual career it took a collective trend after a firm realisation of Satya Jnana, the Truth Consciousness of Supermind and after a vision of evolution; he even wanted to organise a broad-based collective comunity life of an Ashram, as he laid out a plan for opening several departments or institutions such as opening of schools (Sanmarga bodhini and Samarasa Veda Patashala) for the young and old to teach Tamil, Sanksrit and English languages and scriptures and for propagation of his Sanmarga, opening of dispensary (Vaidya Shala), Shastra Shala, Upakara Shala, Vritti Shala, Upasana Shalla, Yoga Shala, Administrative and executive department (Vivakara Shala) and the running of journal (Sanmarga Viveka Vritti). However these did not materia-

[2] See foot note 1 which is also relevant here

lise, as the Swami's time and energy was prmarily and essentially diverted to his transformation and collective realisation of the Divine Light on the earth (See Letters—p. 93).

DEATHLESSNESS IN AND OF THE MATERIAL BODY (CONCLUSION)

The transformation of the Swami's body had become complete with the divinised change of all the cells of his body including the condensation of blood which in the circumstances should mean replacement of organs of body by corresponding centres of energy as envisaged by Sri Aurobindo. The Plasticity, luminosity and lightness of a transformed body as explained by the Mother had become the characteristical nature of the Swami's body, which we have already seen. Above all he attained mastery over death and forces of darkness and had gained ground in the realm of Inconscience, the seed-bed of evolution. His body had become golden and enlarged or grown up like a golden mountain, that is to say, involving change in to a new form with new qualities and powers (Cf: his reference to his enlarged or vast body in the songs of his last period 12—44—53: எனது பேர் உடம்பிலே கலந்து உளத்தே பிரியாமல் இருப்பார்; 1—5—10—36 உடம்பு பூரிக்கின்றது ஒளிர் பொன்மலையது என்னவே) The fact that he also possessed power of resurrecting the dead into bodily life proves that his transformed body had its roots in the earthly soil, life and evolution. More than anything else he lived the blissful life of such a deathless body for about a year before he sacrificed it deliberately for the Divine's world purpose. All the foregoing materials definitely prove that he attained a natural deathless body so as to live on earth and as adapted to and in harmony with the conditions of earth but influencing, though in an imperceptible manner, the immediate physical surroundings too. To conclude we may say that his most material physical body had the stamp and seal of an unqualified deathlessness—a divine Luxury, which the rarest and the most courageous can hope and aim for and achieve in the present conditions, a divine Luxury which the Swami wanted to share with all according to our purified capacities to receive.

SIGNIFICANCE OF ETERNAL DEATHLESS BODY (12-21-16)

In one of his "Vinnappam" the Swami observes that what he wanted was an eternal deathless physical body (nitya deha) on this earth itself so as to live a great life of Bliss without any limitations and impediments of time, place and circumstances. In "Jeeva Karunyam" second chapter also he speaks of the nature of such a deathless body of an eternal purity. When he completed the transformation of his body by the power of Grace, Grace-Light and Love he attained a vast golden deathless body of an eternel purity (Suddha deha) wholly sleepless and full of the impulsions of Bliss.

Now in the background of what he attained as a natural and spontaneously deathless vast golden body and in the background of his dematerialised disappearance by way of sacrifice for a divine and world purpose after about a year of such attainment we can deduce the true significance of "an eternal deathless body". An eternal deathless body implies an essential permanence of a vast limitless golden physical existence and also a practical permanence of the material golden physical body, both of which are meant and included when the Swami speaks of his vast and deathless golden physical body which has coexistensive with it the limitless and fundamental golden physical existence which is other than the subtle-physical. A deathless material physical body can continue to live or has the power to live for ever freely without death and limitations of time, place and circumstances but with an option to live as long as the indwelling soul or the Divine within the soul will to be and freely choose to live in such a transformed physical state of an eternal purity of body. When the soul departs voluntarily from the deathless body or when dematerialisation of such a body takes place, we may say that essentially in principle death has taken place and it may be called a supramental death or a supramental dematarialisation and in which case there is still left behind, the limitless and essentially permanent golden physical existence. (See for details Ch. XVIII - Part 2 - item 44F). However, when the new evolution of earthly life and matter because of the Manifestation of the divine Light in 1956, reaches an advanced stage, it is quite possible that the deathless material body may, after the departure of soul, remain intact in its transformed state (i.e. without decomposition) as a material physical unit of existence just as the psychicised vital and mind can now remain intact though in their respective worlds even after the death of body. Thus, in such a background of evolutionary development even the material physical body can be spoken to have become an eternal deathless body whether while living in the body when soul indwells in it or in the state of body which is left behind intact even when soul has departed from it. However, the latter has to be distinguished from cases of bodies of some mahans which they have left behind intact in a state of repose in Samadhi, without any process of decomposition after death though they had not undergone transformation of body during their life these possibly being cases in which soul remains in an involved state in or about the body and an example is provided by the body of Saint Francis Xavier kept in a lying state of Samadhi at Goa in India and it has not decomposed so far since more than four centuries of its state of death in 1552 and it is still in a good state.

Now again there is another line of thought. Swami's deathless physical body was a spontaneous and natural gift of "Arul Siddhi", i.e. of the Grace-Power of Knowledge and perfection. According to him, his physical body was not only deathless but also decayless and ever indestructible (*அழியாத உடம்பு*). He called it a triple indestructible body (*அழியா வடிவம் அவை மூன்றும்*) and also as an eternally indestructible physical truth-body (*அழியா வாய்மை உடம்பு*).

In some stanzas both the deathlessness of body and its decayless indestructibility are mentioned. "O Treasure of Compassion! Having given me in this world the gift and power of deathlessness of body Thou hast given me too its indestructible nature (12-18-11); "Thou hast cancelled death and kept me in a great state of indestructibility of body." (12-24-7); "Thou hast kicked out and cancelled death; and hast verily stopped and changed the disintegration and decomposition of the body (i.e. changing its disintegration into the positive value of integration)" (1-V-10-38). "*உலகில் மரணம் உறுத் திறம் தந்து அழியாத் திரு அளித்த கருணைநிதியே*" ; "*கூற்று ஒழித்து அழியாத நிலை மேல் வைத்து*"; "*கூற்றை உதைப்பித்து ஒழித்துச் சிதைவு மாற்றியே*".

Thus, the body became not only deathless but also indestructible for ever and in all places and circumstances. It must have acquired a natural power to remain intact in its transformed state even in case his soul were to depart from the body (see stz. 1-V-9-10 and notes); but the Swami chose by divine will to dematerialise the body in order to enter universally into all the physical bodies and in that process and for that purpose, his soul remained unified with his body and its deathless substances at the time when the Supreme Lord the Being of the vast Light of Grace, manifested His Presence to become one with it and one with his soul of heart (See 12-44-53) on the very earth itself, and the result was that his body became evidently dematerialised and its substances were fixed in the earth-nature and possibly in the Inconscient also. The Swami's reference to an eternal deathless physical body may have to be understood in the above sense.

We now quote below the other relevant passages of Sri Aurobindo and the Mother on transformation of body written or expressed before and after the Universal manifestation of the Truth-Conscious supramental Light and also references as to workings of the Light after its manifestation to build a new world for collective evolution of earthly life which are associated with physical transformation which the Mother is now currently undergoing. Some passages have been already quoted in the foregoing pages of this chapter.

CHAPTER XVIII

PART I

WORDS OF SRI AUROBINDO (SA) & MOTHER (M) ON TRANSFORMATION (INDIVIDUAL AND COLLECTIVE) EXPRESSED BEFORE UNIVERSAL MANIFESTATION OF THE LIGHT ON 29—2—1956.

(1) HELPING HUMANITY: (M)

"For those who practise the integral yoga, the welfare of humanity can be only a consequence and result, it cannot be the aim. And if all the efforts to better human conditions have in the end miserably failed in spite of ardour and enthusiasm and self-consecration they inspired, it is precisely because transformation of the conditions of human life can be secured only through another preliminary transformation, that of the consciousness of men, at least, of some exceptional souls capable of building the foundations for a more general transformation....(p. 97: Bulletin Nov' 54)-M.

2, SUPRAMENTAL CONSCIOUSNESS : ITS DESCENT INTO EARTH : NEW RACE

In either case, the remedy is the same; a new consciousness must manifest upon earth and in man at the same time. The appearance of a new force and light and power, accompanying the descent of the supramental consciousness into this world can alone lift man out of the agony and pain and misery under which he is submerged. For it is the supramental consciousness alone bringing down upon earth a higher poise and a purer and truer light that can achieve the great miracle of the transformation.

Towards such a new manifestation Nature is driving...she wants to bring forth a new species out of the human species, a supramental race that will be in relation to man what man is to the animal. But it may take centuries of groping and trial for the transformation, this creation of a new race to occur; the thing, however, can be done by

the intelligent will of man not only in a much shorter time but with much less waste and loss.

Here the integral yoga has its rightful place and utility, For Yoga is meant to surmount, by the intensity of its concentration and effort, the delay that time imposes upon any radical transformation and a new creation...

INTEGRAL YOGA AND TRANSFORMATION OF THE EARTH

The integral yoga aims at scaling all the degress of consciousness from the ordinary mental consciousness to a supramental and divine consciousness, and when the ascension is completed, a return to the material world infusing into it the supramental force and consciousness thus attained so that this earth may be gradually transformed into a supramental and divine world"-Bulletin Nov' 54-101-103).

(3) SA: ATTRIBUTES OF TRANSFORMED BODY AND PHYSICAL CHANGE

"The transformation to which we aspire is to 'vast and complex to come at one stroke ; it must be allowed to come by stages. The physical change is the last of these stages and is itself a progressive process.

The inner transformation cannot be brought about by physical means either of a positive or a negative nature. On the contrary, the physical change itself can only be brought about by a descent of the greater supramental consciousness into the cells of the body"—(Pamphlet on Transformation"—p. 30; Letters on Yoga-Centenary edition-Vol.24-p. 1473)—S.A.

(4) "By slow degrees the Supramental is exerting its influence; now one part of the being and now another feels the embrace or the touch of its divinity; but when it comes in all its self-existent power, a supreme radical change will seize the whole nature. We are moving nearer and nearer the hour of its complete triumph...

LIGHTNESS, ADAPTABILITY, PLASTICITY AND LUMINOSITY OF THE BODY.

One of the greatest victories...will be the transformation of Matter which is apparently the most undivine...The Supramental body which has to be brought into being here has four main attributes : lightness, adaptability, plasticity and luminosity. When the physical body is thoroughly divinised, it will feel as if it were always

walking on air, there will be no heaviness or tamas or unconsciousness in it. There will also be no end to its power of adaptability : in whatever conditions it is placed it will immediately be equal to the demands made upon it because its full consciousness will drive out all that inertia and incapacity which usually make Matter a drag on the Spirit. Supramental plasticity will enable it to stand the attack of every hostile force which strives to pierce it ; it will present no dull resistance to the attack but will be, on the contrary, so pliant as to nullify the force by giving way to it to pass off. Thus it will suffer no harmful consequences and the most deadly attacks will leave it unscathed. Lastly, it will be turned into the stuff of light, each cell will radiate the supramental glory. Not only those who are developed enough to have their subtle sight open but the ordinary man too will be able to perceive this luminosity. It will be an evident fact to each and all, a permanent proof of the transformation which will convince even the most sceptical"—1931—(Mother India — Feb' 60—p. 3).

(5) M : REPLACEMENT OF ORGANS BY CENTRES OF ENERGY

"Before the transformation of the Body ?...It is a phenomenon of consciousness. For example, the physical consciousness can have this experience for years before the cells change. There is a great difference between the physical consciousness (the bodily consciousness) and the material body...It takes a long time, because it is a thing that has never been done. That state, I have already told you, is a well-known state, it has been realised by some people, the most advanced, the topmost among the mystics. But the transformation of the body has never been done, by none.

It takes a terribly long time, Sri Aurobindo used to say, One day I asked him : "How long will it take to transform the body ?" He did not hesitate, he said, "Something like three hundred years."

Three hundred years from when ?

Three hundred years from the time when one has the consciousness of which I have spoken just now...Transformation means that all this arrangement that is purely material is replaced by an arrangement of concentrations of force according to different types of vibrations, replacing each organ by a centre of conscious energy moved by a conscious will and directed by a movement coming from above, from higher regions. No more stomach, no more heart, no more circulation, no more lungs, no more...All that disappears. But it is replaced by a whole set of vibrations representing symbolically what

those organs are. For the organs are merely the material symbols of centres of energy...Therefore, you must first of all know what your heart represents in the cosmic energy and what the circulation represents and what the stomach and what the brain. To begin with you must be conscious of all that, And then, you must have at your disposal the original vibrations of that which is symbolised in these organs. You must slowly gather all these energies in your body and change each organ into a centre of conscious energy that will replace the symbolic movement by the real movement...You believe it will take much more than three hundred years to do that? I believe it will take much more time to have a form with qualities that will not be exactly the same as those we know, but will be greatly superior; a form that one dreams to see plastic: as the expression of your face changes with your feelings, even so the body will change (not the form but within the same form) in accordance with what you want to express through your body. It can be very concentrated, very developed, very luminous, very sane with full elasticity, with a fullness of elasticity and a lightness as one wills. You have never dreamt of giving a kick upon the earth and then soaring into the air, flying away ? You move about. You shrug your shoulder, you go this way, you shrug the other way, you go that way: and you go wherever you like quite easily; and finally when you have done, you come back, enter your body. Well, you must be able to do that with your body, and certain things also related to respiration but it will no more be with lungs : but a true movement behind a symbolic movement and that gives you this capacity of lightness : you belong no more to the system of gravitation, you are free from it. And so on...This does not mean that there are no definite and recognisable forms; the form will be built up with qualities rather than with solid particles. It will be, if one can say it, a pratical or pragmatical form : it will be supple, mobile, light at will, as opposed to the fixity of the gross material form...

But there are many objections that you may raise. You may say that it would be impossible for the body to change unless something is also changed in the surroundings. What wold be your relation with other objects if you are changed so much ? With other beings also ? It seems necessary that a whole set of things must change, at least, in relative proportions, so that one exists and continues to exist. This brings much complication, for it is no more one individual consciousness that has to do the work, it becomes, a collective consciousness. And it is much more difficult."—Bulletin, Feb. 1968. Spoken on 20—5—53.

SRI AUROBINDO'S SACRIFICE OF BODY: December, 1950

The funeral of Sri Aurobindo has not taken place today (Dec. 6th). His body is charged with such a concentraion of

supramental light that there is no sign of decomposition and the body will be kept lying in his bed so long as it remains intact.

People do not know what a tremendous sacrifice Sri Aurobindo has made for the world. About a year ago, while I was discussing things, I remarked that I felt like leaving this body of mine. He spoke out in a very firm tone "No, this can never be. If necessary for this transformation, I might go, you will have to fullfill our Yoga of supramental descent and transformation."

FIRST SUPRAMENTAL BODY

When I asked him to resuscitate he clearly answered: "I have left the body purposely. I will not take it back. I shall manifest again in the first supramental body built in the supramental way".

SACRIFICE FOR COLLECTIVE REALISATIOTN

"Sri Aurobindo has given up his body in an act of supreme unselfishness, renouncing the realisation in his body to hasten the hour of the collective realisation. Surely if the earth were more responsive, this would not have been necessary"—1953.

MIND OF LIGHT

As soon as Sri Aurobindo withdrew from his body, what he had called the Mind of Light got realised here...

The Supermind had descended long ago-very long ago—in the mind and even in the vital: it was working in the physical also but indirectly through these intermediaries. The question now was about the direct action of the Supermind in the physical. Sri Aurobindo said it could be possible only if the physical mind received the supramental light: the physical mind was the instrument for direct action upon the most material. This physical mind receiving the supramental light Sri Aurobindo called the Mind of Light.

Note: The Swami refers to the Mind of darting Light ஒளி எறிக்கின்ற மனம் corresponding to what Sri Aurobīndo calls as mind of Light in the physical mind (see 12-43-23). "When I express the good blessing or boon of my unique Lord with whom I am united my mind verily becomes a mind of darting Light i. e. a mind darting forth the Light..."

CHAPTER XVIII

Part - 2

WORDS AND EXPERIENCES OF MOTHER AFTER UNIVERSAL MANIFESTATION OF LIGHT: ON PHYSICAL TRANSFORMATION (INDIVIDUAL AND COLLECTIVE): ON SUPERMAN AND SUPRAMENTAL RACE AND THE NEW WORLD

"29 February-29 March 1956.

Lord, thou hast willed, and I execute:
A new light breaks upon the earth,
A new world is born.
The things that were promised are fulfilled."

—Bulletin April 1956.

In 1960 on February 29 the Mother disclosed to us in the following words exactly what had happened during the common meditation on Wednesday, the 29th February, 1956. She gave us a passage from her own diary of experiences and realisations:

"This evening the Divine Presence, concrete and material, was there present amongst you. I had a form of living gold, bigger than the universe and I was facing a huge and massive golden door which separated the world from Divine. As I looked at the door, I knew and willed, in a single movement of consciousness, that "the time has come" and lifting with both hands a mighty golden hammer I struck one blow, one single blow on the door and the door was shattered into pieces.

"Then the supramental Light and Force and Consciousness rushed down upon earth in an uninterrupted flow."

SUPERMIND ENTERS EARTH'S ATMOSPHERE, ITS VARIED ACTIONS

(A) "But now that the Supermind has entered the earth's atmorphere, I do not see why one single fixed process should be

imposed on its manifestation ..The effect of the supramental action will be multiple, infinitely varied, not forced to follow one precise line and the same line for all. This is impossible, because it is contrary to the very nature of the supramental consciousness." (20-6-'56-Mother India Feb '60)

"The Supramental Light, Consciousness and Force have manifested. The Supramental Ananda has not come yet. When I say "manifested" rather than 'descented', I do not mean that the Supermind involved in Matter, in the Inconscient, has emerged. That emergence is for the future, but, of course, now it is merely a question of time: the process is natural and inevitable. the manifestation is the outbreak of the Supramental world proper into the subtle physical atmosphere of our universe."

(24-4-1956. Mother India Feb. 60).

(B) "The manifestation of the Supramental upon earth is no more a promise but a living fact, a reality. "It is at work, and one day will come when the most blind, the most unconscious, even the most unwilling shall be obliged to recognise it."

Q. Sweet Mother, you have said: "The Supramental has descended upon earth',. What does that mean exactly? You have also said: "The things that were promised are fulfilled". What are these things?

A. Ah! that, that's ignorance indeed. This has been promised for a very long time, this has been said since long ago— not here only, since the beginning of the world. There have been all sorts of predictions by all sorts of prophets; it has been said: "There will be a new heaven and a new earth, a new race will be born, the world will be transformed... " Prophets have spoken about that in all the traditions.

Q. Where is the new race?

A. The new race? Wait for something like...a few thousand years, and you will see it!

(C) When the mind descended upon earth, between the moment the mind manifested in the terrestrial atmosphere and the moment the first man appeared, nearly a million years elapsed. So now this will go faster because now man expects it, he has a vague idea; he awaits in some sense the advent of the superman. Whilst, certainly, monkeys did not expect the birth of man, they never thought of it—

for the good reason that probably they do not think much. But man has thought of that and awaits it, so it will go faster. But faster means still thousands of years probably. We shall speak about it again after some thousands of years.

Q. Mother, a statement has gone round here, very recently is says: "What has just happened, with this victory, is not a descent but a manifestation. And it is more than an individual event: the Supermind has burst forth into the universal play."

Yes, Yes, Yes. In fact I said all this, I acknowledge it. So what?

It is said: "The supramental principle is at work..."

But I have just explained all this to you at length (*the Mother laughs*), this is terrible !

(D) What I call a "Descent" is this : first the consciousness rises in an ascent, you catch the Thing up there, and come down with it. That is an individual movement. When this individual event has happened in a way sufficient to create a possibility of a general kind, it is no longer a "descent", it is a "manifestation". What I call a descent is the individual movement, in an individual consciousness. And when it is a new world manifesting in an old world—as for comparison, when mind spread upon the earth, I call that a manifestation. You may call it whatever you like, it makes no difference to me, but we must understand one another. What I call a descent is in the individual consciousness. Just as one speaks of ascent (there is no ascent, really: there is neither above nor below nor any direction, it is a way of speaking), you speak of ascent when you have the feeling of rising up towards something ; and you speak of descent when, having caught that the thing, you bring it down within yourself. But when the gates are open and the flood comes in, you cannot call that a descent. It is a force which is spreading out. Do you get it ?....Ah !

(E) SOME REMARKS BY THE MOTHER ON THE SUPRAMENTAL MANIFESTATION (*From the diaries of Two Sadhaks*)

I. You will understand what I have written, but try to keep your mind quiet and receive it.

Of course, there was no need for any verbal formulation as far as I was concerned. In order to put it into words for others I wrote

everything down. But always, in writing, realisation, a state of consciousness, gets limited; the very act of expression narrows the reality to a certain extent.

What happened on Feb. 29, 1956 is not so much a vision or an experience as something done. During the Evening Meditation on the Playground, I went up into the Supermind, and saw that something needed to be done, and did it.

It is interesting to note that the words—"The Time has come"—which express that I simultaneously knew and willed when I found myself in front of the massive door on whose other side was the world were heard by me in English and not in French. It was as if Sri Aurobindo had spoken them.

When I come down from the Supermind after that flood of light had swept all over the Universe. I thought that since the outpour was so stupendous everybody who had been sitting before me in the playground would be lying flat. But on opening my eyes I saw everyone still sitting up quietly; they seemed perfectly unconscious of what had happened !

II. The working of the Supermind in an individual form had been there since December, 1950. In the January of 1956, Sri Aurobindo appeared to me twice or thrice, and as it were, indicated that the general manifestation was coming. But when it happened, it happened suddenly.

It was absolutely unexpected on that day. But all my greatest experiences have come like this. I am in my usual consciousness and they came all of a sudden, as if to show their reality in the fullest contrast and vividness. One obtains the best value of realisation when it is first experienced thus. If one informed before hand, the mind begins to play a part. When, in the present instance, the mind came, I was already back on this side of the door. There was just a magnificent light everywhere. Those who live in the heart have better chance than those who live in the mind, to have a sense of this manifestation.

The Light kept pouring for twenty minutes. Mother, I watched it for twenty minutes in meditation and then stopped the meditation. I could not carry on the meditation indefinitely. People get restless after a time. I had to make a special effort to return into my external individual self and it was with great difficulty that I could utter a word.

Only two persons in the Ashram and three disciples outside felt what had happened. Not that they knew it was the Supramental Manifestation. But they had some unusual experience because of it.

The pouring of the Light is constant, but at the Balcony there is a special concentration of it. Now things that were easy to get achieved, as it were without effort, things that looked difficult appear easy; and things impossible appear achievable and likely.

The manifestation in the universal atmosphere is in the subtle physical. In the outer physical there is nothing apparent yet. Nature did not reject the Supermind—it could not reject it, but the Supermind has got engulfed and has to work itself out.

Everything however has changed, radically changed. Previously the working was under the pressure of the Mind of Light. Sri Aurobindo has secured that victory. Now it is the Supermind that directly guides and governs. Here, too, Sri Aurobindo has been instrumental. And his presence is in me always. (Mother India, March 1960, pp 2-3)

"It was like that when in 1956 the Supramental Power came down upon earth. It was coming in torrents of Light, wonderful Light and Force and Power, and from the earth b-i-g w-a-v-es of deep blue Inconscience came and swallowed it up. All the Force that was coming down was swallowed up and it is again from inside the Inconscient that It had to work Itself through. That is why things take so much time here. It is too much unconsciousness in the response that veils what earth has absorbed. Otherwise, it is long since the Light has poured down and things ought to have changed." ("About Savitri" by Hulla : The Mother's words spoken in 1968).

"But now this time there is a response—something seems ready and we shall witness the beginning of a change...Something is beginning to change in the world and, as Sri Aurobindo says, when it is like that, even the smallest thing becomes a living miracle," ("About savitri" by Huta : The Mother's words spoken in 1968).

Note

Indeed this response for a change of the earth-nature arose in 1969 with the advent or manifestation of "Superman Consciousness" which we consider as the Swami's dematerialised supramental consciousness and which came directly into the Mother's physical body always with the golden Truth-Light as if to prove that the "Light swallowed up by the earth" is not lost but active.

NOTE

The Swami had known about the collapsible door in Parāpara Veli (overmind gnosis) which the Divine, the God of Vast Grace-Light, has self-determined to become so collapsible. (Joti Agaval line 283 *பரம்பரவெளியை பராபர வெளியில் அறம் தெற வகுத்த அருட்பெருஞ்சோதி*). The Swami not only promised the inminent coming of the God of Vast Grace-Light on the earth, but also was very much concerned with its manifestation and prepared the conditions therefor. He gave to the devotees on 22-10-1873 the Mantra of the "Vast Grace-Light and Supreme Compassion" which he received from the Divine so that there could be a collective aspiration for its manifestation. He considered the truth of the mantra as the first truth to become manifest. He felt himself to be an instrument for its progressive manifestation for the benefit of the whole mankind (12-25-5). Again it was in the attempt to bring about its manifestation, he sacrificed his deathless body by dematerialisation (possibly in the Inconscient). He even felt a concrete Presence of the God of Vast Grace-Light AT HIS PLACE on the day of going indoors for the said purpose on 30-1-1874 and duly announced the Presence in his "Sabhai Vilambaram."

The said Presence was something like the concrete Presence of the Divine at the playground of Sri Aurobino Ashram i.e. among its disciples while in collective meditation on the evening of 29-2-1956 when the Mother played her role to bring down into an universal manifestation the supramental light from above. Her scene of action was above in the Supermind and overmind. But in the case of the Swami it is believed that there was a localised manifestation of the Divine, the Being of Vast Grace-Light, in 1874 at his place, a representative place on the earth, because it was in accordance with his expectation and declaration and proved by the context of the concrete Presence of the Divine then. So the Divine manifested Himself there to stay and settle in order to play siddhis of manifestation such as resurrection of the dead and transformation of even the aged into youths etc., and more particularly to make it possible for the Swami to dematerialise his deathless body in the earth nature by way of sacrifice for the said stable manifestation of the Divine Being of Light and thereby make him enter into all physical bodies (at some time or other or immediately). This localised manifestation was to act possibly as a prelude to the universal manifestation of the divine light which he also aspired and worked for but took place in our own times in 1956 by the Grace of the Mother and Sri Aurobindo. In the Swami's case the scene of action was the very earth itself involving the sacrifice of his deathless body for an

immediate divine and world purpose as well as for the things to come in the future.

The subsequent events such as the descent of Superman consciousness in 1969 with its power of infiltration into all physical bodies go to prove retrospectively that the Divine had manifested at the Swami's place for the above said purpose, in as much as the said Superman Consciousness is clearly identifiable with the Swami's being and consciousness and this identification is sought to be proved in detail in the last chapter (Ch.XIII-Part 3).

In the above context and circumstances the spirit of the Swami (i.e., after his dematerialisation) should have been well aware of the Mother's role of breaking open the golden door on 29-2-1956 which he considered as a collapsible door so self-determined by the Divine, and possibly he had intimation of the ripe time when it would take place. Incidentally we may point out that according to the astrological reading of Sri P. V. Raghavan Raju, a Deputy Director in Chief Engineer's office, Hydrabad (Andhra Pradesh), the universal manifestation of the divine light took place at the time when there was the rule of "Citra" star which was the same ruling star at the time of birth of the Mother and the Swami.

2) SUPERMIND NOW IN THE SUBTLE-PHYSICAL INFLUENCING MATTER

"Before the effects of the supramental manifestation become visible and tangible, perceptible to the whole world, thousands of years have perhaps to pass...For a developed consciousness, the Supermind is already realised somewhere in the domain of the subtle physical, it is already existent and visible and concrete, already expressing itself in forms and in activities...It is within reach of the subtle physical of all who have the corresponding organs in themselves. And inevitably there is a subtle influence of that physicality on external matter if one is ready to receive the impressions and admit them into one's consciousness" (5-9-1956-Mother India, Feb., '60-p. 9).

3) SUPRAMENTAL FORCE CAME INTO SRI AUROBINDO LONG AGO

"What Sri Aurobindo has promised and what evidently interests us who are here now is that the time has come when some chosen beings out of the present day humanity who fulfill the conditions of the necessary spiritualisation would be capable of transforming their body with the help of the Supramental Force, the Supramental

Consciousness and the Supramental Light and would no longer be animal men but become superman.

This promise he based on the knowledge he had that the Supramental Force was about to break upon earth. In point of fact, the Supramental Force had come down into him long ago. He knew it and he knew what were its results."

POSSIBILITY OF TRANSFORMATION GREATER AFTER NEW MANIFESTATION

"Now that the Supramental has manifested in a general cosmic way, the certitude of the possibility of the transformation is naturally MUCH GREATER. There is no doubt those who fulfil the conditions are on the way towards this transformation.

The conditions, Sri Aurobindo gives in detail in the Synthesis of Yoga and in still more detail in his last articles on the Supramental Manifestation; now one has only to realise" *(10-10-'56—Mother India, Feb., '60-p. 11)*

4) SUPRAMENTAL FORCE NOW ACTING IN THE WHOLE WORD

"It is now nearly one year that we had one Wednesday the Manifestation of the Supramental Force. Since that moment the Power is working very actively, even if very few people are able to perceive it; and I think that the time has come now to help it as much as we can by making an effort towards collective receptivity. Of course, the Force is not only acting in the Ashram, it acts in the whole world and everywhere; wherever there is receptivity it is working; the Ashram has not the exclusive monopoly of receptivity in the world. But as we are all here, knowing more or less what has happened, we can collectively—individually I hope everyone is doing his best to profit by the circumstances—facilitate its action by trying to unify the ground, produce a particularly fertile soil, so that the maximum of collective receptivity may be obtained and that there be the least possible wastage of time and energy" (7-2-1957 - Mother India - Feb'60-p. 11).

...Our new vision, on the contrary, is the divinisation of life, the transformation of the material into a divine world...

At the present hour we are in the very heart of a period of transition, where the two are intertwined: the old persists, still all powerful...while the new glides in still very modest unnoticed...And

yet it works, it grows till the moment when it will be strong enough to impose itself visibly.

In the supramental creation there will no more be religions. All life will be the expression, the flowering in forms of the Divine Unity manifesting in the world. And there will be no more what men now call the gods.

These great divine beings (i.e., gods) themselves will be able to participate in the new creation, but for that they must, put on what we may call the supramental substance on earth...

When the physical substance will be supramentalised, to be born on earth in a body will not be a cause of inferiority, rather the contrary, there will be gained a plentitude which could not be obtained otherwise.

But all that is of the future, a future that has begun but will take some time before realising itself integrally...We are attending on the birth of a new world altogether young altogether weak—weak not in its essence, but in its external manifestation—not yet recognised, not yet felt, denied by most but it is there, it is there...a new road, that has never before been traced; none went by that way, none did that. It is a beginning, a universal beginning. Therefore it is an adventure absolutely unexpected and unforeseeable.

Note

In the above passage of the Mother, the reference to the gods (of the overmind) coming to participate in the supramental creation of the earth corresponds with a parallel idea in the Swami's song 12-29-33. The gods of the heaven including Brahma, Vishnu and others gather and await at the main gate (for the command of the Lord), when He is to manifest Himself with the blissful Shakti of Love, Conscious Will and Bliss (Sivakāma Valli) and play together on the earth. The other reference by the Mother as to the plenitude of fulfilment, instead of an inferior status of consciousness, because of taking a birth in the future in the new supramental creation in the earth gives the true inner significance of the Swami's last promise before dematerialising his deathless body that he would come back in body when the God of Vast Grace-Light manifested on the earth and would give deathlessness of body to those who are prepared and purified, and states of purity to those unprepared. To be born in such new conditions and in a new creation will not be a limitation or a bondage but an integral fulfilment of the divine evolution, both individual and collective.

5) MATERIAL NATURE AGREES TO COLLABORATE FOR NEW CREATION

"Then, out of the supreme Reality came this order : "Awake, O Nature, to the joy of collaboration". And all Nature threw herself suddenly in to an immense bouncing of joy, saying, "I accept, I collaborate"...Then came these words : "O Nature, Material Mother, thou hast said that thou wilt collaborate and there is no limit to the splendour of this collaboration"...Nature has admitted into the play of her forces the new force that has manifested, she has included it within her movements. And, as always, things of Nature, movements of Nature are on a scale that surpasses infinitely the human, that is not visible to the ordinary human consciousness. It is an inner, psychological possibility that has been born on earth rather than a spectacular change in earthly events...I say this because you might be tempted to believe that fairy tales are going to be realised on earth...The moment is not yet..." (January, 1958—Mother India Feb. 60-p.12).

6) NEW WORLD BEING BUILT

"The supramental world exists permanently and I am there permanently in a supramental body. I had the proof of this today when my earth-consciousness went there and remained there consciously between 2 and 3 in the after-noon. Now I know that for the two worlds to meet in a constant and conscious relation what is missing is an intermediary zone between the physical world as it is and the supramental world as it is. It is this zone both in the individual consciousness and in the objective world that remains to be built and is being built. When I spoke before of the new world that is being created it is this intermediary zone that I meant. In the same way when I am on this side, that is to say, under the dominance of the physical consciousness, and as I see the supramental power, the supramental light and substance constantly penetrating the matter, it is the construction of this zone that I see and I take my part in it" (3-2-1958-Mother India, p. 13).

7) SUPERMAN Vs SUPRAMENTAL RACE

It can be affirmed with certainly that between the mental and the supramental being there will be an intermediate specimen, a kind of superman who will have still the qualities and partially the nature of man, that is to say, will still belong, in his most external form, to the human being with an animal origin, but will have sufficiently transformed his consciousness as to belong, in his realisation and activity, to the new race, the race of superman.

The species may be considered as a species of transition because it will discover, as it is to be foreseen, the means of creating new beings without passing through the old animal method, and it is these beings, having truly a spiritual birth, that will form the elements of the new race, the supramental race" (Aug. 1958-Mother India, p.15).

NOTE

Here, the Swami's vision of various Paksha Srishtis or creations through evolving modes of human birth such as Aṇu Paksha, Paramāṇu Paksha and Prakriti Paksha Srishtis leading to Sambhu Paksha Srishti (corresponding to the supramental mode of birth) seems to have relevance on the foregoing subject. In the Sambhu Srishti itself there are two kinds. In the pure mode of birth of Sambhu Paksha Srishti one or a child will be readily and fully formed and born (from the womb) within one and a half hour of merely willing for his or its birth (i.e., without the usual sex process and conception). In the asādhāraṇa Sambhu Paksha Srishti, a soul can take a direct bodily embodiment (See Upadesha p. 77, 29 & 36). The Swami also speaks of a new race who will defy and become free from aging senility, disease and death due to the advent of Vast Grace-Light on the earth (12-33-7).

See also item 13 herein below in which the Mother sees in vision different layers of humanity in a supramental creation.

It appears from the explanations given by Sri Aurobindo and the Mother that Superman will be one who has well advanced in the supramental transformation of his being and nature in a supramental evolution, though he may not have completed the transformation of body to attain its deathless state and pass on or be ready to become a supramental being in a supramental body.

8) THE INCONSCIENT : ORIGINAL Vs MENTALISED INCONSCIENT

At the very bottom of the inconscience most hard and rigid and narrow and stifling I struck upon an almighty spring that cast me up forthwith into a formless limitless Vast vibrating with the seeds of a new world.

ALMIGHTY SPRING AT ITS BOTTOM : SUPRAMENTAL CREATION :

It was not the original inconscient ; it was, if one might say so, a mentalised inconscient...in the deepest depths of the inconscient, there is a supreme sovereign spring that enables us to touch the Supreme...That is the almighty spiring...Finally I have said, "a

formless limitless Vast vibrating with the seeds of a new world". There is no question of the primary creation, but of the supramental creation. This experience does not correspond to a return into the Supreme, origin of all; I had altogether the impression that I was projected into the origin of the supramental creation : something of the Supreme that has already been objectified in view of the supramental creation.

SEEDS OF A NEW WORLD : LIVING GOLD PARTICLES FORCE & PEACE

There was in fact all this impression of power, warmth and gold colour. It was not fluid, but like a pulverisation. And each one of these things (they cannot be called particles or fragments nor even points, unless point is taken in the mathematical sense, a point that does not occupy any place in space) was something like living gold, a scattering of warm gold...It could be said that they touched my eyes, my face...and with a tramendous force! At the same time, there was the feeling of a plenitude, of an all-powerful peace—it was rich, it was full—And this almighty spiring was a perfect image of what happens, is bound to happen and will happen for everybody : all at once you leap up into the immensity. (5-11-1958-Mother India, pp. 16-17).

NOTE : SWAMI'S REFERENCE TO GOLDEN PARTICLES

The experience of the Mother as to the golden pulverisation or scattering of living warm gold which touch her face and eyes may be compared with the Swami's bare reference to the luminous and sacred golden particles of dust in the following song though in a different context.

"O Life of Ponnambalam the colourful Golden World of Truth-Knowledge ! O great Gem of my eyes ! O blissful Substance of the Light in the sacred and luminous golden particles of dust ! O Lord ! Come quickly to me in my front (i. e., manifest openly on the material earth by objectification) in response to my supplication to fulfil at first all my aspirations. (i.e., aspirations for a collective fulfilment i.e., establishing the Law of Truth and Harmony, Sanmarga Neethi) (12-14-2).

வண்ணப் பொன்னம்பல வாழ்வே என் கண்ணினுள் மாமணியே
சுண்ணப் பொன் நீற்றொளி ஓங்கிய சோதிச் சுகப் பொருளே
எண்ணப் பயின்ற என் எண்ணம் எலாம் முன்னர் ஈக இதென்
விண்ணப்பம் ஏற்று வருவாய் என்பால் விரைந்தே விரைந்தே.

(சிவானந்தப் பற்று, பா. 2)

9) WORLD OF ANANDA AWAITS TO DESCEND

" The Wonderful World of delight waiting at our gates for our call, to come down upon earth" (Bulletin, Feb. 1961).

10) CELLS TO WIDEN AND BECOME PLASTIC

"Matter, in order to arrive at the individualisation necessary for finding back the lost Consciousness, was given a fixity which is indispensable for the form to endure and for maintaining exactly this possibility of individuality. And that is the chief obstacle to the widening, the plasticity, the suppleness necessary for one to be able to receive the supramental. I find myself always before this problem, which is quite a concrete, absolutely material problem, when one has to deal with these cells have to remain cells and not to be evaporated into a reality which is no longer physical. And at the same time, they must have the suppleness, this lack of fixity which enables them to widen indefinitely" (Bulletin, Feb. 1962, p. 75)

NOTE : The above remarks of the mother throws light on the nature of the vast or enlarged golden physical body of the Swami which was supple and pliant to allow the five elements of nature, cosmic rays and even weapons pass through it without obstruction and resistance and hence without harm. தடுக்கப்படுதலில்லாத தனி வடிவம் ; எனதுபேர் உடம்பு ; உடம்பு பூரிக்கின்றது பொன்மலையது என்னவே (12-4-2 ; 12-44-53 ; 1-5-10-36).

11) MATERIALISATION OF A NEW BODY BY OCCULT PROCESS

"The idea (to materialise and create a new body by occult process) means that first of all there must be beings who have reached a certain realisation here in the physical world that world give them the power of materialising a supramental being...he (Sri Aurobindo) saw the thing as I did, that is to say, there is a power which one has not, the power to fix the form here on the earth. Even for those who have capacities of materialisation, it does not remain, that cannot, cannot remain, that has not the virtue of physical things. So the continuity of the creation could not be assured, unless something was there possessing that quality" (Bulletin, Feb. 1962-p. 83).

NOTE : Sri Aurobindo in his last book "Supramental manifestation" admits the possibility of materialising a physical body by a process of precipitation through subtle-physical force and subtle -physical matter which intervene between life and gross matter. (See Supramental manifestation-Divine Body-p. 59). This view seems to support the Swami's vision of Sambhu Paksha Srishti in which direct

materialisation of a readily and fully formed (supramental) body can take place without passing through birth by sex process (i.e., as in conception and formation of child through the usual sex process). But such things are forecast or foreseen in the wake of the manifestation of the divine Light and in a divinised earth-nature. The Mother's passage above seems to indicate its impossibility before such a change of earth-nature.

12) ON INDIVIDUALITY AND COLLECTIVITY

"Therefore, before one can hope to realise this gnostic collectivity, every one must first of all become, at least begin to become a gnostic being. This is obvious. The individual work must precede, the collective work follow...There is between the collectivity and the individual an interdependence from which one cannot be totally free, even if one tries to be...Even if one tried, by his Yoga, to free himself wholly from the state of terrestrial and human consciousness, he would be still, in his subconsciousness at least, bound to the condition of the whole, which checks, pulls back . the realisation even for him who is on the top and the very first in the march of evolution, depends on the realisation of all, on the condition of the human collectivity upon the earth. And that naturally pulls back, to such a degree that sometimes one must wait for centuries for the earth to be ready so that one is able to realise what is to be realised.

That is why Sri Aurobindo has also said that a double movement is necessary : with the effort for individual progress and realisation there must be united an effort to lift up the whole, enabling it to make the indispensable progress that would bring in a greater progress of the individual—a progress of the mass allowing the individual to take one step more.

And for that I believe it is useful for us to have some common meditation sometimes : to work for the creation of a common atmosphere a little more organised...even create an atmosphere of unity in which a force of order and organisation will be able to put each element in its place and bring out a new co-ordinated world, outside the chaos that exists at this moment" (Bulletin, Feb. 1963, pp. 62-63).

13) A VISION OF THE SUPRAMENTAL CREATION : EACH THING IN ITS PLACE

"Sri Aurobindo was there from the morning till the evening.

For, yes, for more than an hour he made me live as the concrete and living vision of the condition of humanity and the different layers

of humanity in relation to the new or supramental creation." (Bulletin, Feb, 1966-p 85)

VISION OF THE TRUE HUMANITY, ANIMALS & PLANTS

"It was like the vision of a great universal rhythm in which everything takes its place and everything is all right...The vision was a beauty so majestic, so calm, so smiling ..oh ! It was full, truly full of the divine Love. And not a divine Love that "pardons"—it is not at all that, not at all ! Each thing in its place, realising its inner rhythm as perfectly as it can. It came after a vision of plants and the spontaneous beauty of plants (it is something so wonderful), then that of the animal with so harmonious a life (so long as men do not intervene) and all that was in its right place. Then the true humanity, as humanity, that is to say, the maximum of what a mental poise could create as beauty, harmony, charm, elegance of life, taste of living—a taste of living in beauty—and naturally suppressing all that is ugly and low and vulgar. It was a fine humanity. Humanity at its maximum but nice perfectly satisfied with its being humanity, because it lives harmoniously. And it is perhaps like a promise of what humanity almost as a whole will become under the influence of the new creation. It appeared to me that it was what the supramental consciousness could make of humanity" (Bulletin, Feb. 1966, p. 87)

NOTE : The above order of vision of beautiful plants, animals in harmony and a fine humanity living a harmonious life etc., under the influence of supramental conciousness as seen by the Mother agrees with that of the Swami hinted in his poems "Boon of the World" (12-30) and "Unity of the world" (14-36) and in song 12-2-2. "The Divine Compassion that wholly knows" is characteristics of the Vast Grace-Light. The Supreme Compassion according to the Swami is the first to be revealed in the manifestation of the Vast Grace-Light—the Compassion that is whole Knowledge and Bliss (See Mahopadesha—Mahamantra—Book of Upadesha, p. 140). See also item 14—Compassion as a transforming Force—The Power of Compassion is more fully expressed by the descent of Superman Consciousness in 1969. (See items 18 and 54E to 54G).

WITH THE VISION COMES DIVINE COMPASSION THAT IS KNOWLEDGE

" And it is quite evident that with the amplitude and totality of the vision there comes something which is a compassion that understands—not that pity of the superior for the inferior : the true divine Compassion which is the total comprehension that everything is what it must be"—(Bulletin, Feb. 1966-p. 93)

14) TRANSFORMING FORCE IN SUFFERING OF BODY

The action of the Force (i.e., transforming action) translated itself externally by what we call suffering, because that is the only kind of vibration which can pull Matter out of its inertia.

The supreme Peace, the supreme Calm are deformed and disfigured into inertia and into "tamas" (Bulletin, Dec. 1966-p. 75).

TRANSFORMING FORCE : A POWER OF TRUE COMPASSION OF DIVINE LOVE

"But then, all on a sudden when there comes this true Compassion of the Divine Love and when one sees all these things that appear so horrible, so abnormal, so absurd, this great pain which is upon all beings and even upon all things...then there takes birth in this physical being the aspiration to soothe, to cure, to remove the thing. There is in Love, as its origin, something which is translated constantly as the intervention of Grace : a force, a sweetness, something like a vibration of solace, spread everywhere, which, however, all illumined consciousness can direct, concentrate on some points". The three things, suffering as a means of progress, progress and the cure of the suffering are co-existent, simultaneous, that is to say, they do not follow each other, they are there at the same time (Bulletin, Dec. 1966, p. 77).

BODY'S SUFFERING—ASPIRATION & OPENING—REMEDY & CURE

"If, at the moment when the transforming action creates a suffering, there is in that which suffers the necessary aspiration, opening, the remedy also is taken in at the same time and the effect is total, complete : transformation, with the necessary action to obtain it and, at the same time, cure of the false sensation produced by the resistance, and the suffering is replaced by...something which is not known upon earth, but which is akin to joy, well-being, trust and security. It is a super-sensation, in a perfect peace, and which is obviously the only thing that can be eternal. This analysis expresses very imperfectly what one would call the "content of Ananda"—(Bulletin, Dec. 1966 p. 79).

TRANSFORMING FORCE : A POWER OF COMPASSION

"And then, to come back to what we were saying just now, when one is conscious of this Force,—this Force, this Compassion in its essential reality-and one sees how it can act through the conscious individual, one has the key to the problem" (Bulletin, Dec. 1966-p.81).

15) PROGRESSIVE RENEWAL OF SUBSTANCE OF BODY AND PROLONGING LIFE

"I understand very well a progressive change and that one could make of this substance something which might renew itself from within to the outside and eternally and it is that which could be immortality...there have to be many steps" (Bulletin, Feb. 1967, p. 71)

NOTE : Swami Ramalingam spoke of his deathless and indestructible body as an ever-growing ever-prospering physical body *இறவா அழியா என்றும் ஓங்கும் வடிவம்.* In a song he observed that deathlessness of body goes together with its self-creative power to produce all kinds of substances i.e. including those of the body (See Natarajar Pati malai *சாகாத கல்வியே....*). Such a body can self-create all bodily substances within itself and also transform one substance into another and thus maintain a constant progressive renewal or change and growth. Without this self-creative power the body cannot maintain its eternal deathlessness. The Swami became free from hunger and thirst. Food was not required for the manitenance of his body. Not merely the retaograde proeess of decay was arrested but instead there was a constant progressive growth. The Swami's physical body became vast or enlarged. *கூற்றை ஒழிப்பித்து சிதைவு மாற்றியே; இறவாது என்றும் ஓங்கும் வடிவம் எனக்கு வந்ததே; இன்னருள் அமுது அளித்து இறவாத்திறல் புரிந்து என்னை வளர்த்திடும் இன்புடைத்தாயே; உடம்பு பூரிக்கின்றது ஒளிர் பொன்மலையது என்னவே; எனது பேருடம்பு* 1-5-10-38 and 69 ; 12-1-553 ; 1-5-10-36 ; 12-44-53.

PROLONGING LIFE & SPONTANEOUS IMMORTALITY : STAGES

"Sri Aurobindo also has said that first of all there will come the power to prolong life at will (it is much more subtle and wonderful than that), but this one is a state of consciousness which is being established...But the state of spontaneous immortality is not possible-not possible—at least for the present. This structure must change into something other than this and in order to change into something other than this, in the way things are happening, it will take long" (Bulletin, Feb. 1967-p. 75).

16) TRIPLE APPROACH TO TRANSFORMATION

"This problem of transformation, I see more and more clearly that there are three approaches to it, three ways of proceeding, and to be complete the three must be combined.

One, naturally the most important one, is the way that may be called "spiritual", which is that of contact with the Consciousness—Love-Consciousness-power, yes, that is it—it is these three aspects : the

supreme Love—Consciousness—Power, and the contact, the identification : to render all the material cells capable of receiving That and expressing That—to become That.

Of all the means, this is the most powerful, and the most indispensable. There is the occult way which makes all the intermediary worlds intervene. There is very detailed knowledge of all the powers and personalities, all the intermediary regions and it uses all that. It is there that one makes use of the divinities of the Overmind. This is the secondway. Shiva, Krishna, all the aspects of the Mother form part of this second way.

And then there is the higher intellectual approach which is the projection of a spirit transcending the scientific, which seizes the problem from below and which has its importance also. From the viewpoint of detailed handling this approach diminishes the approximations, brings a more direct and precise action.

If the three can be combined then evidently the thing will go faster.

Without the first nothing is possible, without it the others are even illusory : they lead nowhere, you turn round and round indefinitely. But if you clothe the first with the other two, then I think the action becomes much more precise and direct and rapid. This is the result of the "studies these days" (Bulletin, April, 1967-pp. 45-46)

NOTE: SUDDHA DEHA—PRANAVA DEHA—JNANA DEHA: TRIPLE BODY

The triple method of the Mother seems to be related to the triple body of Jnana deha, Pranava deha and Suddha deha of the Swami's definition i.e. as transformed by the divine Truth-Light, the Jnana deha or supramental body proper fully and completely emerging last (i.e., emerging into the physical body) when the triple body would become wholly transformed and deathless.

17) SOUL'S CONTACT WITH SUBSTANCE OF BODY: FELT—VISION OF MATERIAL CREATION.

"...the body become interested in knowing how all that was formed (i.e. landscapes, buildings, huge towns and the future world of matter etc. seen)...Do they know how Matter was formed? To say that it is condensed energy is merely to push back the question. The true question is: How did the Supreme manage to manifest Himself as Matter?...Now it is the body that is putting these questions. The mind has left long ago. But the body, the cells of the body would

like to have contact with the true being, without having to pass through, so to say, the vital and even through the mind. That is what is happening. During this period I have had two or three times the Knowledge...Powerful and prolonged infiltration of supramental forces into the body, everywhere at the same time ..And there was only one part that remained hardly penetrated, it was from here to here (between the throat and the crown of the head), there, it had a gray and dull look, as though the current penetrated less there ..

It is some opacity in Matter, in the substance that makes it unable to manifest the Consciousness and it is the same opacity (I do not know how to say it) that gives it the sense of existing (Cf: SR "Body's sense of independance தேக சுதந்திரம்). This is part of the experience of these last days. I lived . . I do not know, for weeks, in a kind of fluidity—transparent fluidity—and as this transparent—is replaced by this something that I call now "opacity", there comes a kind of concretisation of the existence of the body. So the direct contact of the psychic being with the substance of the body, without any intermediary, gives the sensation ..is it a "sensation"? I do not know; it is not a sensation, it is not a perception: it is a kind of "felt vision" (and this vision is very precise, very precise) of the value of vibrations in relation to a higher vibration which is (all that I can say about it) a more direct expression of the supreme vibration" (Bulletin Dec. 1968 p. 61-63-65-67-79-& 81) (See also notes on item 23).

Note : In the above passage the Mother refers to the infiltration of the supramental forces into all the parts of the body at the same time (except the part between the throat and crown of head). This throws light on the nature of the spontaneous and simultaneous transformation of all the parts (without exception), all the cells of the Swami's body effected by Grace-Light as explained in his Joti Agaval poem (12—1—725 to 740). All the seven kinds of cells of the body (sapta dhatu) namely muscles, skin, bones, semen, bood, brain-matter and secretions were transformed.

DESCENT OF SUPERMAN CONSCIOUSNESS : A PERSONALITY : A GOD VERY HUMAN

18) "In the night it came slowly and on waking up this morning, there was as though a golden dawn, and the atmosphere was so light. The body felt : but it is truly, truly new. A golden light, transparent and .. benevolent"—1-1-1969 (Bulletin Feb, 1969-p 69).

ITS GOLDEN LIGHT, BENEVOLENCE, COMPASSION: DIRECT ACTION ON BODY

"And I was not the only one to feel it, some others also have felt it, some others also have felt it. It was just after midnight ...It was something very material, I mean it was very external—very external — and it was luminous, with a golden light. It was very strong, very powerful ; but then its character was a smiling benevolence, a peaceful delight and a kind of opening out into delight and light...but it is a kind of benevolence, therefore something very close to the human. My own impression was the impression of an immense personality—immense, that is to say, for it the earth was small, small like that (Mother holds a small ball in her palm), like a ball—a huge personality, very, very benevolent, that came for....(Mother seems to lift gently the ball in the hollow of her hands). It gave the impression of a personal divinity and yet it was. I do not know, who comes to help, and so strong. so strong and at the same time so gentle, so all-embracing...And it was very external : the body felt it everywhere, everywhere. (Mother touches her face, her hands), everywhere...It was the beginning of the year. As if someone having the dimensions of a god (that is to say, some one) came to wish Bonne année, (new year greeting) with all the power to make it a bonne année. Is it is the personality (because it had no form, I did not see any form, there was only what it had brought)—(Mother feels the atmosphere)—the sensation, the feeling I asked myself if it was not the supramental personality ?... Who will then manifest himself later on in material forms...Is it the supramental personality ?.. that will incarnate in all those who have a supramental body...It was luminous, smiling, and benevolent through powerfulness. A benevolence that compels...it is altogether new. And so concrete...That is to say, it did not pass through any inner being, through the psychic being, it came directly upon the body Or perhaps...Perhaps the superman, I do not know. The intermediary between the two. Perhaps the superman : it was very human, but a human in divine proportions, I must say...A human without weakness and without shadows : it was all light-all light and smiling...sweetness at the same time. Yes, perhaps the superman" (4—1—1969-Bulletin Feb. 1969 p. 71, 73 & 75).

"Yes, it is so. It is the descent of the superman consciousness. I had the assurance later on ..It was the first of January after midnight. I woke up at two in the morning, surrounded by a consciousness, so concrete and new in the sense that I had never felt it before. And it lasted, absolutely concrete, present during two or three hours, and afterwards it spread out and went about to find out people who

could receive And I knew that it was the consciousness of the superman, that is to say, the intermediary between man and the supramental being.

That has given to the body a kind of assurance and confidence. That experience has as it were stablised the body and if it keeps the true attitude, all support is there to help it" (8-1-1969 Bulletin Feb. 1969-p. 77).

IT TRAINS THE BODY IN TRANSFORMATION & PROTECTS IT MATERIALLY

"The other day when X...came, as soon as he entered (he was standing there), this atmosphere came, from here up to there (Mother made a circular gesture in front of herself), surrounded me like a wall. It was thick, it was luminous and then it was forceful! To me it was visible, it was very material, as though a rampart, nearly of this thickness (a gesture showing about forty centimetres), and then it remained there as long as he was there. And then it is very consciously active. It is as though a projection of power. It has become now a normal thing.

A consciousness is therein—a very precious thing—giving lessons to the body, teaching it what it must do, that is to say, the attitude it must have, the reaction it must have...I have already told you many a time that it is very difficult to find the process of transformation when there is none to give you any indication : well, it was as though a reply; it came to tell the body : "Take this attitude, do this, do that in that way," and then the body is satisfied, it is completely reassured, it can make no more a mistake . It came like a "mentor", it was practical, quite practical: "that thing, it must be rejected ; that one must be accepted ; the other one must be made general; that ..", all the inner movements. And even this becomes very material, in the sense that it says with regard to some vibrations: "this you must encourage", to some others: "that must be canalised", to others again : "that, it must be removed .." Little indications like that!

NOTE

We have sought to prove that the superman Conciousness is identifiable with the Swami's dematerialised supramental Consciousness. However we may add that the superman consciousness as revealed to the Mother is not wholly the same as the superman of Sri Aurobindo's conception, rather it exceeds in its powers over the latter.

SUPERMAN : A POWER OF PROTECTION, TRUE STRENGTH & WILL

In one of the old "Questions and Answers", I had said (when I was speaking there in the Playground), I had said : "Surely the superman will be at first a being of power, so that he may defend himself". "The most conclusive, the most obvious aspect and probably the very first as it seems, the aspect of Power, more than the aspect of Delight or the aspect of Truth. A new race, in order that it may be able to establish itself upon earth has perforce to be protected from other elements of the earth if it is to survive, and Power is protection (not any power that is artificial, external and false, but the true Strength, the Victorious Will.) So it is not impossible to think that the supramental action, even before it is an action of harmonisation, illumination and delight and beauty must be an action of power to serve as protection. Naturally this action of power, if it is to be truly effective, must be founded upon Knowledge and Truth and Love and Harmony: but these will be able to manifest themselves visibly, little by little,-only when, so to say, the ground will have been prepared by the action of a sovereign will and power" (Questions and Answers, December 18, 1957—Bulletin Feb. 1969—18 –1 –1969 —pp. 79—81).

NOTE

The above refers to the direct protective power of material action of the Superman Consciousness whose compassion acted as a fortress of material protection for the Mother's body.

19. BODY KNOWS IN ADVANCE MATERIAL EVENTS, THINGS, PERSONS CONTACTING

"It is that now the body, the consciousness of the body knows in advance what is going to happen ..what people are going to tell it ...things come, objects, facts, people speaking...And then at first I believed it was my material consciousness that could not hold itself silent and then I found that it was coming from outside and it was getting materialised on the material plane ..this body, it seems to know. Strange. A kind of universalisation"..."It is as though It had become the circumstances, the people, the words, the ...The body is more and more conscious but not in the mental way...but as a thing lived...It is to be felt. We know the things, the knowledge is there around us, in us . So it is at the same time a very precise sensation of all that has been organised from within by the Divine within (Bulletin Nov' 71—pp. 87-89).

20) BODY BEING TRAINED IN TRANSFORMATION

"As for the body it is being trained to live only through the Divine, on the Divine, for everything...when the physical will get converted, it will be a solid thing...a concrete realisation ..The problem seems to have been to create a physical capable of bearing the Power that wants to manifest itself. So the body is in the process of training itself...it is as though a process of adaptation is needed. The transition...in full transition...It is a question of plasticity. To be able to bear and transmit presenting no obstruction to the Power that wants to manifest itself" (Bulletin No. '71 pp. 97-99).

"What we call egoism—the egoism of Matter . that does not want to submit...I am catching my body all the while, here, there.... It wants to go about it in its very ordinary dawdling way...It is as though all the while you had the feeling that you were hoavering between life and death, and the moment when the part concerned takes the right attitude (i.e., attitude so as to be linked truly to the Divine) it goes all right. It is wonderful. But it is a tremendous thing, because there is a perpetual danger. Well, perhaps I do not know, a hundred times during the day (there is the feeling : life or for the cells I mean life or disintegration) and then if they do not contract as they have usually the habit to do, everything goes all right. But they too are learning...It is as though by a kind of complusion the body was being taught eternity" (Bulletin—April 1972—pp. 75-77.)

NOTE

Compare with the Swami's stanza:

"O Light that has crowned me with its direct Light and trained me into deathlessness of body" ("Mei Arul Vyappu"—1-V-10-14, 29 & 98).

21) PHYSICAL MIND OR BODY—MIND & THE SUPRAMENTAL

"I heard something written by Sri Aurobindo saying that for the supramental to manifest upon earth, the physical mind must receive it and manifest it—and it is just the physical mind, that is to say, the body-mind, the only thing that remains in me now. And then the reason why only this part has remained became quite clear to me. It is on the way of being converted in a very rapid and interesting manner. This physical is being developed under the supramental Influence...So it is going on well . but it is not easy (Mother laughs)...the psychic must remain, there dominating the whole being—the whole bodily being—and guiding the life, then the mental being has time to trans-

form itself. My own mind proper has been simply sent away...Well the transformation of the bodily mind was indispensable, because I had only that, nothing more...very few people accept that...Sri Aurobindo has said that if the physical mind was transformed the transformation of the body follow quite naturally (Bulletin Feb. 1972 pp. 83-85).

22) "The psychic consciousness was wholly in front and governed the life. So it continued quietly without being disturbed. It is true the body must have a very good will—mine happens to have good will...It accepts all inconveniences...I am sure that the inconveniences are not indispensable. It is the attitude that is important...Indeed it is the consciousness that must change, even the consciousness of the cells, That is the redical change . that does not exist upon earth, it was latent, but it was not manifested...If you like one might say that at every minute one has the feeling that one may die or one may live eternally. The difference between the two sides is so imperceptible that one cannot say: do this you will be on this side, do that you will be other side. This is not possible. It is a way of being that is almost indescribable"—(Bulletin Feb. 1972—p. 89).

THE SUPRAMENTAL GETTING FIXED IN PHYSICAL MIND : NEW VISION

23) "He (Sri Aurobindo) had been that the supramental came into him and then it withdrew and then it came back again and again withdrew—it was not stable, and he said to become stable it must enter and settle itself in the physical mind. It is this work that is being done in me for months together : the mind has been withdrawn and the physical mind has taken its place. I have noticed that this physical mind, the mind that is in the body, had become wide, it had a global view of things and the entire way of its seeing was absolutely different. I saw it is that : the supramental is at work there. I am passing through extraorninary hours" (Bulletin Feb. 1972-p. 91).

"It is only when the Supramental manifests in the body-mind that its presence can be permanent" (Sri Aurobindo's words quoted as the Mother's message on 20th Feb. 1972)...But it would be wiser o speak of it when it has been done ! When it has been installed..." (Bulletin Apr., 72 pp. 65-67).

NOTE NO 23 AND 17 : SWAMI'S VISION OF MATERIAL CREATION & BODIES

Compare with the Swami's poem "Mei Arul Vyappu": "O Lord, the eyes to see all the crores of worlds (anda kodi) and their

contents, movements and events and also I saw all the crores of bodies (Pinda kodi) ..Thou have shown me the phenomenal world of the elements (i.e., gross physical world) as interfused with the Bhutas (subtle-physical) etc., but removing the falsehood governing them (i.e., basis of creation of Matter see I-V-10-32 & 93), and Thou have shown me also the method of fusing soul into material body (in birth) and separating it (in death) as well as keeping it inseparable from the body (in deathless state) (ibid stz. 31). The above experiences of his body in its transformed state of deathlessness represent a state much farther than that which comes by realising the supramental in the physical mind. The swami also refers to the darting light of mind ஒளி எரிக்கின்ற மனம் corresponding to what Sri Aurobindo calls as mind of Light in the physical mind (see 12-42-23)

NEW DESCENT OF SOMETHING ON 21-2-72)

24) " You know I said that something had come down (i.e. the Mother's Message on her birthday on 21st Feb. 1972). "The whole day of the 21st I had a strong feeling that it was the birthday of everyone, and I was impelled to say to everyone "Bonne Féte". It was a very strong feeling that something now has manifested in the world and that all who was ready and receptive could embody it and we shall know one day.. what it is". "And it is so for the body, at every minute there is an imperative. It is life or it is death...The body knows that this is the way for the supramental body to be formed ; it must be wholly under the influence of the Divine-no compromise, no approximation...It is like a formidable will. But it is the only way for things to go fast." (Bulletin, April, 1972—p. 73).

VISION OF A SEXLESS INTEREMEDIARY BODY—A SEMBLANCE OF FORM

25) "For the first time, early in the morning, I saw myself my body—I do not know whether it is the superamental body or—(how to say?) a body in transition, but I had a body altogether new in the sense that it was sexless—it was not a woman nor was it man. It was very white. But it is because my skin is white, I believe, I do not know. It was very slim (gesture of slenderness)—it was pretty. Truly a harmonious form...I was like that, I had become like that" (Bulletin Aug. '72—p. 75).

" I had only a veil on me, so I saw only . it was the trunk that was quite different from the chest down to the waist neither man nor woman...It was but a semblance, but had no form at all..not even as much as men have. A very white skin, all

very even no belly...no stomach, all that was slim. It must have been so in the subtle-physical...Also, it was clear that there should not be any complicated process of digestion nor of elimination as now...the food is already very different...things (for example glucose) that do not need a complicated digestion...the outline, the silhouette was almost the same as that of very very young person. There was a sort of semblence to human forms...there was a shoulder and a figure...I saw it as one sees oneself and there was a kind of veil that I had put on just to cover myself...It was a natural mode of being. It must be like that in the subtle physical...there were the shoulders, the arms, a body a figure like that, legs (Mother describes a silhoutte in the air). All that was the same...there must have been respiration.. the shoulders were very broad (gesture)...Only the chest was neither feminine nor masculine, but just a semblance; and then all that—stomach, belly etc., they were just an outline ; a very slim and harmonious form, but it certainly had not the use to which we put our body...first, procreation of which there was no possibility there, secondly the food which needs no complicated digestion... here it seems to me that the food should not positively be liquid, but not solid either . no more need of chewing...the face did not seem to have a very different look from what it is now...what had become very important was breathing. It is upon this that this being greatly depended.

Yes, probably there will be intermediary beings that will not last very long like the intermediary beings that were between the chimpanzee and man. But I do not know, something must happen that has not happened till now. (Ibid p. 77, 79 & 81)

NOTES ON PRAṆAVA DĒHA

Compare with the Swami's reference to Pranava body in the book of Upadēsha and in the Prose 'Jeevakāruṇyam'.

"Praṇava dēha is of casual-effectual form. It is young as of the age between 5 to 7 years. It will appear to sight but cannot be tangibly felt"—Upadesha, p. 93; "Suddha Bhūta Kāraṇa Dēha (i.e., subtle body) can be only seen as a golden body, and like the ether cannot be felt to the touch. (Prose—Jeevakarunyam p. 98).

The attainment of the Pranava body is first mentioned to have been realised by the Swami in Joti Agaval poem (12—1—95) ஓமயத் திருஉரு உவப்புடன் அளித்து எனக்கு ஆமயத் தடைதவிர் அருட்பெருஞ் ஜோதி). Joti Agaval poem also mentions substantial changes in his physical body due to the emergence of Knowledge—Body into the physical, such as plasticity and suppleness of bones, muscles and skin

and condensation of blood etc., so as to transform it into a golden deathless physical body (these changes in the swami's body have been referred to the Mother in July 1970—see appendix IIIa toe). The Swami finally attained a triple deathless body i.e., the physical body, subtle body or Pranava body and casual body or Jnana Deha or Supramental Body. (The Swami's affirmation of having attained deathlessness of physical body has also been conveyed to the Mother at the time of the said reference in July 1970 i.e. in the year following the active working of the Superman Consciousness which the Mother regarded as some Being or as He). Therefore from the background of Swami's actual transformation of body may infer that the next step in the transformation of the Mother's body would be the full emergence of Knowledge-body proper (Jnana Deha) or the Supramental body, though even now She is having the experience of Supramental body for short durations. With its full emergence the transformation will not only become very quick but also complete the transformation of the other two bodies, namely, Pranava Deha and Suddha Deha (i.e. the subtle body and the physical body) making them deathless. It would also solve the difficulties of transformation of Her body that arise due to the contagion i.e. the untransformed bodily consciouness of others around in the collectivity which acts as a drag now because of the unavoidable interchange. Before there can be the full emergence of the knowledge-body this problem seems insurmountable also due to the field of the unregenerate universal sub-conscient nature which has its impact and invasion on the body i.e., acting against its transformation. The Supramental Light and Force and the emerging supramental body can squarely deal with the problem of collectivity and thus bring about not only a personal and individual transformation of body but also a corresponding of relatively proportionate potential change at least in the collective physical consciousness, that is to say, the problem of collectivity as a detterrent against individual transformation of consciousnes and body and also as a deterrent against its own collective change for a progressive evolution would be solved. The former (i.e. the individual transformation of the body) was possible even before there was or colud be a general manifestation of the Light as is proved in the case of Tirumoolar whereas the latter i.e. collective change in itself has been made possible by the advent of the Light universally. But we may add that the collective action had had its potential or incipient beginning in the Swami's times on and with his attainment of a triple deathless body as a special gift of Grace of the Divine in the context of the then impending and imminent manifestation of the Being of Vast Grace-Light and in recognition of the Swami as a representative of the whole earth-

nature or its embodiment. The Swami himself declared that his Sanmarga bore a collective atmosphere or influence for attaining transformation of body into its deathless state. Again the sacrifice of his deathless body in 1874 was rightly to manifest the divine Being of Light stably on the earth at a time when He was concretely present at his place, and to create a collective basis of influence or impact on all the physical bodies with a power to enter into them and this has been proved by the later-day-event of the manifestation of Superman Consciousness in 1969 coming always with its shadowless golden Truth-Light and power of infiltration into all the physical bodies. However we may add that the said collective change or rather the collective response and action for a collective change has been much re-inforced by the universal manifestation of the divine light brought about by the Mother in 1956. We know that there was a kind of collective action or influence brought about by the Swami by his power of transformed deathless body in the physical atmosphere of his surroundings so that his supramental words and voice carried an equal or even audibility among his audiences irrespective of the distance, whether one sat near him or away from him at a distance.

Both the individual and collective trends have their play now in the case of the Mother's transformation. The collective impact of transformation in the Mother's case should have a far reaching consequence in the final conquest of death for the mankind universally. We hope enthusiastically that her physical transformation would be completed soon resulting in her deathless supramental physical body.

26) " It is as though this Force of which I have spoken (the descent of 21st February, 1972—the tremendous pressure for obtaining the desired progress) was going down like that deeper and deeper towards the subconscient...And the Force goes down and down imperatively...It is the general subconscient. And naturally resistance brings catastrophies...It is not merely resistance, it is perverse..." (Ibid—p. 87, 89).

" It is as through that was pushing into the light, was forcing into the light, into the contact with this Force all the worst that there is in the nature...so that it may be ended...A moment does come when it is absolutely wonderful, but you pass through hours that are not pleasant." (Ibid p. 89)

BYGONE PRALAYAS & THE SUPRAMENTAL CREATION

27) In the subconscient there is the memory of bygone Pralayas, so it is this memory always that gives the feeling that everything will

be dissolved, everything will collapse. But if one looks with the true light, it can only be one manifestation that will dissolve and there will be a more beautiful manifestation...this one (the last manifestation) will see the transformation towards the Supramental, but for that, for the Supramental, the Mind must fall silent we want the Divine life yet we are afraid of it...we say we do not want any more this life, and (Mother laughing) something is there that clings to it. (Ibid p. 91).

GOLDEN FORCE PRESSING ON MATTER

28) There is as though a golden Force which is pressing down, that has no material consistence...and which is pressing upon Matter, thus to compel it to turn towards the Divine inwardly. (Ibid p. 95).

A NEW WORLD AND A NEW POWER

29) " A totality of tremendous power and light...It is truly a new and tremendous Power that has come into the world and must manifest itself and make manifestable (if one may so put it) this Divine All-Power...what we call " Supramental ", lacking a better word, this Supramental makes the creation more sensitive to the higher power; we call that Divine because we...(it is Divine in relation to what we are, but...). It is something (gesture of descent and pressure) which must make matter more sensitive and more... " repsponsive " to the force...this Puissance this Power that is not material become more concretely powerful upon earth than earthly material things...This is the protection and the means of defence for supramental beings...it has greater power over matter than material things...This Force when it is directed by what we call the Divine, it can, it has the power to move matter, it can produce a material accident ; it can efface the consequences of an absolutely material thing...it is stronger than...Matter...And truly there something new—it is no more as it was...It is truly a new world. It is the descent of the Supramental world...it is an absolutely material power, but it has no need of material means. A world which wants to take a body in the world...It is not material but it is more concrete than Matter. (Bulletin Aug. 72, p. 97, 99, 101).

BODY'S ADAPTATION TO THE NEW POWER

30) The Mother further observes generally that " the body finds it difficult to adapt itself to the new Power and creates the disorder and difficulties and illnesses. But all of a sudden one feels that if one were wholly receptive ..that if the...whole of the most material consciousness (i.e., the most material), were receptive to this new Power,

one would become formidable. But one essential condition: the reign of the ego must be ended...The ego must be replaced by the Divine Consciousness—Sri Aurobindo himself called it 'Supramental', we could call it supramental so that there might not be any misunderstanding...Ibid pp. 99-101.

NEW WORLD, NEW CONSCIOUSNESS, NEW POWER

31) Several times there have been moments when my body felt a kind of new unease and anxiety; and there was as though something which was not a voice but which translated itself in words in my consciousness—why are you afraid? It is the new consciousness." It came several times and then I understood...It the new world and it is the new consciousness and it is the new Power...All that is not receptive feels the crushing; but whatever is receptive feels on the contrary something like a...powerful widening. (Ibid pp. 101-103.

BODY NOT FEELING DECLINE BUT FEELS STRENGTH

32) Very often I ask the Lord: How can I help now that I can no more see clearly, nor speak clearly. It is a state...the Body does not feel the decline! It is convinced that if tomorrow the Lord wanted it to take up again its activities, it would be able to do so. The strength is there (Mother touches her arms, her muscles) at times a mighty strength! Why...The condition is willed so that...I might be left quiet. Bulletin Nov. 72, p. 87.

PROBLEM OF THE SUBCONSCIENT: ITS CONTRADICTIONS

33) In the subconscient all the contradictions are accumulated...And that rises thus...all the time. And then you have the feeling that you are absolutely imbecile, inconscient, of bad will... and all that...It is not merely that of one person, it is the subconscient of the earth, it is interminable...to stop that means to stop the work. It is as though in the Consciousness there (gesture around the Mother's head) lay the centre of junction and action. So I have but one means, to keep quiet...(Mother opens out her hand upwards)...to have the feeling that individuality is nothing—it allows the divine rays to pass. This is the only solution. It is the Divine that must do the battling...Then you call the Divine... Then you feel you nestle within the Divine. Then it is all right... Bulletin Feb. 73 pp. 83-85.

BODY ALLOWS THE DIVINE FORCE TO PASS THROUGH

34) And so the body does all it can in order not to be an obstruction to the Divine force which passes through, it seeks to

annul its interception and at the same time it sees that it is...as though an image that men need to fix their attention. Ibid p. 83.

MATERIAL ACTION OF SUPRAMENTAL CONSCIOUSNESS

35) I have had for a moment—just a few seconds—the Supramental Consciousness. It was so wonderful, my child !...for it is as it were an utmost activity in complete peace...It is like the harmonisation of contraries. An activity, yes, total, tremendous and a perfect peace. But these are words...The action is a material action...The whole consciousness including that of the body (gesture of offering) is turned towards the...what it feels as the Divine. Ibid p. 87.

SUPRAMENTAL FORCE PASSED FROM HIS BODY INTO MINE

36) He (Sri Aurobindo) had gathered in his body a great amount of supramental force and as soon as he left...you see, he was laying on his bed, I stood by his side and in a way altogether concrete...as to make one think that it could be seen—all this supramental force that was in him passed from his body into mine. And I felt the rubbing of the passage...It was an extraordinary experience. For a long time...that continued...It was a material sensation. That is all I know.

MORE POWER FOR MATERIAL ACTION AFTER SAMADHI

37) To a question by a disciple as to what difference is there say between the work Sri Aurobindo had done at that time and the work to which the Mother has come now in regard to the inner work for e.g. cleaning of the subconscient and all that and in regard to the general or the collective intensity of the Power or Force, the Mother has replied thus :

" There is difference in the power for action. He (Sri Aurobindo) himself possesses more action, more power for action now than when in his body. Besides it is for that that he left because it was necessary to act in that way. His action has become very concrete...not at all mental, not etherial...one would almost say that it is material. Ibid p. 91.

NOTE

The Swami's dematerialisation of body (after attaining its state of deathlessness) with a view to enter into all material physical bodies universally and with the will that the Divine Light was to get stably manifested through him on the earth for the benefit of

all (see 12-25-5 and 12-44-53) should necessarily be of a great significance with powers for action in the material world. It seems that this dematerialised supramental physical consciousness has much to do with or is identifiable with superman consciousness which manifested in 1969 with its power of material action and which was perhaps made possible to do so because of the universal manifestation of the Divine Light in 1956.

38) " Things have taken an extreme form, so there is as it were an uplift of the atmosphere towards a splendour...almost inconceivable and at the same time the feeling that any moment one may die... not 'die' but the body may be dissolved. And so that the two at the same time form a consciousness : it is tremendous and wonderful. So, the body has one prayer—and it is always the same.

Make me worthy of knowing You
Make me worthy of serving You
Make me worthy of being You

I feel in myself a growing force...but it is of a new quality...in silence and in contemplation. Nothing is impossible." Ibid. p. 93

MOTHER NESTLES AS A BABY WITHIN THE DIVINE

39) "I think that it is the only thing (i.e., to let oneself to be filled with That, the New Consciousness. I am repeating always : let it be as You want it, without you it is death ; with You it is life. By 'death' I do not mean physical death—it may be so ; it may be that now if I lost the contact that would be the end, but it is impossible : I have the feeling that I am that—with all the obstructions that the present consciousness may still have, that is all...all the while I have the feeling that I am a little baby who nestles within...a Divine Consciousness all-embracing. Ibid. p. 81.

MORE QUOTATIONS : LUMINOUS BODY

40) " It is a luminous body spoken in the Veda as possessed by the beings of the higher planes. It is supposed by certain schools of Yoga in the East and the West that in the final transformation on earth man will develop a body having these qualities. Theon—the Mother's teacher in occultism—spoke of it as luminous, le corps glorieux". (ref : " Sri Aurobindo Reminiscences and Anecdotes " —p. 32

MORE QUOTATIONS FROM THE MOTHER

Continuity of Evolution—Materialisation of Soul — Visible Glorious Body — Superman Consciousness — Intermediary States of Being in Transformation and Supramental Beings etc.

LUMINOUS OR GLORIOUS BODY

41) Some time in 1957, the Mother also mentioned about it : " In a very ancient tradition, preceding even the Vedic and Chaldean traditions, there was already the question of a glorious body which would be plastic enough to be constantly remodelled by the deeper consciousness, a body expressing this Consciousness. There was the question of luminosity ! the matter constituting the body being able to become luminous at will. There was the question of a kind of lightness being possible which would enable the body to move about in the air by mere will-force and some procedure of handling the inner being and so on. (1957, August Bulletin, pp. 123-125)

Then Mother speaks of chakras: " these centres can be so perfected as to allow a direct action of the higher energy and vibrations upon matter. Those who have practised occultism sufficiently know the process of materialising subtle energies to put them in contact with physical vibrations. This is where a whole science that has to be perfected, completed and which evidently must be used for the creation and action of the new bodies that will be capable of manifesting the supramental life in a material world."

Ibid pp. 123-125

42) "... I know people (who have written to me) who had quite lately terrible frights because all of a sudden they were siezed by force, something there was that began to touch them : the perception of the unreality of life. So that shows the vastness of the way to follow. It means that all hope of a near solution seems to be a childishness. Unless...things take another turn.

If it is to follow the movement it has been following till now... it would take centuries and centuries and... Then the Superman would still be only a stage and afterwards there would be many other things..."

A VISIBLE LUMINOUS BODY

43) Remarks of a disciple to the Mother :

" Each time I think of that, I always have the feeling that the only solution is that you should have a glorious body, visible to everyone, then all should come and see—come and see the Divine how it is" :

Mother : (Mother laughs) That would be a convenient indeed : It would be such an upsetting of all their notions...

Yes, certainly ! It would be so convenient. Would it be like that ? ...As to that, surely, I am in full agreement with you ! And

I would be very glad if it were anyone, does not matter who, I have not the least desire that it should be myself ".

43A) MANIFESTATION OF A GLORIOUS BODY

I looked into the matter a great deal after you had left me, last time, the whole day... There is some sense in that being a wonderful solution (the glorious body). When you said it, something became concrete all of a sudden. (Indeed for a long time Mother kept on "gazing", which an expression with one must see in order to believe and the disciple felt as though a cataract of luminous power was pouring down). But there was no personal sense in that... The body has no ambition or desire whatsoever or even the aspiration to become that (the glorious body), but there was only a kind of delight in the possibility of that being done ; if it were done, it matters not who or where or how : only if it were done. And I looked at it with very very close attention, not for a moment did it have the idea : it must be this (Mother pinches her skin with her fingers), you understand ? It was : let there be this incarnation, this manifestation choosing one person or another, one place or another, no, nothing of that kind existed : the thing by itself was the wonderful solution. That's all.

So the consciousness began to observe : if there was anything in this body which "aspired" to be that : it would prove that this was not its work. Then there came that wonderful Smile (I do not know how to express) it was there, it passed and said...(one could translate it in a quite childlike manner) : " It is not your business". That's all. There is the end. I was not busy with it anymore. "Not your business " in the sense, it does not concern you : whether it is this or that, it is not your business at all.

But what has become its business,—in such an intense way that it cannot be expressed is : " Thou, Thou, Thou, Thou...no word can translate it, the Civine, to use one word. It is all, it is for all—to eat : the Divine; to use one word. It is for all —to eat : the Divine ; to sleep : the Divine ; to suffer : the Divine...so on (Mother points both hands upward). With a kind of stability, immobility.

The Mother : 4-6-1969 : (Bulletin August 1969, pp. 97-100).

NOTE

SWAMI'S SHADOWLESS LUMINOUS BODY

43B) The Swami's body in his time had become so much surcharged and filled up with the divine Light that it did dot cast its

shadow on the ground—an event seen and testified to by many—though possibly the light was not visibly seen by others externally on his body. However some disciples have recorded that when he sat at mid noon in the open space, a pillar of flame of light was seen over his head as connecting with the sun above in the sky. The Swami's body could not be photographed because of its luminosity to which the lens and the film of the camera were sensitive, though not invariably the ordinary human eye. Figure of his body did not come out in the negative film. His eyes poured out powerful Light and its dazzling intensity was visible to others, and to protect others around, he covered one of his eyes for some period. However the Swami observed in his keertan "Pandu Adal" that he got a deathless body which could be seen and recognised in joy by all the people of the world i.e., it could be recognised by the event of his shadowless luminous body (Ibid stz. 3).

POSSIBILITY OF THE SWAMI COMING IN A LUMINOUS SUPRAMENTAL BODY

The Mother's reference on 4—6—69 as to the incarnation or manifestation which she aspired for to become incarnate somewhere and somehow in someone or other in a glorious luminous body may also be studied in the background of her vision (on 1—7—70 i.e. during the active period of Superman Consciousness since its descent on 1—1—69) of the psychic being of a disciple as having outgrown above the head and bodily structure, thereby indicating the possibility of its materialisation in a direct supramental physical body without the nature's process of birth (see items 49 & 50). Possibly the unidentified being of the Superman consciousness—whom the Mother refers to as "Some Being", 'a god of immense dimensions', 'a personality very very human but in divine proportions' etc.—may be considered to be preparing the ground, so as to precipitate itself in the near future as a supramental being in a direct luminous physical embodiment. The above said Mother's vision seems to be a fore-knowledge of things to come i.e. the future incarnation or manifestation of a luminous glorious body whose divine light may be openly visible to all. In such a background we may infer that the being behind the Superman Consciousness may tend to become the supramental being by precipitating himself in a direct divine body. The Swami envisaged the power of soul to selfcreate and bring about its own direct divine body in what he called "Asādhāraṇa Sambhu Paksha Srishti (corresponding to the Supramental race of beings in a Supramental creation) which would co-exist with other kinds of Srishtis such as Aṇu Paksha Srishti (the now existing mode of creation), Paramāṇu Paksha Srishti and Prakriti Paksha Srishti (the intermediary stages of creation).

Possibily the Swami meant to come again in an incarnation or manifestation in a visibly luminous body (possibly also sexless) because he observed last at the time of going indoors for the purpose of dematerialisation of his deathless body, that when the God of Light manifested on the earth he would come back in a body and give deathlessness of body to those who are prepared with the necessary purification and stages of purity to those unprepared.

If it takes place, it would necessarily be a kind of open manifestation of the Divine, because such a luninous deathless body shall also necessarily have the power to enter into or otherwise infiltrate, infuse or suffuse itself in all the material physical bodies i.e. a power which is now characteristic of superman consciousness and this would be a positive and direct way to make the people at large steeped now in Ignorance recognise the divinity, the divine Power and Riches of such a manifestation. At present it is the covering of the Ignorance of matter & body that relentlessly hides the divinity of even avatars from the view, feeling and sense of the people. But then, in the above circumstances, the material physical bodies will directly allow its covering of Ignorance to be removed by stages partially or fully and allow in them the play and expression of the Divine openly in some form or the other. Possibly it is for this high purpose that the Swami wanted to enter into all the material physical bodies by dematerialising his deathless body and thereby expecting to make the then concrete Presence of the Divine Being of Light a stable manifestation which is believed to have come about at his place immediately in the said circumstances and for the said purpose.

Further when such a physical manifestation of the Avatar takes place, all rigid distinctions between individuality and collectivity, the hidden past and the eventful present, a fully transformed body and a Supramental body of the Supramental creation would be of no consequence. The individual would coalesce with the collectivity and vice versa. A transformed being might pass on directly (or possibly by dematerialisation and new materialisation) to become a supramental being by the assumption of a divine body directly on the earth. (cf: Mother's words—Bulletin Aug. 69. p. 91—"one must carry on progressively the work of transformation. And then, the next minute, it is what Sri Aurobindo has called the supramental being. It is as though the passage from one to the other." See also item 47 following). The avatar might reveal all his past incarnations or births all at once, establishing his identity and divinity. Apart from its power to enter into, infiltrate and suffuse in all material bodies, a supramental body can be expected to have the capacity and power to multiply itself in two or more or even innumerable

bodies at the same time so as to transform the nature of the masses of people around or at the least a selective group in the quickest and most imperative way possible. The Supreme Divine Himself would possibly manifest for a short or long time in a direct physical body (possibly sexless) and in the form and image which the devotees like to see and embrace so as to get transformed by such bodily union. Resurrection of the dead into bodily life and transformation of the aged into youth would become a general phenomenon or, at any rate, more common events. The transformation of nature may be effected more directly through purity of body and its aspiration and not necessarily through the mind and vital. The Supreme Divine may work out the purification and transformation of beings through mind from above and through the body of matter from below. The Swami even hinted that as a first result of Universal manifestation of the Divine, the impurities and desires of the lower vital will be removed (imperatively) for all the people even if they do not do Sadhana or discipline of "Yoga" but that to attain higher spiritual gian one has to do yoga. (see Mahopadesha). The same idea and perhaps more seems to be reflected or suggested when he said last that he would come again in a body so as to give conditions of purity even to the unprepared. He even envisaged many Jnanis becoming deathless of body (see Upadesha p. 86). Perhaps the Swami meant all these things when he observed that the Divine will openly play his miracles as if on a public road so as to be recognised by one and all (12-33-1.) The Swami also observed (in Upadesha under the head "Sarva Siddhi" p. 86) that as the nature of experience of Suddha deha, the transformed physical body were too many and technical or special, to be detailed by him (however the Swami has given short hints about Suddha deha on a different occasion in the form of Upadesha) and that the Divine would openly reveal them when Suddha Sanmargha Sangha prevails (i.e., after the manifestation of the divine Light). The Swami always considered that the effective existence or growth of his movement or fellowship would begin with the divine manifestation. Thus it is implied from the above that now that the divine light has universally manifested one incarnating directly in a luminous divine body would openly disclose in right time the godward-minded people in the process of transformation of body even in its most external level and also bring about the needed transformation.

THE FIRST UNIVERSAL AVATAR AS ORIGIN OF ALL AVATARS

44) "I have been asked today to speak about the Avatar. Sri Aurobindo has written on the subject and the person who has asked me the question would do well to begin by reading what Sri Aurobindo has written. I shall not speak of that.

But I could tell you of a very old tradition, older than the two known lines of tradition from the spiritual and occult point of view, that is to say, the Vedic and the Chaldean lines, a tradition which seems to have at the origin of these two known traditions and in which it is said that when the world, because of the action of the adverse forces—the Asuras of Indian tradition —was plunged into the obscurity, inconscience and ignorance that we know, instead of developing in the natural law of Light and Consciousness, the Creative Power implored the Supreme Origin asking for a special intervention that would be able to save this corrupt universe. And in answer to this prayer, a special Entity emanated from the Supreme Origin, an Entity made of Love and Consciousness that was projected directly into the most inconscient matter to begin the work of reawakening the original Consciousness and Love."

THE BEING OT THE INCONSCIENT

44A) "In ancient times, this being is described as lying stretched in deep sleep at the bottom of a dark cave and from it as it lay asleep emanated rays of prismatic light which spread gradually into the Inconscience and was lodged in every element of the Inconscience so that it may start its work of Reawakening.

If you consciously enter into this Inconscient, you can still see the same marvellous Being, ever lying in deep sleep and continuing its work of emanation, spreading its light; it will continue to do it until the Inconscience is no longer Inconscience, until Obscurity disappears from the world and all creation awakes to the Supramental Consciousness."

44B). THE BEING AT THE OTHER EXTREMITY OF FORM AND FORMLESSNESS

And it is worth noticing that this marvellous being strangely resembles the person whom I saw in vision one day, the Being who is at the other extremity, at the limit of the form and the formless. But this one was in his golden crimson glory whereas the other one in his sleep was diamond white emanating opal rays.

THE FIRST UNIVERSAL AVATAR (BEING OF THE INCONSCIENT)

44C) Indeed it is this one who is the origin of all Avatars. He is so to say the first universal Avatar who has gradually put on bodies more and more conscious and in the end has manifested in somewhat known line of beings who descended directly from the Supreme to perfect the work of preparing the world so that it may, by

continuous progress, be ready to receive and manifest the Supramental Light in its entirety.

In every country, in every tradition, this fact has been presented in a particular way with different restrictions, different details, individual specialities, but in reality the origin of all the stories is the same and that is what we may call a direct and conscious intervention of the Supreme in the obscurest matter without passing through intermediaries to awaken this matter to aspire towards the Divine Forces.

The space dividing these different incarnations seems to become shorter and shorter, as if matter being more and more ready, the action could precipitate and its movement become more and more quick, also more and more conscious, more and more effective and decisive.

And this action will go on multiplying and intensifying itself until the whole world becomes the full Avatar of the Supreme.

(The Mother : Question & Answers, Bulletin, August, '58 pp. 135-137.)

NOTE: PARALLEL QUOTATIONS FROM THE SWAMI'S WORKS: SWAMI'S DEMATERIALISATION IN THE INCONSCIENT

44D) The above reference of the Mother as to the Being of the Inconscient in sleep who has white radiance and the corresponding Being at the other extremity of the form and the formlessness who has golden crimson glory and resembles the former Being seems to signify the same experience of the Swami as expressed in his following songs:

LORD IN THE INCONSCIENT

In the Keertan (Bk. 1-VII-5) the Swami observes that the Lord of the Golden World of Truth-Kowledge has decided to come to the world at his large open space of Vadalur, though he plays in the Vastness of the Truth-world above...The secret of His remaining involved or hidden in the constricted narrowness of the Inconscient (ஒடுக்கில் இருப்பது என்ன உளவு கண்டு கொள்வீர் என்றல்) is to manifest His happy play here with the Goddess Sivakāmavalli, the the Shakti of Love and Conscious Will (i.e., to manifest the power of Love and Consciousness in evolution of earthly life) and to free us all from the tangle of karma and give us illimitable Bliss. The Divine Lord can afford to play here on the earth as well as there in the Vast Truth-World at the same time.

O ! SLEEPING LORD, AWAKE !

44E) In another poem (BK. 12-26) which is in the form of a collective prayer, he invokes the sleeping Lord, who is the same Being of the Truth-world of Vast-Grace-Light, to get up from sleep. He calls the Lord, who has awakened him from darkness into light and transformed his body, to get up from sleep and condescend to grace the Shrine of Satya Jnana Sabha with His permanent, direct and concrete Presence in Vadalur. The idea of the sleeping Lord here agrees with the Mother's reference to the Being of the Inconscient in sleep (see songs 6, 7 & 9 of the poem 12-26).

THE SWAMI'S & LORD'S WHITE BODY UNITED HERE

44F) In another song ("Collection of Songs" 12-44-47) the Swami refers to the crimson body of the divine Lord (possibly agreeing with the golden crimson glory of the Being at the other extremity of form and formlessness) and also to the white radiant body of the Lord (possibly agreeing with diamond white emanating light of the Being of the Inconscient in sleep). The song is quoted now. "O maid-friend ! When I was on the verge or bank of the realm of Omkāra (i.e. here denoting the Overmind-Gnosis at the border of Supermind) the Crimson body of my beloved Lord which gave me joy disappeared, but the Lord took a beautiful body of white radiance here (on the earth which is the material Inconscient (ஈங்கு ஆரப் பளிக்கு வடிவு எடுத்து எதிரேநின்றார்) and stoood in my front. I got up praying the Lord to remain or stay and bestow Grace on me. The Lord asked me, "Why are you getting up? Annihilate the ego" (i.e., the ego of the material body seems to be indicated here). When I had shed the ego He became myself. I may say as well that I became Himself. Without any expectation or fore-knowledge, our two excellent forms of bodies (ஊங்கு ஆர இரண்டு உருவம் ஒன்றானே) i e. my transformed body and the Lord's became united as one rusulting in the concrete experience of the infinitely Vast Truth-World of Knowledge (Peru Veli, the Supramental Vastness). As this song occurs under "Collection of Songs" in the sixth volume of his works, it should be with raference to the identity of the physical bodily consciousness and the bodily substance of the Swami with that of the Divine Lord. The said song proves that union of the body with the divine body at the physical level on the earth would also result in experience of Truth-Knowledge of the Vast Truth-World.

We may add further that the foregoing identity of the Swami's body with that of the divine Lord on the earth itself signifies that his body became fully conscious of the Divine and one with Him, one

with His Body in consciousness and substance. The Swami's deathless body as described in his Arutpa poems meant a transformation in its consciousness and substance making it, its cells and substances, conscious of the Divine here on the earth. It is a case of deathlessness in and of the physical body and not merely a case of deathlessness of the body which occur when one ascends into the world of supermind and happens to meet or come across the substance of that world (i.e. substance as existing in its own world) or finds that substance enveloping one's body (see appendix III (d) Sri Aurobindo's reference on St. Paul). Conversely in the Swami's case, according to the foregoing stanza, the experience of the Vastness of the Truth-World occurs when an union of his material physical body with that of the Lord takes place on the very earth.

Again the Swami's vast golden physical body which had grown fully like a golden Mountain (1. v-10-36) signifies a deathless body which in and by itself, was fully and wholly conscious of the Divine. The Lord was to come finally to his place on the earth to stay and identify with his vast or enlarged deathless body according to a last song (12-44-53), but this time evidently in order to dematerialise it in the earth-nature and in the Inconscient by way of sacrifice for a divine world-purpose. The Lord came finally to his place according to his last message called Sabhai Viḷambaram, for the said purpose. The Swami frequently mentions that the Divine came in His Golden body and embraced with his several times before an event rarely occuring in the case of other great yogis, modern and ancient. The Swami not merely speaks of golden Lord coming in His golden form of body and embracing his body in the very world of Truth (see 'Anubhavamālai 12-42-94, 95, 97 & 99) and making it, as a result, to become luminous and golden and deathless but also refers to the embrace of his body with the divine Body on the earth too (as in the songs 12-44-47 and 12-17-1, 8 & 9) and also to the final identity of the Divine and his deathless body (i.e. but now after a completed transformation) again on the earth at his place when the divine Lord meant to dematerialise it and fix its deathless substances and powers in the earthly nature (12-44-53).

Again in stz. 36 of "Suddha Siva Nilai" the Swami observes that the Divine took up his body, substance and life and gave him His Body, Substance and Life (12-29-36). It was thus that his body got transformed into its deathless state.

The subsequent event of the descent in 1969 of the formless superman Consciousness—which is now identifiable with the Swami's Consciousness—coming with its golden light, compassion and benevolence directly into the Mother's body, and everywhere in her body,

bringing thereby the sense of the Absolute Divine Presence with Absolute Knowledge, Will, Power and Compassion (see item 54G) also proves rather retrospectively that the Swami's deathless material body, which had as its base a vast golden, permanent, and deathless physical existence underlying or co-extensive with it, should have become wholly conscious of the Divine in its total existence as a body as well as in the substance of each cell constituting that totality. So, the Swami attained a deathless physical body wholly conscious of the Divine and at once capable of living in the very earthly conditions eternallty, though he happened to live only for about a year thereafter, because of the divine will in him which made him sacrifice the deathless body by dematerialisation. His affirmation of an eternal deathless existence of the physical body signifies an eternal purity of the body (Suddha deha) and the truth of the permanence of both his golden physical body and the golden vast physical existence underlying it or co-extensive with it, though the former (i.e. golden physical body) is of a practical permanence and could last or live eternally if left to itself to so continue its existence or until one voluntarily or by divine will leaves it behind (perhaps intact without decomposition—a case of purely technical death because soul in its freedom leaves the otherwise deathless body—or until one dissolves it by dematerialisation as happened in the case of Swami himself; and the latter (i.e. the vast golden physical space of existence) is of an essential permanence, because it has its permanent base in the earth-nature and the Swami after dematerialisation of his body, has made it his permanent abode. Therefore the Swami can now precipitate a direct divine physical body in the right time on the earth from out of the said base. He can also operate from it to help the transformation of bodies on the earth as well as the resurrection of the dead who want to return to earthly bodily life for a short or longer period.

In passing we invite the attention of the reader to a negative kind of deathlessness of body in the case of some mahans (for example St. Francis of Goa) who have left the body intact without decomposition in a state of Samadhi which is protected or needs to be preserved by the devotees so as to be kept in that state for centuries. Such an event can take place without a supramental transformation of body. One may say that these are not cases of actual death, because soul itself has not departed from the body but remains in an involved state within the body or in some way connected with it. Such cases have to be distinguished from the Swami's case of transformed deathlessness of body with its positive and glorious characteristics—a body vast, golden, luminous, sexless, sleepless but full of the energies

of Bliss, and fully conscious and active to do universal functions and capable of transforming other bodies.

Compare with the Mother's references to the feeling of the vastness in connection with the body. "There is only one way, the ego must go, that is all. It is that. Only when, there, instead of 'I' there is nothing anymore...What Thou willest, as Thou willest, Indeed to have the concrete sensation of that this (the body), this does not exist, it is only used—there is only That. It is That which does so (gesture of pressure). This feeling of That, this conscious vastness (Mother stretches her arms)...In the end you do see it (seeing it is not vision with images but it is a vision very concrete) vision of this vast force, this vast vibration that presses, presses...and then the world that wriggles under it and the thing opens and when it opens, that enters and spreads...This is the only solution...It is still the Superman, it is not the supramental (see Bulletin, Feb 70, p. 109).

"This poor body it has an unfortunate atavism; always horrible, horrible imagination. And it (the body) said with an inner intensity: "Oh why does this world exist?...so horrid, sad, miserable...But immediately it got the answer—it was not an answer in words, it was simply...as though a vastness opening into the Light...(Bulletin, Aug. 69, p. 89).

SWAMI'S EVOLUTION AND EMANATION FROM THE INCONSCIENT AND RETURN

44G) *Again, the following prose passage of the Swami in* "Peru Vinnappam" indicates that the Swami was an avatar or emanation from the Being of the Inconscient though helped also by the Being above in assuming a very conscious body and coming into the world by a very conscious birth. " I (my soul or soul-spark) was in a state of swoon for limitless time, and submerged in the Great Darkness of the Inconscient (Mahā Pāśa Andhakāra) without being able to distinguish between the past and the future (or the former and latter) and between the sense of "I" and "It" (i e., myself and others or other things) and without the possibility of being helped out of it by any person.

O Lord ! How and by what words shall I thank and worship Thee and Thy Fower which lifted me in a second of time from out of the morass of Great Darkness of the Inconscience by the super-causal action (athikāraṇa kriyā i.e. supramental action) and put me into a super-causal form of body (supramental body, athikāraṇa paguti uru) and then put me by a causal action into a causal form of body (kāraṇa kriyā and kāraṇa paguti uru) and by a great subtle action

into a highly subtle form of body (atisūkshma kriyā and atisūkshma paguti uru) and by a subtle action into a subtle form of body (sūkshma kriyā and sūkshma paguti uru) and by the higher powers and energies (Paratva Shaktis and Shaktars) into the subtle-physical form of body (Bhūta uru) and finally by the lower powers and the energies (Aparatva Shaktis and Shaktars) into the gross physical body (Bhautika Vadivu) in a second of time, as it were". The Swami almost emerges as an emanation from the Inconscient, possibly by the action of the Being of the Inconscient. In the same prose works "Peru Vinnappam" the Swami also observes that he had not only a conscious birth but also had prepared his own birth into a very conscious body by entering, even before conception, as emanations of his own soul, into the the sperm-cell of his formal father and the egg-cell of his formal mother and with and under the protection of the divine Light. So when the Swami attained a triple deathless body in the last years of his life and later disappeared by dematerialisation with the avowed purpose of entering into all material bodies by and for making the stable manifestation of the Divine Light and Its play of miracles (such as resurrecting the dead into bodily life and transforming the aged into youth) possible on the earth, particulary at a time when the Divine was concretely present at his place, such a dematerialisation should necessarily be a return to the Inconscient but now in full consciousness scattering thereunto the seed and substance and powers of his deathless body and nature. He had also promised not only to come again on the advent of God of Light on the earth (possibly in a direct embodiment of a divine body as he had already attained and lived a deathless bodily life in the past) but also would give deathless transformation of body to those who are purified and prepared for it and conditions or states of purity even to those unprepared. His promise is also a pointer to or lends support to the fact or the near possibility of his dissolution of body into the Inconscient darkness as a preparation for coming back again by materialisation necessarily in a divine direct embodiment so as to work out the progressive steps of evolution, particularly against the odds and difficulties of the inconscience, which is suggested by his emphasis on giving imperatively or unfailingly states of purity even to the unprepared. He even went to the extent of assuring the disciples at the time of going into seclusion indoors that even though they could not receive spiritual benefits from him so long as he had kept the doors open for mutual contact, because of their impurity and insincerity, he would not abandon them and in whatever world they remain in life or in death he would properly mould them into purer beings and would not leave them off even if they resisted for such a change. He would even cook them into purity (literally put into a

cooking pot to mould them) i.e. by putting pressure on their consciousness. We may add that the fact of his dematerialisation in the Inconscient is now largely proved by the manifestation of Superman consciousness in our times as it is identifiable with the Swami's dematerialised supramental consciousness.

"இதுவரை உங்களுக்கு நேரில் சொல்லிவந்தோம். கேட்டுத் திருந்தி உடன் எழுந்திறத்திற் திகழ்வார் ஒருவரேனும் தேறிலர். கடைவிரித்தோம், கொள்வாரில்லை, கட்டிவிட்டோம். ஆனால் அச்சில் வார்ப்போம். ஆகாவிடில் மிடாவில் வார்ப்போம். இப்போது இவ்வுடம்பில் இருக்கிறோம். இனி எல்லா உடம்பிலும் புகுந்து கொள்ளுவோம். இவ் வண்டத்தில் எங்கெங்கு சென்றாலும் அங்கங்கு மிருப்போம், திருத்தி விடுவோம். அஞ்சவேண்டா"

(திரு அருட்பா—1964ம் பதிப்பு. ப 84—இராமலிங்கசுவாமி
மடாலயம் திருவொற்றியூர் சென்னை)

SWAMI'S REFERENCE ON THE INCONSCIENT

44H) In another poem "The Boon of the Golden Body" (12-21) he refers to the dark ocean of Inconscient Darkness and prays to the Lord to enable him cross it over by the Substance of the Vast Light (பொருட்பெருஞ்சோதி) and reach the other Shore of Bliss. This poem clearly points out that he had the will to go into the depths of the Inconscient, though he had already the realisation of the Truth -World of Supermind and its right of Grace and the transformation of his body into a golden deathless body. Again "Joti Agaval" poem refers to the narrow and rigid Inconscient space of Death (இடுவெளி) as being wholly illumined with the Truth—Light and it is made possible to illumine it because of the Divine Flame fixed in the Mid-space i.e. fixed in the middle realm of the divine Worlds which is the Supermind or fixed in the middle of his adhara, in the Heart of his subliminal being)—Joti Agaval line 751—He observes that the Light-Flame of Truth has risen up in his heart dispelling away all the thick and strong masses of Darkness (Joti Agaval lines 768,769). The Flame of Truth and Grace has manifested as the white radiant Light upholding the light of his inner being and the light of his soul in the inmost level (Joti Agaval line 770) உள்ளொளி ஓங்கிட உயிர்ஒளி விளங்கிட வெள் ஒளி காட்டிய மெய் அருட்கனலே. The Swami was also aware of the pure golden plane of the earth and the states or perfection of matter (see Joti Agaval lines 183 & 201). Thus the above songs also indicate that the Swami was fully aware of the problem of the Inconscient which he had to face and that the collective evolution and the divine miracles of resurrection of the dead and transformation of even the aged as envisaged in his vision of the evolution of earthly life (see poem 12-30) could be made possible only

by the manifestation of the Divine Light of Grace on the earth (12—30—3, 7 & 8; 12—29—46), and that by making his heart of soul a centre of play for the universal manifestation (12-30, 1, 6 & 10). In the Veda the heart is regarded as a centre of the subconscient and Inconscient. In the upadesha (p. 31 & 74) on "Pinda Lakshana" Swami considers Pinda the realm of body as vaster than Anda the subliminal and universal, and that head is in the anda whereas chest and parts below it in the pinda i.e. in the material subconscient, and waist and parts below it in the pinda of pinda i.e, in the subconscient and Inconscient. In these songs the Swami does not specifically say that the manifestation was to take place only by descent. Again in a last song (see "Collection of Songs" 12-44-53), the Swami observes that the divine Lord was to come to his place and settle down; and He was to remain inseparable from his soul of heart and become one with his enlarged or vast body. In this song also the Swami does not indicate that the coming of the Lord was to take place specifically by descent. See Mother's words on the significances of descent and manifestation—item 10 above.

LORD UNITING WITH THE SWAMI'S VAST BODY

441) This operation of the Lord in becoming one with his enlarged or vast body on the earth could be expected to result naturally in the manifestation of the Vast Truth-World or Its divine Light here on the earth because of his soul and deathless body remaining inseparable interse as well as from the Lord in the identification with His body on the inconscient material earth and, also because the Swami had a previous supporting experience in which there resulted the concrete experience of the Vast World of Truth-Knowledge when both the Lord's body and his excellent (transformed) body (ஊங்கு ஆர இரண்டும் உருவம் ஒன்றுறேம் ; ஊங்கு-மேம்பட்டது) became united as one (12-44-47). But according to the Swami's intention which is readable in the former song, the body was offered not only to be identified with the Divine but also meant as a sacrifice by dematerialisation in order to make it possible for the manifestation of the divine Lord and His light to become fixed or settled down on the earth at his place, and for that, His manifestation as the Being of Light was perhaps to reach down and take roots in the Inconscient and the divine light hidden in the Inconscient or swallowed up by it when reaching the earth was to be urged and activated so as to become manifest from below, from within the Inconscient, into the terrestrial nature and thus bring about the manifest play of the Light within powers such as resurrecting the dead into bodily life and transforming the aged into youth etc. With the Advent of the divine Light, the Swami himself wanted to come again in a divine body. Thus in such a background the inevitable conclusion would be that

the Swami sacrificed his body and dematerialised its deathless substance in the Inconscient.

In short we may say that the Swami as an earthly being of Truth-consciousness has descended into the Inconscient with the golden Truth-Light so that he could activate or wake the Inconscient and its earthly matter at least respond to the force of the divine manifestation, even if the Inconscient by its nature were to swallow up for a time the divine Light itself. This is largely proved by the nature of the Superman Consciousness.

QUOTATION FROM THE MOTHER CONTINUED: OCCULT BIRTH OF THE FIRST HUMAN COUPLE BY MATERIALISATION

45) ...Traditions, which are naturally but oral traditions and from the scientific point of view are quite doubtful, but which are based on individual memory, say, the first man or the first human couple or the first human individual were materialised through an occult method, somewhat like what Sri Aurobindo announces for the future supramental world, that is to say, beings belonging to the higher worlds have built or formed for them a body of physical matter, through a process of concentration and materialisation. It is not that the lower species produced progressively a body that became the first human body".

(Bulletin) April 63-p. 53)

46) PROGRESSIVE TRANSFORMATION VS SUPRAMENTAL CREATION

....There are two possibilities, the possibility of a purely supramental creation and the possibility of a progressive transformation of a physical body into a supramental body or rather that of a human body into a super human body; this progressive transformation might take a number of years, probably a very considerable number of years and produce a being who would not be a man in the animal sense of the word, and yet would not be the being properly called supramental, formed wholly and purely outside animality; necessarily it would still have an animal origin. A sufficient transformation, transmutation might be effected for liberation from this animal origin, it would not be all the same a wholly and purely supramental creation. Sri Aurobindo said that there would be an intermediate race (a race or perhaps a few indiviuduals, one does not know), a kind of intermediate stage which might serve as a passage or might be perpetuated, following the needs and necessities of creation. But if one starts with a body formed, as human bodies are now formed, the

result will never be the same as in the case of a being formed wholly according to the supramental method and process. It may be farther on the supprahuman side, in the sense that all animal expression might disappear, but it cannot have the absolute perfection of a body, purely supramental in its formation.

(Bulletin, Feb. '63-p. 43).

Can we hope that this body which is now our means of earthly manifestation would have the possibility of transforming itself progressively into something that will be able to express a higher life or is it that we shall have to abandon totally this form in order to enter into another which does not yet exist upon earth ?

....

Why not both?

Both will be there at the same time; one does not exclude the other. (Bulletin, April, '63 P. 49)

"That would be after two or three-or four or ten or twenty I do not know—intermediary beings, the new manner will come, the supramental manner of creating...But will it be necessary to have children? Will it not do away with the necessity of children to replace those that will be no longer there; for they will continue to exist indefinitely? They will transform themselves sufficiently to meet the new needs."

....

Disciple's Remark:

"Well, it must be yourself. At a short or at a long distance it must be yourself to do it, in this life and in this body."

Mother: But I see...

I am trying to do it—not by any arbitrary will, nothing of the kind, simply there is "Something" or Some Being or a Consciousness or anything (I do not want to speak of it) which is using this (the body of the Mother) and trying to make something of it. That is to say, at the same time, I am doing and I am witnessing...And then, you know, the being is not isolated, the body is not isolated, it is more or less a multitude, with degrees of proximity but quite near there are all those who are here, and it is the same problem—the same problem. Because what is acquired in the consciousness of this body, is not all acquired in the consciousness of others. That increases the labour. (Bulletin, Aug. '67 p. 67-69)

NOTE : Possibly this problem of collectivity in the course of individual transformation of body due to interchange of material and bodily consciousness of others is to be tackled effectively by the Superman Consciousness which began to operate more openly since 1-1-1969. Here in the passage above, the Mother seems to refer it as "Some Being" or "A Consciousness" that is trying to make something of her body.

"The problem of mental and even vital contagion is, so to say, resolved, but the problem of material contagion still remains there. And in this material consciousness, there is the material mind (that has so marvellously responded here, in Mother), but it has not yet the power to assert spontaneously against what comes from outside, this constant, constant, perpetual contagion, of every minute.

(long silence)

When the contact all on a sudden becomes conscious and the sense of identity comes, as I say for a few seconds, but when it comes...it is a hosanna of all the cells, that say: "Oh! yes, yes, it is true! so it is true..."

That comes perhaps a hundred times in a day, but it does not stay." (Bulletin, '67 pp. 69-71.)

NOTE : Because of the emergence of Jnana deha the supramental knowledge-body into the physical, Swami Ramalingam could effectively prevent and cancel all the dangers and difficulties (the problems of the material contagion) that sought to reach him from the subconscient (see 11-40-21. இடர் தவிர்க்கும் சித்தி எலாம் என் வசம் ஓங்கினவே) and also from the material Inconscient (நிலத்தே அடைந்த இடர் அனைத்தும் நிமிடத்து ஒழித்தே நிலைபெற்றேன் 12-28-8).

49) A PSYCHIC BEING MATERIALISING ITSELF AS A BODY

I saw her psychic being, dominating over her by so much (gesture showing about 20cm.), taller. It was the first time. Her physical being was small and her psychic being was much bigger. And it was unsexed being, neither man nor woman...that is the psychic being, it is that which will materialise itself and become the supramental being...And it just the psychic that survives. So if it Materialises itself means the abolition of death : nothing is abolished but what is not according to the Truth, which goes off...whatever is not capable of transforming itself in the image of the psychic and become an integral part of the psychic. Bulletin Aug. & 70 p. 97. 99.

50) NOTE: SWAMI ON DIRECT MATERIALISATION OF BODY AND PAKSHA SRISHTIS

Sri Aurobindo soon after his death on 5th Dec. 1950 was requested by the Mother to resuscitate. The Mother observes thus "When I asked him to resuscitate he clearly answered, 'I have left this body purposely. I will not take this back. I shall manifest again in the first supramental body built in the supramental way." Here, the supramental body means that it shall be precipitated directly on the earth as a divine glorious body without the usual means of the human birth by sex process, conception and delivery, that is to say, one's soul would by itself take a physical embodiment directly on the earth. Swami Ramalingam also promised when going indoors into a secluded room for dematerialisation of his deathless body as a sacrifice for a divine world-purpose, that he would come again in a body when the God of Vast Grace-Light manifests on the earth. As the Swami also envisaged in the book of Upadesha (p. 36) that the soul would take a direct embodiment in Asādhāraṇa Sambhu Paksha Srishti without undergoing the process of birth, and as he had already attained a deathless body and lived a blissful deathless life, it is proper to expect that he would come again in a divine body directly in the right time. In the ordinary Srishti now prevalent (i.e. aṇu Paksha Srishti) Visēsha Jeevan or the instrumental being (of mind, life and body) functions by the casual urge of Sāmānya Jeevan the soul. Without Visesha Jeevan there can be no creation. This is the ordinary mode of Creation. In Asadharana Sambhu Paksha Srishti (an extraordinary mode of creation) Samanya Jeevan the casual soul (Anma Kāraṇa) can manifest Visesha the effects of soul (Anma Karya) i.e. the instruments and body. Samanya Jeevan the soul is Santāna, the casual origin, containing within it its effects, for example, the root of a nail is santāna its casual origin and, growth of nail is its visesha the effects (i.e. the root of a nail which is its casual origin contains also the growth)-Upadesh p.36.

In another kind namely Sambhu Paksha Srishti conception and birth of a formed body will take place by the mere exercise of will, and one will be thus born within one and half hour of such willing (possibly through the womb) but not by the usual sex process of conception (Upadesha p. 77). According to the Swami there are also intermediate occult processes of the many-sided or many-branched co-existing Srishtis such as Prakriti Paksha Srishti such as Prakriti Paksha Srishti and Paramanu Paksha Srishti in which the conception and formation of body and its birth take place by exercise of will through words, sight or touch as the case may be, but not by the usual sex process of conception. These various

'Paksha Srishtis' would co-exist with the lesser kind of Anu Paksha Srishti which is the now existing only method of creation.

Sambhu Paksha Srishti, which has two kinds, namely, the ordinary and the extraordinary (the latter corresponding to the supramental creation of the supramental race of beings) above referred to and Vibhu Paksha Sristi in which one can by a look at an insignificant inanimate material object, can awaken it into consciousness and make it perform conscious functions as of a man (i.e. further spiritual evolution in which matter becomes conscious expression of its divinity of Satchitananda) are the top levels in the ascending evolution of a many sided or many branched creation.

The Mother's words on the subject of materialisation of body through occult process are already quoted. (see the foregoing items nos. 45, 41, 48) and see also the following passage of Sri Aurobindo: See item No. 45.

a) "Tradition says...materialisation" (Bulletin, April '69, p. 53) See item No. 41.

b) "These Centres (Chakras) ... (Bulletin, August '58, pp. 123-125) See item No. 48.

c) "This body must prepare a more transformed one and so on...That would be after two or three...(Bulletin, Aug. '67, pp. 68-69)

and Sri Aurobindo's:

...If there is some reality in the phenomenon of materialisation and dematerialisation claimed to be possible by occultists and evidenced by occurences many of us have witnessed, a method of this would not be out of the range of possibility. For in the theory of the occultists and in the gradation of the ranges and planes of our being which Yoga-Knowledge outlines for us there is not only a subtle physical force but a subtle physical Matter intervening between life and gross Matter and to create in this subtle physical substance and precipitate the forms thus made into our grosser materiality is feasible. It should be possible and it is believed to be possible for an object formed in this subtle physical substance to make a transit from its subtlety into the state of gross Matter directly by the intervention of an occult force and process whether with or without the assistance or intervention of some gross material procedure. A soul wishing to enter into a body or form for itself a body and take part in a divine life upon earth might be assisted to do so or even provided with such a form by this

method of direct transmutation without passing through birth by the sex process or undergoing any degradation or any of the heavy limitations in the growth and development of its mind and material body inevitable to our present way of existence. It might then assume at once the structure and greater powers and functionings of the truly divine material body which must one day emerge in a progressive evolution to a totally transformed existence both on the life and form in a divinised earth-nature. Sri Aurobindo : The Supramental Manifestation pp. 58-60)

51) THE PRAYERS OF THE CELLS OF THE BODY

Now that by the effect of the Grace
we are slowly emerging out of
inconscience and waking up to a conscious life,
an ardent prayer rises in us for
more light, more consciousness :

"O Supreme Lord of the Universe,
we implore Thee, give us
the strength and the beauty,
the harmonious perfection
needed to be Thy divine instruments upon earth".

(Bulletin, Feb. '68, p. 49)

52) LOVE AS A TRANSFORMING FORCE OF BODY

...The cells of the body are becoming something conscious, wholly conscious ... A consciousness that is independent, not depending at all upon the vital or the mental consciousness : it is a bodily consciousness...for the animal to become a man, it did not require any other thing than the infusion of a consciousness, a mental consciousness; and now it is the awakening of that consciousness which is altogether at the bottom, the very bottom. The mind withdrew, the vital withdrew, all were withdrawn. At the time when I was said to be ill, the mind left, the vital left, the body was left to itself—purposely...But then, in the body, left to itself, little by little, the cells began to wake up to the consciousness...the consciousness emerged slowly, slowly. That started with a burst of the Love that is on the highest summit, on the last supreme altitude and then little by little, little by little, it came down into the body. And then this physical mind, that is to say, something altogether stupid, that used to turn round and round, repeating always the same thing, a hundred times the same thing, little by little it was illumined, became conscious, was organised and then lapsed into silence, then in the silence the aspiration translated itself into prayers.

(Bulletin, Feb. '68 pp. 53-57).

NOTE: Love as a supreme Force of transformation of body is indicated here. The Swami too observes in Joti Agaval poem that the unique Love gave Itself to him and transformed him by Grace-Light and that unique Love joined him in his heart in order to infuse into him a golden body (Joti Agaval lines 740-745).

53) SUPRAMENTAL CREATION AND ITS FORM AND STAGES

The material cells have to obtain the capacity to receive and to manifest consciousness. And then what makes for a radical tranformation, is that in place of ascent, so to say, eternal and indefinite, there is the appearance of a new type—it is a descent from above. The previous descent was a mental descent, and this one, Sri Aurobindo calls it the supramental descent; the impression is that of a descent of the supreme Consciousness which is infused into something that is capable of receiving it and manifesting it. And then, out of that when it has been throughly ground (how long it may take one does not know), a new form will take birth, which will be...what Sri Aurobindo called the supramental form—which will be...does not matter what, I do not know how these beings will be called.

There will surely be stages in the, manifestation, with perhaps a s mple that will come and say: this is how it is (Mother looks in front). One sees that.

(Bulletin, Feb. '68 pp. 57-59)

54) HE, THE SUPERMAN CONSCIOUSNESS

This Consciousness (i.e. the superman consciousness) that came more than a year ago, a year and a half now, seems to be working, very very hard, very positively, for sincerity. It does not allow "pretence", that one should pretend to be that and not be that. He (Note that the Mother has used, this time at least, 'he' in order to designate this consciousness) wants that the thing should be the true thing. (Bulletin, Nov. '70-p. 95)

It is an excellent mentor for the body. It is giving lessons to it continuously...That consciousness, the consiousness there is influenced by nothing. It is the witness, it sees but does not receive; the body still receives the vibrations...It knows the distance there is between the consciousness of the being which uses it and itself (Ibid p. 95).

54A) MOTHER AND SUPERMAN CONSCIOUSNESS

Ah! It is true that much of the activity I have left to this Consciousness. This is true. I let this consciousness work actively beccause....I found that truly it knew. Otherwise the feeling of

nearness with you is much stronger than before—very much stronger. I have almost the feeling that I am moving within you, which I did not have before. But perhaps, before, my consciousness used to put a pressure upon yours, now it must not be doing that any more, because . it is as though I was doing it from within.

54B) SUPERMAN CONSCIOUSNESS AND MOTHER'S IMPERSONAL ACTION

It may have become impersonal. I have the feeling that even the consciousness of the body has a minimum of the personal in it. At times I do not have any more the feeling that my body has limits...I do not know how to say...Yes it is that, it is almost as though it had become fluid. And there should be no more any personal action. But precisely, inside (I do not know how to explain) it is not even something like a person who has become so big as to take others within it, it is not that; it is a force, a consciousness which is spread over everything. I do not feel any limit, I feel it is a thing spread out, even physically...

I do not think the action gives the feeling of a personal action—since long it has been so (that is to say since the beginning of the year at least i.e. after the Superman Consciousness descended), when people write to me saying that they felt I had done this or that for them, I am always taken by surprise. If they said: "The Force has done that" or "The Consciousness has done that", that would have appeared to me more natural.

What speaks, what observes is a centre of consciousness that is there (gesture up above), but naturally not localised: for communicating through the mouth and the senses, it is there (same gesture up above). But that has not the character of a personality...Well, when I am asked the question; "how do you see that"? it takes me a moment to understand the question; I do not feel that it is a person who sees.

54C) MOTHER'S EXPERIENCE OF LIMITLESS BODY & PHYSICAL EXISTENCE

Some experiences make me think that this sense of personal limitation is not necessary for physical existence; it is a thing that has to be learnt, but it is not necessary. It was always felt that a defined body was necessary to form separate individualities—it is not necessary. One can live physically without that ..Spontaneously for the body, that is to say left to the old habits and ways of being, it is difficult, that produces an inner organisation that looks very much

like disorder—it is difficult. The problems come up all the while for everything—everything—there is not a single activity of the body which does not face the question raised by this (i.e. by personal limitss.) (Bulletin, Nov. '70 pp. 97-101)

54D) NOTE: SWAMI'S VASTNESS OF BODY

The above experience of the Mother as to the absence of personal limits of physical existence and of the physical body is worthy of note. It seems to point out the nature of the enlarged or vast body which the Swami refers to in a last song of his, i.e. after attaining a triple deathless body. The enlarged body seems to refer to the enlarged or vast bodily consciousness of the body's substances. In the said song the Swami observed that the Divine was coming to his place to settle down when He would become one with his enlarged vast body without separating from the soul of his heart at the same time. In Keertan "Mei Arul Vyappu" the Swami said that his body had become golden as if it were a fully grown luminous golden Mountain (1-V-10-36). Thus, even after the dissolution of such a body by dematerialised disappearence there would be a golden limitless physical existence capable also of an impersonal nature of action. The Superman Consciousness, if it has anything to do with the Swami's consciousness, is noted always to bring with it a golden luminous Vastness and Power of Compassion and external physical protection.

54E) DESCENT OF THE SUPERMAN CONSCIOUSNESS (See also item 18 above) January 1, 1969

In the night it came slowly and on waking up this morning, there was as though a golden dawn, and the atmosphere was so light. The body felt: but it is truly, truly new. A golden light, transparent and ...benevolent. "Benevolent" in the sense of a certainity a harmonious certainity. It was new. January 4, 1969.

...And I was not the only one to feel it, some others also have felt it. It was just after midnight...It was something very material, I mean it was very external—very external and it was luminous, with a golden light. It was very strong, very powerful; but then its character was a smiling benevolence, a peaceful delight and a kind of opening out into delight and light ..I spoke of it also to two or three persons; they had all felt it. That is to say, it was very material. They all felt it, thus, a kind of joy, but a joy, friendly, powerful and ...very very gentle, very smiling, very benevolent...I do not know what it is. I do not know what it is but it is a kind of benevolence, therefore something very close to the human...

My own impression was the impression of an immense personality—immense, that is to say, for it the earth was small, small like that (Mother holds a small ball in her palm), like a ball—a huge personality, very, very benevolent, that came for...(mother seems to lift gently the ball in the hollow of her hands). It gave the impression of a personal divinity and yet it was...I do not know, who comes to help, and so strong, so strong and at the same time so gentle, so all-embracing.

And it was very external: the body felt it everywhere, everywhere. (Mother touches her face, her hands), everywhere.

It was the beginning of the year. As if someone having the dimensions of a god (that is to say, some one) came to wish Bonne Annee) with all the power to make it a bonne annee...

Is it...Is it the personality (because it had no form, I did not see any form, there was only what it had brought—Mother feels the atmosphere)—the sensation, the feeling...I asked myself if it was not the supramental personality?...who will then manifest himself later on in material forms.

The body, this body feels since that moment (the thing has entered into it everywhere, deeply); it feels much more glad, less concentrated, more lively in a happy smiling expansiveness. For example, it is speaking more easily. There is a note—a constant note of kindliness. A smile, yes, a kind smile, and all that with a great force...I do not know.

...Is it the supramental personality?...that will incarnate in all those who have a supramental body...

It was luminous, smiling, and benevolent through powerfulness ... A benevolent that compels...

...it is altogether new. And so concrete...That is to say, it did not pass through any inner being, through the psychic being, it came directly upon the body. (Bulletin, Feb. '69, pp. 69-75)

54F) DIRECT PHYSICAL CONTACT WITH THE SUPREME

There is only one solution, the direct contact of the physical with the Supreme. That is the only thing.

There you are.

But the cells of the body...(I do not know if it is particular to this body, I cannot believe that this body is so exceptional), but they are

absolutely convinced, and they try, try, try all the while, with every misery, with every difficulty, with every...there is only one solution: "Thou, Thou alone, to Thee alone—Thou alone existest"...

The true solution is there: "Thou alone existest Thou alone", all the rest ...All the rest is misery. Misery, suffering...obscurity.

(Bulletin, Aug. '69 pp. 81-182.)

54G) SUPERMAN CONSCIOUSNESS

February 15, 1969.

This atmosphere, this consciousness (of superman) is very active, and active as a mentor, I have already said. And that continues. And then, for several hours on one morning of the last days, in the early morning, it was...Never, never had the body been so happy; there was the complete Presence, absolute freedom, and a certitude—that had no importance; these cells, other cells (gesture this side and that showing all bodies), it was life everywhere, consciousness everywhere. Absolutely wonderful. It came without effort, it went away simply because...I was too busy. And that does not come at one's will—what comes at one's will is what may be called "a copy" : it has an appearance, but that is not the Thing. The Thing...There is something which is altogether independent of our aspiration, our will, our effort...altogether. And this something seems absolutely all-powerful, in the sense that no difficulty of the body exists. Everything disappears at that time. But aspiration, concentration, effort...that serves nothing at all. It is the divine sense, it is to have the divine sense. During these few hours (three or four), I understood absolutely what it was to have the divine consciousness in the body. And then this body, this body here, that body there (gesture this side and that side and that side and all around Mother), it did not matter; it went about from one body to another, altogether free and independent, knowing the limitations and possibilities of each body—absolutely wonderful, I have never, never had before such an experience. Absolutely wonderful. It went away, because It was so occupied...And it did not go away simply because it came to show how it was it is not that; it is because life and the organisation of life swallows you up.

I know it is there (gesture behind), I know it, but...But that, I understand, is a transformation. And clearly the persons, not a vague thing: clearly, that could express itself in this person, express itself in that person...(gesture here and there), clearly, wholly. With a Smile!...

And then the cells themselves told of their effort to be transformed, and there was there a Calm...How to explain that?

The body told of its aspiration and of its will to prepare itself, and it did not ask for it, but it made the effort to be what it ought to be; all that, always with the question (the body does not put the question, it is...the environment, the surrounding—the world, as if the world put the question): will it continue or will it get dissolved?...Itself, it is like that (gesture of self-abandon, palms open), it says: "As thou willest, O Lord", but then the body knows that it has been decided, and that it is not to be told to the body. It accepts, it is not impatient, it accepts, it says: "It is all right, it is as thou wilt", but That which knows and That which does not answer is...something that cannot be expressed. It is...Yes, I beleive the only word that describes the sensation one has, an Absolute—an Absolute. Absolute. It is that, the sensation: being in the presence of the Absolute. The Absolute: absolute knowledge, absolute Will, absolute Power...Well, nothing can resist it. And then, it is an Absolute which is (one has that kind of sensation, concrete) full of compassion! but by the side of that all which we consider as kindness, compassion...pooh! is nothing at all. It is compassion with power absolute, and...it is not Wisdom, it is...It has nothing to do with our procedure. And then, That, it is everywhere. It is everywhere, That. And it is the experience of the body; and to That, the body gives itself entirely, totally, asking for nothing, nothing at all. Only one aspiration (same gesture, palms opened out upward) to be That, what That wants—to serve That, not even so, to be That.

But that state which lasted for several hours, nothing similar to that happiness did this body ever feel during the ninety-one years it has been here upon earth: freedom, absolute power and no limits (gesture here and there, everywhere) no limits, nothing impossible, nothing. It was...all other bodies were itself. There was no difference, it was only a play of consciousness (gesture as of a wide Rhythm) going about.

CHAPTER XVIII

PART 3

THE BEING BEHIND SUPERMAN CONSCIOUSNESS: THE SWAMI'S PLAY

SWAMI'S CONSCIOUSNESS AND SUPERMAN CONSCIOUSNESS

From a close study of the Swami's works, his last words and promises, and the last evenful sacrifice of his deathless body by dematerialisation, we find an echo of corresponding correlations with the nature and mode of working of what the Mother calls the Superman Consciousness. So one is led to think that there might be a great possibility of the Swami's direct connection with the Superman Consciousness or even that he might be the being and personality behind it. There is a host of following correspondences and correlations between the two as seen from several angles of view.

To begin with, we may have to point out at first that there seems to be a close connection or rather a possible identity and common features in regard to the three unidentified Beings who came into the Mother's experience. (1) the first, whom the Mother refers to (in Bulletin, Aug. '67, p. 69) as something or some Being or a consciousness using her body trying to make something of it and (2) the second Being who came into her at the time of Her public Darshan on 24.11.1967 by way of a vibration or intervention in her body and which or whom the Mother refers to as something making use of her body and as some one looking from a plane of eternity, as it where, with a great benevolence mixed in it with an absolute calmness and who was an asexual being with power of duplicating the original consciousness (i.e., its soul) into two different bodies at the same time or who was possibly someone existing permanently in a permanent form somewhere (in the overmental or supramental world or elsewhere) - see Bulletin, Feb.'68, pp.71-73, and (3)the third, the Being and personality behind the Superman Consciousness whom the Mother refers to as someone having the dimensions of a God, an immense personality with a personal divinity, a personality without form but very very human human—in divine proportions without weakness and shadows

directly coming upon her body in a concrete and external way with gentle and smiling benevolence and compassion full of power and in a peaceful delight and golden light in order to transform her body or to help her in its transformation.

This last one, inspite of its apparent impersonal formless action, is called by the Mother as "He" ("He wants that the thing should be the true thing. It (Mother's body) knows the distance there is between the Consciousness of the being which uses it and itself" - See Aug. 5, 1970 Bulletin, Nov. 1970, p. 95). It appears that it is one and the same unidentified Being behind the three experiences of the Mother because benevolence and transforming power or its helpful action in transformation are the common features. Only in the last case it has revealed itself more openly; perhaps it has not fully and completely revealed itself as yet. The following pages are devoted to make a finding as to how far this unidentified being and personality has anything to do with the Swami's consciousness in the background of his last promises and writings and sacrifice of his deathless body by dematerialisation with a view to enter into all the material physical bodies and for the purpose of manifesting the divine light on the earth.

The Swami in his last days before going into seclusion observed "I am in this body and I will enter into all the bodies". Thus, having attained a deathless physical body, he wanted to enter into all the material physical bodies universally. Further even while alive, he discouraged the disciples in worshipping him in his outer personal form of body, though he was not against the principle of worshipping the form of the Divine as such. Thus, it is evident that he wanted to have an impersonal influence over all the bodies and a power of infiltration into them which should have become possible for him in view of the dematerialisation of his deathless body in 1874 (a century before), imminently expecting the stable manifestation of the Divine at his place which is believed to have taken place for the said purpose particularly in the context and circumstance of the concrete Presence of the Divine on 30.1.1874 and possibly because of the later universal manifestation of the Light in our times in 1956 by the grace of the Mother.

The Swami has been the special manifestation of Grace, Compassion and Kindness. He regarded that the Supreme Knowledge possessing Supreme Compassion is the Poorna Ananda or integral Bliss (see Mahopadesha). For him bliss meant a blissful life of deathless body. (See Jeevakarunyam). So one may say that the Compassion, which he speaks of is an integral Compassion having power of

Knowledge and Bliss and the power of transformation and perfection of body into its deathlessness. He observed in one of his songs that Compassion was the very stuff of his soul and if compassion goes his soul too would depart from his body. His compassion was proverbial and well known-and recognised by one and all. It expressed itself not only for man, animals and creatures, but flowed also to the plants and crops and even to the inanimate objects of matter and their forms. He insisted that abstention from violence to animals and from killing and taking animal food was absolutely essential for transformation of body. This is an expression of compassion and respect for animal life in a highest sense. Parōpakāra or benevolent acts of kindness to fellow-beings was the key note of his discipline. (See Upadesha on Paropakara and God's compassion and human compassion, p.34). He observed that by expression of kindness of the heart of soul one will be entitled to the Grace of the Divine; and compassion led to the Supreme Love of the Divine. In "Jeevakāruṇyam" he writes to say that the compassion to fellow beings is inseparable from knowledge and love and they grow by Parōpakāra, benevolent acts of kindness, Ibid p.100). He further observes that one who was attained the blissful life of a deathless triple body can by his look of grace not only resurrect the dead into bodily life, but also awaken even an inanimate object into consciousness or infuse consciousness into it so as to make it perform conscious actions, as man does (see Upadesha—"Paksha Srishti"), that is to say, Compassion of Grace has the power of material action over matter or material things. The power of transformation was not only applied for transformation of his body but could be extended also to inanimate matter for transforming or transmuting baser metals into gold. He became golden in body and preformed transmutation of metals into gold by touch of his hand or by keeping them into the palm of his hands. His whole body had become radio-active to transmute one element into another.

In song (12-29-17), the Swami observes that he has received from the Divine a triple deathless body in order to play in self-giving of himself to everyone everywhere, that is to say, to share his body's powers of purity and deathlessness with others in and by transformation, more particularly with those who are capable of receiving it. Possibly again it is for this purpose that he wanted to enter into all the material physical bodies. Further, when going into seclusion last on 30.1.1874, i.e. before dematerialising his body, he observed that on the coming of the God of Vast Grace-Light (i.e. on the universal manifestation of the Divine Light) he would come again in body and give deathlessness or deathless transformation of body to those who

are prepared and states or conditions of purity to those unprepared.

In such a background of avowed and imperative pronouncement of the Swami, the play of self-giving of himself, i.e. by giving especially the power and substance of deathlessness to others ready to receive, seems to be intended and actively done now in and through the so called "Superman Consciousness" since 1969. This might also possibly prepare the ground and open the way for his coming again in body, i.e. by precipitating himself directly in a divine physical body. This self-play of the Swami in this respect may serve as a prelude to such an incarnation, because it is during the active functioning of Superman Conciousness, the Mother happened to see in July 1970 the vision of the psychic being or soul of one of her devotees that would materialise itself, i.e., self-create for itself or assume in the future a direct supramental physical body and thus become a supramental being. In short the soul can take or readily create its own physical embodiment directly. We shall later deal with this point in fuller detail. Only we want to present here all the connected developments during the active period of the Superman Consciousness in 1969 and 1970.

On 31st May 1969, the Mother, being vexed at the body's miserable state of atavism and horrible imaginations and at the equally miserable and horrible state of this world, got by way of an answer (not in words but as an experience) the opening of the Vastness into the Light. She was intrigued to know how That Vastness could become this body and the world and how to change it back into That. Then She feels that Nirvana of the Buddha was not the solution. "It was only a partial cure of the moment. Afterwards comes the long way one must carry on progressively the work of transformation. And then, the next minute, it is what Sri Aurobindo has called the Supramental being. It is as though the passage from one to the other. But how will all that change? I do not know." (—Bulletin, Aug. '69, p. 89, 91).

Again about this period the Mother aspires or visualises happily on 4th June 1969 the possibility of someone, somewhere and somehow incarnating in a visibly luminous divine body as the solution (Bulletin, Aug. '69, p. 99). This was followed by her vision on 1st July 1960 of the psychic being of a devotee which was to materialise itself in the future as the Supramental being with a supramental physical body (Bulletin, Aug. '70).

Now according to the Mother, the Superman Consciousness acts concretely and directly on the body and it brings Compassion and

gentleness or benevolence full of a tremendous power most material in action. She has found it to be impersonal in its working and yet it is an immense personality without form, someone having the dimensions of a god and yet very very human but a human in divine proportions with a constant note of kindliness and coming in golden Light without shadows and weakness and in a most material and external way. The Mother takes its help and actitive guidance in transformation of her body. It goes about from one body to another altogether free and independant, knowing the limitations and possibilities of each body. " It does not come at one's will. It came without effort it went away simply because I was too busy. (i.e. occupied otherwise). The Thing (the Consciousness of Superman) is altogether independent of our aspiration, our will, our effort. And this something seems absolutely all-powerful in the sense that no difficulty of the body exists."

—(Bulletin, April '69, pp. 86-87).

The Mother further observes that " It is Compassion with Power absolute and...it is not wisdom. It has nothing to do with our procedure. It is everywhere, That. And it is the experience of the body and to That the body gives itself entirely, totally...But that state which lasted for several hours, nothing similar to that happiness did this body ever feel during the ninety one years it has been here upon earth; freedom, absolute power and no limits (gesture here and there everywhere)...It was all others bodies were itself." (See item 54G—ch. 18, part 2). We may note here that on the eve of retirement into seclusion, i.e. before dematerialisation the Swami wanted to enter into all bodies universally. Earlier on 22—10—1873, he received from the Divine the mantra of " Arut Perm Jothi (Vast Grace-Light) and Supreme Compassion " to be given collectively to the devotees and disciples as the first step of the Sadhana or discipline because the Divine Himself wanted to manifest the truth of the Mantra, i.e. Compassion and Grace at first with the Vast Grace-Light. But it is Compassion that is possessed by Knowledge which is Bliss. We may also note that the Swami's body had become so full of the golden Light that it did not cast its shadow on the ground and he assured that the Divine had given him a triple deathless body in order to self-give himself freely to everyone and everywhere in all times as a play of free gift (தான விளையாட்டு). The Mother in the above passage on Superman consciousness refers to its shadowless golden Light without any difficulty of the body and that it came freely to give itself by its own will.

The Superman Consciousness came directly upon the Mother's body possibly also because she separated Her body from mind and the

vital for its quick transformation. The physicality of body expresses itself essentially to be and to exist rather than think and know and live as mind and the vital. So Compassion as expressed in the physicality of body and as its material protection may not necessarily bring wisdom as mind of man understands it, but still it is a supreme compassion or an integral compassion with a power of material action based on the supramental Knowledge, Truth, Love and Harmony and connected with transformation of body.

It is noteworthy to point out that the first concrete result of the supramental manifestation is the Superman Consciousness which is verily Benevolence, Compassion and Grace—a compassion full of power and bodily protection. Further the Swami wanted to come back, on the manifestation of the God of Light, and give deathlessness to those who are purified and prepared and states of purity (including purity of body) to the unprepared. This seems to be now getting fulfilled, because, because the so called Superman Consciousness or rather the unidentified being behind it has become now active to help to purify and transform the bodies directly and more particularly with respect to the Mother's body. The Mother also observes that it is very human, but a human in divine proportion... a human without weakness and without any shadows and without difficulty of body (see Bulletin Feb. '69, p. 75 and April '69 pp. 86-87). This indicates or rather proves the shadowless, luminous and deathless body which the Swami had attained in his times.

In this background of developments, it is understandable that the Swami's promise of the happening of ressurrection of the dead can take place through the Superman Consciousness as it acts or can act directly on bodies without passing through inner being and the soul. Resurrection of the dead and transformation of the aged tnto youth were promised by the Swami often and they might get actualised thorough or with the help of the Superman Consciousness.

We may add that the Mother may not be obliged always to put her physical body in contact with the Superman Consciousness which is so benevolently helpful in her transformation, because it comes of its own free will and goes (Bulletin, April '69, p. 85) and She regards it as the intermediary between man and the Supramental being (Bulletin, Feb., Aug. '69, p. 77). So the Mother puts her physical body in contact with the Supreme (Bulletin, Aug. '69, p. 81). Possibly by the divine sanction, the being behind the Superman Consciousncss is actively playing his role as an intervention of Grace. Here we may note that the Mother has distinguished the

said being as an intermediary being and not the supramental being—the supramental being in its special sense that it on its soul can readily assume or take a direct physical divine embodiment as will be done by the supramental race of beings in a supramental evolution. But the Swami was a supramental being in the sense that he had realised supermind and attained deathlessness of body, though now he was possibly ready to pass on to the state of Asadharana Sambu Paksha Srishti corresponding to the said supramental race of being.

The Mother has referred to the activity of the Superman Consciousness only in two years, i.e. 1969 and 1970. Thereafter she does not speak about it. Whether the Superman Consciousness has fully revealed itself in all its glory is also not known. However, we may mention incidentally that it was by a letter dated 4th July 1970 a reference was made to the Mother for the first time about the transformatory changes in the Swami's body and, in a covering letter to the disciple who happened to present the said reference to her, it was made clear that the Swami affirmed deathlessness of his body and promised to come back, when the reign of the God of Vast Grace-Light prevailed over and his disciples are expecting his return to bodily life even to this day. Further, it was about this time, i.e. on first of July 1970 that the Mother had the vision of the psychic being of a devotee which would materialise itself in the future as the Supramental being in a supramental body—see item 49 above. Again it was about a year before (i.e. in June 1969) the Mother observed that because of the divine Will in Her She was not to get interested or busy in becoming luminous and glorious in body so as to be outwardly visible to everyone with its Light but she was glad to consider and aspire for such an incarnation or manifestation taking place in someone, somewhere, somehow. Therefore, in the background of all these developments during the two years (1969 and 1970) of active working of Superman Consciousness, one is led to believe that a new incarnation seems to be in the offing and around the corner to take place in the near future and in such a situation, the Swami's promise of coming back into a new body capable of giving deathlessness of body to others seems to be nearing the day of fulfilment, especially after the turn of a century of his disappearance by dematerialisation in 1874, and in the background of the new Manifestation of Light since 1956. We may say that he dematerialied his deathless body in order to materialise later on directly in a visibly luminous body when the stable manifestation of Light takes place.

He may bring about a material physical form of embodiment from out of his formless golden physical existence which seems to be now represented by the formless Superman Consciousness as function-

ing at the most external bodily level of existence. The Swami's Consciousness of course, exists in particular forms at the other levels of existence, i.e. at the mental, vital and subtle physical. He is seen by many in his subtle physical form. Again his formless physical existence, which we take in the above background of circumstances as the Superman Consciousness (if we may so put it) having direct bearing and influence on physical transformation of body such as the Mother's, will necessarily indicate that it is one with the golden plane of the earth and has its roots grounded in the Inconscient. Above all, the Swami had attained a deathless body in his times. This could not have been possible, unless a mastery were gained over the Inconscient. In a song (12-44-53), considered to be a last one, he mentions about his vast body பேர் உடம்பு, that is to say, his transformed physical body had become limitless or vast in its physicality (see item 54D above). Some such experience is pointed out in the Mother's experience possibly because of her contact with the Superman Consciousness since 1969 (see item 54C above). She refers to her feeling of a limitless physical existence. A formless physical existence close to the material has its connections with the formless mass of the Inconscient and with its material inconscient called Matter which is based on the former.

Further the Swami observes that his soul and flesh of body had become so much identified with each other that he felt the soul as the body and vice versa: "The Lord has given me a whole and integral divine body which does not distinguish between soul and flesh of physical body" (11-36-21).

ஊன் என்றும் உயிர் என்றும் குறியாமே
முழுதும் ஒரு வடிவாம் திருவடிவம் உவந்து அளித்த பதியே

"I have become the very essence of the bliss of amrita all over the cells of body (dhatu), mind, life and the heart of feeling and all other tatvas all of which have surrendered themselves of their own accord and become supple and full of bliss." (12-2-6). In the keertan "Mei Arul Vyappu" he observes that the Lord has given him knowledge (not mind's knowledge but the body's knowledge at the bodily level) as to how the souls get infused into the bodies (i.e. entry into body by birth), how to separate the soul from body (i.e. departure from body by death), and how to keep it inseparable from the body (1-V-10-31), that is to say, he knew how to keep all the soul's relations with the body in birth, in death and, in the deathless life of physical existence both while continuing to live in physical deathless body as well as in the event of a dematerialised physical existence by dematerialisation of the deathless body (i.e. soul's permanent

and continuous coextensive coexistence with the deathless body before dematerialisation, and soul's self-extension and oneness with the vast formless physical existence in the very earthly field as in the case of a special kind of dematerialisation). The Swami's transformed body had become not only deathless and indestructible with an eternal purity but also ever-growing and ever-prospering (இறவா அழியா என்றும் ஓங்கும் வடிவம்). A deathless body also implies and carries with it a vast formless physical existence behind or coextensive with it and this is indicated when the Swami refers to his body as a vast one and as like a fully grown golden mountain. This last feature of a dematerialised physical existence, i e. a limitless and deathless golden physical existence resulting by an unique and special kind of dematerialisation is implied in a last song (12-44-53) which says that the Divine was coming to his place to stay (i.e. get fixed thereat) and become one with the vast deathless body of the Swami while at the same time remaining inseparable from the soul of his heart. Thus, the Divine Being, the Swami's deathless body and soul became unified in the very terrestrial field for a divine world-purpose, that is, in connection with the manifestation of the Divine at his place and for enabling the Swami to enter into all material bodies universally. This also implies that the Divine came to his place in order to settle down and fix his (Swami's) (formless) deathless and luminously golden physical existence in the earthly field of nature even though by that process his body would become dematerialised. The said localised manifestation of the Divine in 1874 at his place—a representative place of the earth—which is believedto have resulted in the then circumstances and context particularly because of His concrete presence on 30.1.1874, might be considered as a necessary fulfilment in itself or as a prelude to the universal manifestation of the divine Light which also the Swami aspired and worked for, but took place in our own times in 1956 by the Grace of the Mother and Sri Aurobindo.

Incidentally, we may infer from this background as a contrast that in the case of ordinary kind of dematerialisation, Mahans such as Jnanasambandar and Manickavasagar who wanted to leave off the earthly life for a heaven beyond before achieving a complete or even partial transformation of body, their souls should have departed from the body after dematerialisation, without leaving behind any trace of physical existence with or without form, and their souls could not have become self-extended as one with the vast formless physical existence in the terrestrial nature, as in the case of Swami Ramalingam. Tirumoolar in his Tirumantram also observes that in such cases soul leaves the body (TM 2587, 2588 and 491) to be reborn

again for the purpose of a further evolution of body, by gathering for a new birth the substance of body that had gone up into the yonder heaven (Param) on dematerialisation.

It is evident that because of the deathlessness of his body, the Swami came to know intimately (by and through his bodily existence and consciousness) about all the crores of the material physical bodies as well as all the worlds and their contents and movements (1-V-10-63). This intimacy of bodily knowledge about all the physical bodies, and of the soul's above said relation with the physical body in birth, death and deathless physical existence was inherent to his deathless body itself (1-V-10-31). Further he had also the knowledge of the interfusion of the subtle physical (Bhutādi) with the gross earthly elements (Paguti) without the falsity governing between them (1-V-10-32). Thus these were very relevant to the simultaneous unification of the Divine with the Swami's vast deathless body and with his soul of heart in the very earthly field of nature (12-44-53)—a vast deathless body that had by transformation wholly become golden like a fully grown golden mountain (1-V-10-36), because of the crown of direct Light of the Divine over his head (1-V-10-98).

Again, as we have already observed under notes on item 43B above, that the new incarnation by materialisation of soul in a direct luminous divine body (i.e. soul taking its own new embodiment would possibly be a sexless being in a sexless body with power of duplication or multiplication into two or even more bodies at the same time. The Swami had attained a transformed deathless body in the past birth (i. e. in past life 1823-1874) and in a song (12-42-41) he observes that he had become sexless, belonging to neither man nor woman nor the neutral or eunuch.

என் உயிரும் எனது உடலும் எனது உணர்வும் உயிர் உணர்வால்
அடை சுகமும் திருச்சிற்றம்பலத்தே மன்னியது. ஆதலின் நான்
பெண் மகளும் அலேன். வரும் ஆண்மகனும் அலேன். அலியும்
அலேன்.

In Joti Agaval poem which is an earlier one, he reveals that the semen had become condensed into a single drop at the chest. His powers of duplication into two bodies at the same time are exemplified by two incidents in his life during the last period of his life. It is reported and testified to that on a night hour when giving discourses to his disciples at Vadalur the Swami was also found to have visited a devotee's house at Cuddalore, knocked at the door and got it opened by the devotee and gave vibhuti or sacred ash to his ailing son who

was then seriously ill and had given him words of assurance of recovery and gone away later. The father and son next day saw the Swami at Vadalur and were surprised to know from the Swami as well as from the evidence of others about the incident of duplication.

Another time, when the Shrine of Satya Jnana Sabha was under construction (i.e. in 1871), in the last part of his life, the Swami duplicated himself in body and stood, as promised earlier, on a long teak timber at a timber depot at Madras helping thereby his devotee to choose and purchase it. In these cases the Swami may be considered to have doubled himself in physical body. We may also consider it in the background of the incidence of his birth. According to internal evidence the Swami's soul in the form of emanations had entered into the egg-cell of his formal mother and the sperm-cell of his formal father before conception (i.e. entered into two bodies at the same time in order to take birth by conception later) and experienced the difficulties of the surrounding impurities around the said cells, i.e. suffered the impure nature of the bodies of his mother and father (see Peru Vinnappam), though protected by the Divine Light. Again, there is another incident when the Swami in order to satisfy the eagerness of his devotees to see him well, he multiplied his form of body at several points in a thickly crowded gathering of devotees at a place called 'Thiruvadikai' so as to make himself seen by one and all in close nearness to each of them. One cannot be sure whether this last incident was a duplication of body at the physical level or the subtle-physical. However, it is evident that the Swami's soul could double itself and assume two bodies simultaneously whenever it was necessary to do so.

The said incidents of duplication of bodies may be also studied in the background of the Mother's observation based on Sri Aurobindo's in regard to the materialisation of the first human couple. Swami's materialisation in two bodies at the same time thus become supported. The Mother's words are as follows:

> "Traditions which are naturally but oral traditions and from the scientific point of view are quite doubtful, but which are based on individual memory say the first man or the first human individuals were materialised through an accult method, somewhat like what Sri Aurobindo announces for the future supramental world, that is to say, beings belonging to the higher worlds have built or formed for them a body of physical matter, through a process of concentration and materialisation. It is not that the lower species produced progressively a body that became the first human body." —Bulletin, April '63, p. 53.

The Swami who was an occultist also, apart from his being a spiritual master with powers of deathless transformation of body, could have very well precipitated two material bodies at the same time during his earthly material existence. Again according to him deathlessness implied a power to selfcreate all substances of whatever kind.

Again the Swami's special nature of compassion and benevolence and kindness, and his transformation into asexual or non-sexual deathless body with power to materialise itself in two or more bodies at the same time may be considered in the background of the Mother's reference to the intervention or interposing of an asexual unidentified being in her body, at the time of her darshan on 24th November 1967 (see Bulletin Feb. '68, p. 71) by way of vibration of great benevolence and absolute calmness. The said being might be, according to her, someone whose original consciousness (i.e. soul) had doubled itself in a past life manifesting in two different bodies at the same time or alternately might be some one permanently existing in a permanent form somewhere (overmental, supremental or elsewhere). Now this unidentified being seems to be connected with or is the same as the being behind Superman Consciousness whose identity has not been determined by the Mother so far. We note down here the reasons for such an inference. First, the common nature of expression or vibration that results in both the cases is benevolence with a power of transformatory action on the body of the Mother. Secondly, in both the cases it is some being or some personality operating behind. It is not a case of general manifestation. It comes and goes. Thirdly, the being remains characteristically hidden or unidentifiable, though making use of the Mother's body to make something of it. The intervention of the unknow being on 24th November 1967 (unknown through her body by the bodily sensation and feeling which the said being, the unkwoun historical person, brought into the Mother's outer bodily level of existence, though the Mother was familiar with it or him in her inner being) seems to be pointed out by the Mother earliest on 24th June 1967 thus: "I am trying to do it (i.e. transformation of body) not by any arbitrary will . simply, there is something or some being or a consciousness or anything (I do not want to speak of it) which is using this—the body of the Mother—and trying to make something of it." (See Bulletin Aug. '67, p. 69). This "Some Being" (familiar in the inner level but unknown at the outer bodily level of the Mother's being) in the circumstancess should be a supramental being in the supramental world but having its roots also in the inconscient because of its attainment of a deathless body by transformation possibly in a past birth. The inner being of the Mother could very well be familiar with the said being, because it also comes from

the supremental world, but her outer bodily being could not identify it as to who it was in the history of her past bodily existences because its operations in the physical bodily matter are possibly directed from the other end, i.e. the Inconscient or the material inconscient. Incidentally, we may note here that the Swami during his last days in a talk to his disciples (as hinted by one Velayudha Mudaliar) envisaged the coming of the fellow-beings of the Supramental World "Ambala Sahodarargal" (possibly referring to the Mother and Sri Aurobindo in their supramental status of being) from a far northern direction (possibly referring to France and England respectively) into the South (to Tamil Nadu) and they would teach them on the same lines as his and would enhance the glory and prestige of India.

A pertinent question poses itself as to why the Mother is unable to identify the being that came upon her on 24—11—'67 or still earlier on 24—6—'67 or later in a more revealing manner as the descent of Superman Consciousness on 1—1—69 though still remaining unidentified, whereas She could recognise and identify the veiled intervention or interposition of other beings in her, of the rank of Sri Aurobindo or of Durga and Mahakali or of an old Chinese etc. The only possible answer is that the capacity to recognise and identify oneself with a fully transformed deathless being may be a concomitant result of one's own attainment of deathless body after the fulness of a complete transformation. In that case, it follows that the Mother might identify fully with the being behind the Superman Consciousness (who appears to be the same being behind the intervention in Mother's body on 24th November 1967) when She would attain the transformation of her body into its deathless state. This background also lends itself to the viewpoint that the said unidentified being should necessarily be the Swami himself who, though based in the vastness of a deathless, impersonal and formless physical existence after dematerialisation of his deathless body, is now going about from body to body to give himself, for the purpose of transformation, to those ready to receive. This also possibly implies that such a deathless being should be rooted in the depth of the Inconscient with power over matter which is the material inconscient underlying bodily substances, and having at the same time power of involution to hide itself from recognition for its own or divine purpose. The Swami always spoke of the five fold powers of creation, maintanance, destruction, involution and evolution as concomitant with the power of his deathless body.

Now again, it is known that as is the depth of spiritual existence so is its height. Possibly the very high plane of eternity (supramental and the above) as is suggested in respect of this unknown being who

had interposed in the Mother's body in 1967 (November 24th) may indicate and imply a corresponding depth in the sub-conscient and the Inconscient from which the same being could be operating with powers of direct intervention in the bodily transformations of others in his role of superman consciousness. The benevolence and calm indifference are the antithesis, one from below i.e. the earth of the human beings and the other from far above i.e. from the eternal realm of the divine Absolute. But both the features are harmonised the vibration of the said being. The unidentified being of 24th November 1967 is explained by the Mother thus : " And what was strange is that this time, the 24th when I went to the balcony it was someone....(and that happens to me from time to time, but more). Someone who looks from a plane of eternity, as it were, with a great benevolence, mixed in it (something like benevolence, I do not know how to express it) but with an absolute calmness, almost indifference and the two together were looking like that (Mother describes waves from down below) as if it was being seen from very far, from very high, very . .how to say ? Seen with a quite internal vision. It was that which my body was feeling when I came out to the balcony. The body was saying "I must aspire, there must be an aspiration so that the force may descend upon all these people" and That was like this (a sweeping gesture up above) : Oh! very benevolent but a sort of indifference-indifference of eternity, I do not know how to explain that. And all this the body feels as though something were making use of it." "That is why these photographs interest me, to have the state objectified." (Bulletin, Feb. '68, p. 73).

We may also find a striking correspondence in the eventful significances around the years 1967 and 1867. The Mother's experience of the intervention of the unknown being on 24th November 1967 may also be considered in the background of Sri Aurobindo's observation that the Supermind would come into effective operation in the terrestrial field as from 4—5—1967 (cf : "the supramental consciousness will enter into a phase of realising power in 1967 "). Tracing back a hundred years of time, we find that the Swami is considered to have realised Satya Jnana the Truth-Consciousness in 1867 and in the same year by the will of the Divine he settled at Vadalur and opened the Dharma Shala on 23—5—1867 as an expression of benevolence and compassion when on that opening day he got also his "Jeevakarunyam " prose works read before his disciples—" Jeeva karunyam" which the transformation of body, the nature of a triple deathless body with power of cells to become vast and enlarged or small like atoms and with divine powers of a perfect deathless transformed body which include power of resurrection, power of transforming the aged into youth and power of awakening even in-

animate objects of matter into consciousness so as to make them perform conscious actions etc., powers which will be exercised out of compassion and Grace.

Possibly at this rate of foregoing development of events, one may foresee that a century after the Swami's dematerialised disappearance in 1874, there might be a great possibility of his coming again but in a direct glorious divine embodiment in the near future, when particularly viewed in the background of the foregoing significant events during 1969 and 1970 and thereafter, such as the descent of Superman Consciousness and the Mother's vision of a devotee's soul or psychic being that would materialise itself in the future as a supramental being in a direct supramental body and Mother's aspiration for someone incarnating in a visible luminous body as a solution etc. If such an event materialises it would only indicate the progressive continuity of the new supramental evolution for the benefit of the whole mankind with a continuity in the role especially of the pioneers and founders of this new consciousness and new evolution. We hope before such a possible event materialises, Jnana Deha proper or Supramental Knowledge body would fully emerge in the Mother, into her physical body, overcoming all the present seeming outward disabilities that stand in the way of Her completing the transformation and it shall transform her physical body rather quickly into its deathless glorious state—a state which will signify conquest over death, rather on a collective universal basis with a collective impart and influence or all bodies i e. a role which is intended for her as visualised by Sri Aurobindo in his epic poem "Savitri".

PROCESS OF TRANSFORMATION OF BODY IN RAMALINGAM, TIRUMOOLAR AND THE MOTHER

Apart from the transformation of the body effected directly by the mutual bodily embrace of the divine Lord and the Swami (12-42-97; 12-39-1, 7; 12-42-10-25), and also by the power of blissful Grace-Light in him and in his body, the process of transformation itself can be explained, in the light of Tirumantram of Tirumoolar, as the expansion and contraction of the cells of the body (TM 2863, 1787) or in the light of the newly gained experience of the Mother of Sri Aurobindo Ashram as the current of disorganisation in the substances of the body and condensation of that current (Bulletin, Feb. 68, pp. 97-99). The Swami had the experience of the transformed body in which the nervous system vibrated outward exceeding the limit or breaking the order of its formulation or organisation and stopped and again vibrated and stopped. Thus, this cycle repeated continuously i.e. there was an intermittent vibration of the nervous current with

pauses in between. This corresponds to the Mother's above said experience and to that of the expansion and contraction of the body in the case of Tirumoolar. சூழ் நரம்பு அனைத்தும் மேல் எலாம் கட்டு அவை விட்டு விட்டு இயங்கிட 12-1-725. With the intermittent nervous vibration and its pause, all the cells of the body became transformed in their substances and structure and nature 12-1-725 to 740). In the human beings there is a continuous nervous flux or current and if it stopped man would die. As the Mother newly had the said experience, felt that her body was going to be dissolved by the current of her body. But when the current condensed, she experienced an opposite effect, a feeling of the effect of transformation. She had Peace, Light and Harmony in the body with a feeling in the cells that they lived the eternity and for the eternity.

Explaining the process of transformation of her body, She said: "All at once there is the perception (Oh! all these are subtle, very subtle things, but for the consciousness precisely, it is concrete), the perception of a kind of disorganisation, like a current of disorganisation; then the substance constituting body begins at first by feeling, then by seeing the effect, then the whole thing begins to be disorganised. It is this disorganisation that prevents the cohesion necessary for the cells to constitute an individual body, then one comes to know, ah! (gesture of dissolution), it is going to be finished. Then the cells aspire, and there something like a central consciousness of body which aspires intensely, with a surrender as complete as possible for it: "Your Will, Lord, Your Will, Your Will". Then there is a kind of feeling of a condensation of this current of disorganisation, and then something stops; at first a peace, then a light, then Harmony—and the disorder disappears. And when the disorder has disappeared, at once there is this feeling in the cells that they live the eternity, for the eternity. And that,...in the same way, is happening not only daily but many times in a day...The human neighbour...can perhaps notice a kind of cessation in the outward activity, a kind of concentration ..It is a very obscure work." (Bulltin, Feb. 68, pp. 97-99)

The Mother narrated the said experience on 15.11.67. The Mother also felt curious to know whether there was any on the earth, a being truly divine not ruled by any law of Inconscience (Ibid, p. 95). This observation seems to be connected with the one made by her in July 67 about "some one or some being or a consciousness using her body trying to make something of it." (Bulletin, Aug 67, p. 69). Again, on the 24th of November 1967, when She came into the balcony for giving public darshan, She or her body, was infiltrated by some one with an absolute calmness and indifference of eternity above and with a great benevolence at the same time

(Bulletin, Feb 68, p. 73). With the direct intervention of the Superman Consciousness into the Mother's body in 1969 which came with its shadowless golden light of Truth and Constant note of compassion, we are able to identify the said unknown being or consciousness as Swami Ramalingam who still lives on the earth physically in his dematerialised supramental bodily consciousness. For more details, see Vol. I, Ch. XVIII—Part 3. The Mother herself should have come to know and identify it or him as swami Ramalingam sometime in July 70 or soon thereafter, because in the said month we referred to her the passages to the Swami on the transformation of his body and his affirmation of attaining a deathless body etc. Vol I, Appendix III.

Now we give here a summary of the transformation of the physical body as undergone and realised by Tirumoolar which is far-reaching in its nature and power. There are many points of correlation with transformatory changes in the Swami's body. The supramental realisation and transformation of nature and body have been already dealt with, in the case of Tirumoolar, in Vol. I, Ch. IX.

Tirumoolar had the supramental transformation of his physical body. His body became luminous and got transformed by expansion and contraction of its cells as he had realised the summit of the Truth-World. He observes that the body which remained unconscious and unreceptive before would open itself to blossom, by expansion and contraction, become luminous and get transformed when one realised the summit of the Truth-World, the most difficult to realise (Ariya Turya Ateetam — TM 2863, 1787 and 2320). He said that his body had become supple and pliant, cool and refreshing, by transformation and he possessed Parakaya the excellent transformed body—TM 668. His body had become conscious and golden, being filled with the Light—TM 277. The Light manifested in the flesh and bones and even the hair shone with Light-TM 1456, 1529, 1463, 93. If left to itself the transformed body would continue to live innumerable crores of years—TM 93. He affirmed that all the darkness and impurities of his body have been cancelled here on the earth—TM 4, 114, and the divine Golden-bodied Lord of Golden Light, golden Bliss and golden Grace became unified, on the earth, with his physical body cancelling the mass of dark darkness and his body became golden and shone with golden Light as of a coral. The Lord's Golden Body is also said to be laden with white dust—TM 2695. The Lord gave me the Eye of Grace and cancelled darkness and impurities by the Sun Light which did not allow the darkness and impurities gather any more and He verily infixed or ingrafted or implanted a coral (coral coloured golden physical body)

in the marble (in the white substance of Spirit or more possibly in the diamond white of the Being of the Inconscient, as the Mother would perhaps explain. The Mother speaks of the golden crimson colour of the Supramental Lord and the white colour of the Being of the Inconscient.—Bulletin "Questions and Answers" August 1958 pp. 135-137. In an early song The Swami too refers to the two colours, golden red and white of the Lord respectively in the Supermind border and on the earth 12-44-47).—TM 114. The Lord's Body is described as a mixture of white and golden red flame—TM 2802. He filled my physical body with the transforming Grace-Light of Knowledge—TM 15. The pure, youthful, powerful and blissful Amrita of the powdered Substance of the pure Transcendence (the Truth-World) entered into his body and got stored even in the roots of hair—TM 2831 (Swami Ramalingam too speaks of the beautiful body of the Lord which is laden with the dust of the pure Heaven and which he embraced: *வான் பொடித் திருமேனியர் அவரைப் புணர வல்லேன்* 12-42-39. He also refers to the sacred luminous and fragrant golden dust which is the blissful substance of Light. *சுண்ணப் பொன் நீற்று ஒளி ஓங்கிய சோதி சுகப் பொருளே* 12-14-2). He lived long long aeons of the transformed bodily existence with power to throw out God of death by his sword of Knowledge and Light, and the body would so live on continuously if left to himself to do so—TM 80, 93, 2698.

The Lord came to the earth and crowned him with the crown of Grace and gave him the Sword or Power of Truth-Knowledge—TM 1591. Even the blood of his body that contained heat reacted to the approaching god of death, quickened its course and stood against him firmly on the one hand, and by realising the Feet of the Divine Lord in its substance and in its heat, Peace and Coolness, Knowledge and Harmony came to be possessed at once—TM 737. The cool Feet of the Lord in the divinised Fire or Heat was realised and the divine Fire transformed his body—TM 1600. We may remember that the heat of the blood is verily the flame of the soul (In the case of Swami Ramalingam his blood condensed within, though cool amrita oozed all over the body without running down or flowing out of the body. The transformed blood and secretions (rasa) of his body—rasa had become amrita—show us the nature of "Non-flowing liquid" or rather its effect as a transformed element of the body. Swami observes that the "non-flowing liquid or water" formed the base or common state (of divinised physical substances) and even the great who had a pure body by transformation did not get to possess this common base (12—15—2) which is suggestive of its collective evolutionary importance in supramental transformation of the body. Be that as it may. Tirumoolar says that in his case Amrita got stored all over the body even in the roots of hair—hair which manifested the divine Light and

he refers to the substance of golden Light as Amrita ஆணிப் பொன் னின்று அங்கு அமுதம் விளைந்தது-திருமந்திரம் 2064. He had become free from disease, greying of hair, and shrinking of skin and remained youthful, ageless without the necessity of counting the years. The supreme and universal Lord Nandi accomplished these in and for him by an inseparable union with him—TM 2974, 734. He had become a Siva Siddhar (a transformed man of Wisdom and Perfection with powers of knowledge) on the earth, ever pure in mind, life and body, diseaseless and deathless and ever poised in the highest realised state of the Truth - World (Neel Para Muktar) with power to do the five universal functions and perform all the Siddhis in perfect Silence (Mauna) and Peace—TM 125, 1597, 1611. One who has realised the Truth-Consciousness in the physical body and has transformed the body as a physical Truth-body is free from physical death—TM 1633.

"I have realised the supreme and universal Lord and the Lord has transformed my body of darkness (i.e. body formed by the inconscient darkness of matter) and I have conquered birth and death"—TM 1597. His body became beautiful in form and free from sleep, senility and death. Such a transformed body (*பரகாயத் தேகம் தாறுவது*) has the power to enter into another's body and join with it, i.e. at the material bodily level (*பரகாயம் சேர் தன்மை*) TM 706, 643, 682, 649, 801. The possession or infiltration of another body at the bodily level may be distinguished from the well-known phenomenon of "Parakaya Pravesa" in which the jeeva enters into another body to enjoy physical and sensual pleasures using it as a medium. The former is possibly a way of transforming another physical body. But Swami Ramalingam wanted to enter into all the material bodies and so he dematerialised his deathless body in the Presence of the Divine.

Tirumoolar connects the expansion and contraction of the cells of the body which result in its transformation with the rhythmic universal dance of the Lord in the Truth-World (i.e. the alternate movements of dance, figuratively or even factually represented by raising up one leg and implanting down the other, the movements also corresponding to the undulating vibration or motion as in the wave-length of ether, air or water for propagation of motion of heat, light, sound, electricity etc.). Tirumoolar observes that the senses and the body, the instruments and faculties of mind, in fact, the whole universe and the beings vibrate when the supreme and universal Divine plays the Dance, and so the whole universe is filled with the Substance of Truth and it has become the Body of Truth—TM 2586. The five senses, sense organs and the body and unrestricted five instruments such as mind, etc. expand and contract and

unfailingly become unified with and as the universal All-existence which has become everything without exception—TM 2589. The above two mantras are still general statements without reference to transformation. In the following mantras transformation of nature and body is referred to. When I have realised the golden Lord by Love I enjoy Him in all ways—eat Him, bite Him. He transforms me (திருத்துவன் தானே), my nature. My mind (mindproper, manam) expands and contracts; My Maha Tapo Manam (spiritual mind expands and contracts ; my vital mind (vayu manam) expands and contracts; my psychic mind (mannuyir manam) expands and contracts in silence—TM 2980, 2981. If one realises or becomes aware of the material mind (Kal Manam) which is fallen into the darkness of body (*பாசிக்குளத்தில் வீழ் கல்லாம் மனம் பார்க்கின்*) one finds the Lord of pure concentrated Light at the throat centre and worships Him in Love with (physical) thought of the throat centre. People do not know this—TM 1506 (*மாசற்ற சோதி மணி மிடற்று அண்ணலை நேசத்திருந்த நினைவு (ஆகும்) அறியாரே*). The Lord who is the Sun of Truth—Knowledge sheds His Light into the physical body by making the throat centre, His seat of operation and play in the narrow or constricted, belt of physical mind of the earthly matter—TM 818, 1384, 1385, 1999. Because of the physical transformation of body that could be effected by identifying with the throat centre (of 16 petals), Tirumoolar gives much importance to it (TM 1711, 2357, 2359 to 2361). He declared that his body became unified with the golden beautiful body of the Lord and became golden (2360) attaining powers of siddhis such as anima (TM 2361) which are powers of Truth knowledge. The world of the siddhis such as anima is the world of Truth-Will (Nal kāmya Loka)—TM 672, 671, 2206.

"What recompense (except feeling the gratitude) can be made to the Lord who bestowed Grace on those who, after undergoing the difficulties of the body, came to realise the pure Transcendence (i.e. the Truth-World) Turya and its expansion and contraction there as well as in the earthly world, nature and the body, and became transformed (*திரிந்தோர்*)?" TM 1787. The senses, life and mind and all the (seven kinds of) cells of the physical body including the brain matter (Mēdhādi) become transformed in their nature by virtue of their connnection with the high-seated Heaven of the Truth-World of Light and Knowledge which is realised at the end of the sixteen planes of consciousness (sixteen kala anta) beginning from the physical centre (Mēdhādi). By that transformation (*போத ஆலயத்த விகாரம்தனில்*), the transformed physical substances such as brain-matter (bodha mēdhādi) etc. become the Truth of that high Heaven as realised here (adhara)—TM 1492, 1707 and 1705, 2383.—

The high seated Heaven after the sixteen planes is the Supermind. For the purpose of transformation of nature and the body one should not go beyond the supermind but shall remain in it, because the universal rhythm of expansion and contraction with which the nature and body is connected is no more functionally operative there in that ineffable eternal supreme state (i e. beyond the Truth-World) —TM 2657, 2591, 2685. The human body is verily the Sky of Knowledge (Cidambaram) and Its Dance TM 1726. The Supreme Shakti has founded the Vast Sky of Knowledge in the human body (Peru Veli in the pinda) and She has taken her position in the throat-centre of the body—TM 1362. In the supreme Being the Sky of Truth-Knowledge is verily the Light of Sun. In the heart of man the sky of ether is verily the physical body. In the heart oozes the Amrita of Bliss from within the Light—TM 2812, 2804, 2778. We may remember here that Swami Ramalingam identified the head-source of deathlessness of body as the deathless ether (*சாகாதலை என்பது ஆகாயம்-உபதேசம்*) which seems to have its centre of operation in the heart which according to yoga literature is the source of the nervous system and its vibration. Therefore, the intermittent vibration of the Swami's nervous system was in effect the expansion and contraction of the transformed ether or etherial substance which started the transformation of all the cells of his body and this ether is connected with the deathless etherial Light of the Truth-World (*கலை சாகா தலை யானை*).

Tirumoolar observes that because of the rhythm of the Lord's dance in the Truth-World, the movement or vibration of the divine Super-Air (Super vayu or Super Prana) and the sound of 'damaru' (a kind of small drum as in Shiva's hands that is used as accompaniment in the divine dance) were felt and realised in his nerves - TM 2317. The Super Prana or Pranic force (of Super Air or Vayu) that rose in his heart because of the Lord's dance in the Truth-World, reached into and mixed with the cells of his body and even the ends of the hands and legs - TM 2761. This Super Vayu is described as the very Breath of Nandi the supramental Lord (*நந்தி திகழ்கின்ற வாயு*) and as the Uttama Vayu of Knowledge and Power of the Truth-world and that it fills and spreads in the whole body and transforms it - TM 720, 738, 3001 and 3022. Tirumoolar further confirms that the transforming Super Prana of the Truth-world, rare to be attained, gives one the eight siddhis of his Ashtanga yoga which necessarily includes the deathless transformation of body - TM 669. In the above context we may say that the vibration of the nerves of the body effected by the divine current of Super Prana or Super Vayu due to the Truth-play or dance of the divine Lord in the Truth-world may be taken as the starting point for transformation of all the cells of the body by making them expand and contract so as to become

supple and plastic, because Swami Ramalingam too mentions the vibration of all the nerves of his body alternated by a stopping of the said vibration (possibly in rhythm with the alternating rhythm of the dancing Feet of the Lord) as resulting in transformation of his body and further the Swami heard the musical sound of ghum" created by his musical sense organs and possibly this characteristic sound might indicate the divine sound of the rhythm of the Lord's dance (see Joti Agaval stz 725 and 731). In fact Tirumoolar refers to the musical jingling sound of the anklets of the Lord's dancing Feet and goes to say that he realised in himself the Lord's Feet in Dance (i.e. play of His Force), the sound of His anklets (i.e., the musical sound or notes), the songs of words of knowledge (i.e., the development of sound into words), the several rhythms and plays of Dance and forms of Manifestation, and that all these purified and liberated him, transformed him and gave him complete perfection (TM 2760 தீர்ந்து அற்றவாறே) and the Lord of play and Dance was in him in his inner and outer being and nature. By realising the white flame within, which breathes in the body and by realising the bodily consciousness of the body that vibrates one shall ascend and realise the Truth-World and become the all-pervading and immanent existence - TM 3027. By controlling the five senses and entering into the flame of consciousness of knowledge one shall dissolve the darkness of the body of flesh and bones by the flame of knowledge (i.e. by the flame of soul) in order to ascend into the Truth-World TM 2316. The body of physical substance too shall seek the golden Truth-World, and cancelling the darkness become free from the afflicting lower mode of action - TM 1676. Siva Yoga Siddhars are those, who becoming free from anger, conquer god of death and become deathless of body and be one with the Lord, know and fulfil His Will - TM 1477.

By the Lord's Grace one can realise the transformatory purification of nature and its perfection into the divine nature (திண் சிவமாக்கிய சுத்தி) along with the eight fold siddhis, as a matter of fact eight times eight or numberless divine siddhis - TM 1575, 1579, 631, 1582, 652. The Lord Nandi gave Tirumoolar the powers of knowledge or siddhis of supramental vision, hearing, aesthesis or enjoyment (bhoga); harmony or integrality of all the parts of his being (கூடாத கூட்டமும்) and unreserved surrender (நாணாத நாணமும் when he transcended the field of Paranada - TM 1610. All the divinely miraculous siddhis (சித்தி மயக்கமும்) including the attainment of a deathless physical body and the true foundation of the material earth and the truth of solidity of matter (also implying the true basis of physical body in its suppleness or plasticity and in its cohesiveness to become strong and adamantive உண்மைப் பார் திண்மையும்) would come to be known and realised only by the

Grace of the Divine.—TM 1579, 1588, 1633. Liberation (Mukti) Powers of Knowledge and Perfection (Siddhi), the silent World and the Power to perform the five universal functions which include involution and evolution come to one who is ever poised in a supreme Mauna of Silence (which is supramental in nature) - TM 1611. The Supreme Shakti has founded the Vast Truth-Space of Knowledge in the physical body and has unified herself in the throat. The physical body is self absorbed in bliss and becomes transformed when the blissfull Flame of Truth-Light joins the earthly physical light at the throat-TM 1362, 2952, 581, 582, 1979, 1999, 2267, 818. (According to Sri Aurobindo, throat is the centre of physical mind and by transformation of physical mind which receives the Light, the transformation of physical body could be effected). The divine Lord of the Supreme and Universal Light has filled the earth with Himself and has become the golden Light of the earth by His predetermined Will - TM 3007, 1375, 2765, 1274.

It is the supreme and universal Lord who stands in front as the Shakti (Uma) and undertakes to fulfil the purification and transformation of the physical body which She has become - TM 1791. In other words, the Shakti has become the body of the Lord. She has become the human body too which can be transformed by Her Grace and intervention. Tirumoolar affirmed saying that He became one with the Supreme Divine and realised Him as the universal Lord. He became unified with the Uuiversal Lord and Mother in an union by which he worshipped them too - TM 2958, 2965. He further observed that our souls are verily the Supreme Lord and He can be called therefore as I, i.e. I am verily He - TM 2846. Tirumoolar got the full Grace of the Divine - He who is our Supreme Divine Being - realised Him wholly by oneness in self-identity with Him (உணர்ந்தேன்) embraced and joined Him (in the outer union at the bodily level) as the universal Lord (புணர்ந்தேன்), embraced the Feet of Him who is the Origin of the Universe (அணைந்தேன் and firmly united with Him inseparable (in an inner union பிணைந்தேன்) TM 1250, 2802, 2945, 2360. It is evident that only after realising the supreme and universal Divine by the oneness of self-identity in the comprehending supermind, that one can enjoy Him by embrace of his Body (in the tertiary supermind in an outer union), and have an inner union with Him by embracing His Feet (i.e. in the apprehendihg supermind). Swami Ramalingam frequently refers to his embracing the Lord bodily by the same word "புணர்ந்தேன்" and this resulted in the transformation of his body. In his case, the Lord too embraced his body frequently. It was a mutual bodily embrace (12-42-97; 12-39-1,7). Tirumoolar continues to observe that those

who have realised the Truth-Consciousness come to have the physieal divine Body of the Lord (Siva Thanu) - TM 2136.

The Shakti who is the Light of Goodness and Grace (நல்லொளி) i.e. the supramental Light) has descended or walked into the world and has beome the earthly light of gross material matter and hidden Herself within it. She has become in the higher order of living beings the light of words (i.e. light of mind in man) possessing the earthly light of material matter in their eyes - TM 1028. One, united with the Grace of Knowledge day and night in sleep of concentration, can break open the earthly matter to find the Supreme Space (Kadu Veli) hidden in it—TM 2303. Grace has become everything, the Darkness and the Space, the physical body and the soul.—TM 1106, 1798, 1792, 2341. It has become the Light and Darkness—TM 2341. The Divine has become the Light of Space and the Darkness. He has become the soul and the physical body. By Grace the darkness of the three impurities shall be purified and transformed in evolution into the Light and then into the divine Substance of the Lord. மும்மலமாகும் இருள் ஒளியாய் மீண்டு திருவருளால் நந்தி செம்பொருளாமே—மந். 2341, 2003.

Now in TM 2685 and 1274, Tirumoolar refers to the five elements of ether,air, fire, water and earth as the five lights under the light of sun and that they integrate with their corresponding five lights in the Supreme Heaven of Vast Sky of Knowledge and become the one integral Light (of the Sun of Knowledge). Again in TM 2305 he observes that for those who are able to join the five physical elements of the lower nature and body with the five sublime elements of the Heaven (i.e. in the Truth-World of Supermind), there is no question of death and god of death is no more. This evidently refers to the transformation of physical body. Swami Ramalingam too refers to the five highest kind of elements having their source in the Truth-World and from which the five elements of our world are derived Joti Agaval, stz. 169 to 178) representing the divine principles of Sat, the Being; Cit, the Consciousness-Force; Citty, the Conscious Force; Ananda, the Bliss; and Por Pati the Golden Supermind of Knowledge (Joti Agaval, stzs. 179 to 183). Principle of earth corresponds with the golden Knowledge. In TM 1375, Tirumoolar refers to the Divine Shakti who is the great Flame of the Supreme Light of Harmony and that She has become the golden Light of the earth within the darkness of her maidenhood, i.e. in the dark world within which is hidden the Light (TM 1375, 1273, 1274, 1275, 2765, 3007).

In particular Tirumoolar makes mention of the three divine elements of Super Air or Super Vayu, Super Fire or Heat and Super

water as existing there in the super sky of Truth-knowledge (TM 2315), because they are perhaps more immediately connected with the transformation of the body. We have already explained the role of super vayu or Super Prana of the Truth-world as the transforming agent of the body and this possibly corresponds to what Swami Ramalingam would call as "non-burning Air". The Super Heat and Super water are so intimate and combinative that each may be taken as implying the other. Only those who have realised the supermind of Truth-knowledge can understand the nature of their combined existence (TM 2266, 2581. *அறிவார் அறிவன அப்பும் அனலும்...கலப்பும்—மந்* 2581. *அப்பும் அனலும் அகலத்துளே வரும்... அப்பும் அனலும் கலந்தது அவ்வாறே—மந்* 2266; *அம்பலம் ஆவது அப்புத் தீ மண்டலம்—மந்* 2775 ; *நெருப்புண்டு நீருண்டு வாயுவும் உண்டு அங்கு—மந்* 2315. *அங்கு—ஞானப் பெருவெளியில் எ-று: அகலத்துளே—ஞானப் பெருவெளியில்*); we may remember that Swami Ramalingam too speaks of the "non-flowing water" as also representing Agni the fire. Therefore it possibly corresponds to the super water above referred to by Tirumoolar. Tirumoolar also refers to the transforming super Heat and with reference also to the blood—TM 1600 and 737. Tirumoolar refers to the Super Fire and super vayu together in one of the stanzas as transforming his whole body (TM 738) and that they are behind in the measuring out or limiting of the phenomenal fire and air of our earthly world and consequently the life of each being (TM 786)—*நான் கண்ட வன்னியும் நாலுகலை எழும் தான் கண்ட வாயுவும் சரீர முழுதொடும் ஊன் கண்டு கொண்ட உணர்வு மருந்தாக மான் கன்று நின்று வளர்கின்றவாறே— மந்.* 738 ; *ஆரும் அறியார் அளக்கின்ற வன்னியை, ஆரும் அறியார் அளக்கின்ற வாயுவை — மந்.* 786; *வன்னி—தெய்வீக அக்கினி, வாயு—தெய்வீகப் பிராணன்*). From the Super water of super Heat is born the super vayu (TM 336 *நீரானலம் கண் ஆற்றேடே சென்று கால் வழி காணுமே*). Though Tirumoolar does not specifically mention the Super-Ether of the Sky of Truth-knowledge it is however implied in the above context and therefore this would correspond to the "deathless Ether" referred to by Swami Ramalingam.

The Mother of Sri Aurobindo Ashram has observed that the Supreme Divine Being who has become Matter manifests in it as Compassion. "The Supreme Divine of the Truth-World above—Tirumoolar observes in TM 112—is constituted of one part as Himself (as Being) and the other part as the Sky of Knowledge (of Grace or Compassion). Here on the earth the Lord is constituted of one part as the physical body and the other part as the flame of soul which is verily the water of Grace and Compassion that breathes life—TM 112. The Lord who has entered into the body rises as the Sun of Knowledge which is verily the Water of Compassion—TM 116.

In the above context, we may very well understand as to why Swami Ramalingam insists on Compassion as the way for not only realising the Lord of Vast Grace-Light but also for transforming the body of matter into its deathless state. The divine compassion is integral, though its manifestation in matter is the frontal.

To conclude, we again come back to where we started. The expansion and contraction of the cells of the body, as a process of its transformation, takes place because of the Lord's rhythm of universal Dance in the Truth-World above and the said transformation is supported here by it. Tirumoolar states in a general way that the whole world and the universe as a whole undergo transformation because they are taken in and eaten or enjoyed by the Lord and because of His Play in the Truth-World—TM 2593. The Light has become triple in that pure Transcendence (Ariya Turyam), expands and contracts, ejects and swallows and is here too in the earthly field-TM 2940. So the divine Lord shall be sought not only there above in its high source but also in the physical centre (TM 978) and the physical body too shall aspire to reach the golden Truth-World (TM 1676). This is the way for attaining transformation and deathlessness of the body according to Tirumoolar, and the Shakti shall transform the body—TM 978, 1791. What grows as Truth-Knowledge in oneself, what growth or evolution and upliftment the world undergoes by and through him, and what growth of prosperity of the Riches and Progress (inner and outer) take place by and through him, i.e. by his touch and contact in the different fields of life are verily the manifestations of Grace of the divine Lord by and through him—TM 678. The Divine is one. The humanity is one. Remember Him well and unreservedly. God of death is no more—TM 2104. Let this earthly world receive the Bliss which I possess—the Bliss which would manifest by taking to the incantation or repetition of Mantra which brings consciousness even into the body of flesh and bones—TM 85.

தான் அவனுகும் சமாதி கை கூடினுன்...ஈனமில் காயம் இருக்கும் இருநிலத்து-2320 ; அரிய துரியம் அதீதம் புரியில் விள்ளா தன் உருவும் விரியும் குவியும் மிளிரும் திரியும்-2863 ; காயப் பரப்பில் அலைந்து துரியத்து சாலவிரிந்து குவிந்து சகலத்தில் ஆய அவ்வாருயடைந்து திரிந் தோர்க்கு (திரிந்தியவர்களுக்கு எ—று) தூய அருள் தந்த நந்திக்கு என் சொல்வதே-1787 ; இணுகாத வேகார் பரகாயமேவல் -668 ; கருத்துறு செம்பொன் செய் காயத்திற்சோதி இருத்தியும் வைத்தும்-277 ; என்பினுட் சோதி இலங்குகின்ருனே-1456 ; ஞானம் விளக்கிய நாதன் என் உள்புகுந்து ஊனை விளக்கி உடன் இருந்தானே-1529 ; ஊனிற் சுடும் அங்கி உத்தமன் தானே-1463 ; இருக்கில் இருக்கும் எண்ணிலி கோடி...உருக்கிய ரோமம் ஒளி விடுந்தானே-93 ; இக

*லிடத்தே இருள் நீங்கி நின்றேனே-4 ; களிம்பு அறுத்தான் அருட்கண்
விழிப்பித்துக் களிம்பு அணுகாத கதிரொளி காட்டிப் பளிங்கிற் பவளம்
பதித்தான் பதியே-114 ; ஒளி பவளத் திருமேனி வெண்ணீற்றன் அளி
பவளச் செம்பொன் ஆதிப்பிரானும் களிபவளத்தினன் காரிருள் நீங்கி
ஒளிபவளத்து என்னோடு ஈசன் நின்றானே—2695 ; அடர் உறு மாயை
யின் ஆர்இருள் வீசில் உடலுறு ஞானத்து உறவியனுமே—2694 ;
உடலுள் நின்ற வேதியுமாய் விரிந்து ஆர்ந்திருந்தான் அருட்சோதியு
மாய் நின்றானே—15 ; வாலிய பேரமுதாகும் . துரியம் பொடிபட உள்
புகச் சில மயிர்க்கால் தோறும் தேக்கிடுமே—2831 ; இருந்தேன் இக்
காயத்தே எண்ணிலிகோடி-80 ; இருக்கில் இருக்கும் எண்ணிலி கோடி
-93 ; நமன்வரின் ஞானவாள் கொண்டே எறிவன்...தவம் வரும் சிந்
தைக்குத் தான் எதிராரே—2698.*

*வாள் தந்த ஞான வலியையும் தந்திட்டு...அருட்பாடின் முடிவைத்-
துப் பார்வந்து தந்ததே-1591 ; பெருங் கூற்றுத்தொல்லை முன் சீறி
அழலும் இரத்தத்துள் அங்கியுள் ஈசன் திருவடி காண்குறில் அங்கே
நிழலுளும் தெற்றுளும் நிற்றலுமாமே-737 ; கழலார்கமலத் திருவடி
என்னும் நிழல் சேரப் பேற்றேன் ; நெடுமால் அறியா அழல்
சேரும் அங்கியுள் ஆதிப்பிரானும் குழல்சேரும் என்னுயிர்க் கூடும்
குலைத்ததே-மந். 1600 (கூடும் குலைத்ததே—உடலைத் தெய்வீக
உடலாக மாற்றிற்று); பிணக்கு அறுத்தான் பிணி மூப்பு அறுத்தான்
எண்ணும் கணக்கு அறுத்து ஆண்டனன் காண் நந்தி - 2974 ;
ஞானம் அறிய நரை திரை மாறிடும் பாலனும் ஆவர் பராநந்தி
ஆணையே-734 ; சித்தர் சிவலோகம் இங்கே தெரிசித்தோர்...நித்தர்
நிமலர் நிராமயர் நீள்பரமுத்தர்-125 ; எங்கோவைக் கருவடி மாற்றிடக்
கண்டுகொண்டேனே-1597 ; மோனம் கைவந்தோர்க்கு முத்தியும்...
சித்தியும்...ஊமையாம் மொழியும்...ஐங்கருமமும் முன்னுமே-1611 ;
மெய்க்காயம் இடங்கண்டால் சாதலும் வேண்டாம்-1633; உறக்கத்தை
நீக்கி உணரவல்லோர்கட்கு இறக்கவும் வேண்டாம் இருக்கலுமாமே-
801 ; வீயாப்பரகாயம் மேவலுமாமே-643 ; விரிந்த பரகாயம் மேவலு
மாமே-682 ; மரணம், சரை (மூப்பு) விடல்; வண்பரகாயம் . அரணன்
திருவுருவாதல்-706 (அரணண்—அழகுத்தெய்வம்) ; பரகாயத்தேகம்
தானுவதும் பரகாயம் சேர் தன்மையும்.. எட்டே (எட்டுச்சித்திகள்
எ-று)—649 ; மெய்வாய் கண் மூக்குச் செவி என்னும் மெய்த் தோற்
றத்து அவ்வாய அந்தக் கரணம் அகிலமும் எவ்வாயுயிரும் இறையாட்ட
ஆடலாற் கைவாயிலா நிறை எங்கும்மெய் கண்டதே-2586; செவி மெய்
வாய் கண் மூக்கு சேர் இந்திரியம்...மனமாதிகள்...குவிந்து விரிந்து
தவிர்வு ஒன்றிலாத சராசரம் தானே-2589 ; 1787 மேலே பார்க்க ;
மேதாதி ஈரெண் கலா அந்தத்து விண்ணொளி போத ஆலயத்துப் புலன்
கரணம் புந்தி சாதாரணம் கெடலாஞ் சகமார்க்கமே-1492, 1707, 709;
போத ஆலயத்த விகாரம் தனில் போத மேதாதி ஆதார மீதான உண்
மையே-1705 ; உண்மைக் கலா அந்தம் இரண்டு ஐந்தோடு ஏழ் அந்தம்
-2383, 2202-2206. துரியங்கள் மூன்றும் கடந்த ஒளிர் சோதி அரிய
பரசிவம் யாவையுமாகி விரிவு குவிவு அறவிட்ட நிலத்தே பெரிய குரு
பதம் பேச ஒண்ணுதே-2657 ; அளந்து துரியத்து அறிவினை வாங்கி*

உள்ளங்கொள் பரஞ்சகம் உண்டது ஒழித்து கிளர்ந்த பரஞ்சிவம் சேரக்கிடைத்தால் விளங்கிய வெட்ட வெளியனுமாமே (உண்டது ஒழித்து—உண்மையான சகத்தை முற்றிலும் உண்டாக்கிய பரஞ்சகம் எ-று; அத்துடன் பரஞ்சிவம் சேர்ந்து அனுபவித்தலாகிய நிலை)-2591; 2685 பின் வருதல் காண்க; மானிடர் ஆக்கை வடிவு சிதம்பரம், மானிடர் ஆக்கை வடிவு திருக்கூத்தே-1726; பிண்டத்தினுள்ளே பெரு வெளி கண்டவள்...கண்டத்தில் நின்ற கலப்பு அறியார்களே-1362;சிவத்துள் ஆகாசம் செழுஞ்சுடர்ச் சோதி-2812; உள்ளத்துள்ளே உடல் ஆகாயமாமே-2804; ஒளிக்குள் ஆனந்தத்து அமுதூறும் உள்ளத்தே-2778.

ஆடிய காலில் அசைக்கின்ற வாயுவும் தாடித்தெழுந்த தமருக ஓசையும் . நாடியினுள்ளாக நான் கண்டவாறே-2317; இருதயம் தன்னில் எழுந்த பிராணன் கர சரணாதி கலக்கும்படியே...அரதன மன்றினின் மாணிக்கக் கூத்தன் குரவனாய் எங்கணும் கூத்து உகந்தானே-2761; எட்டாகிய சித்தி ஓர் எட்டு யோகத்தால் கிட்டாப் பிராணனே செய்தாற் கிடைத்திடும்—மந். 669. வான றிந்து அங்கே வழியுற, விம்மிடும் ஊனறிந்து உள்ளே உயிர்க்கின்ற ஒண் சுடர்தான் அறிந்து எங்கும் தலைப்பட்டலாகுமே-3027. ஐந்தும் அடக்கி அறிவென்றும் ஞானத்திரியை கொளுவி அதனுட் புக்கு ஊனை இருளற நோக்கும் ஒருவற்கு வானகம் ஏற வழி எளிதாமே-2316; பொருளாம் தனது உடல் பொற்பதி நாடி இருளானது இன்றி இருஞ்செயல் (வெவ்வினை) அற்றோர்-1676; சீற்றம் ஒழிந்து சிவயோக சித்தராய்க் கூற்றத்தை வென்றார் குறிப்பறிந்தார்களே-1477; ஆடிய காலும் அதில் சிலம்பு ஓசையும்... குருபரன் கொண்டு ஆடத் தேடி உளே கண்டு தீர்ந்து அற்றவாறே—மந். 2760. பராபர நேயத்தே ஆடிய நந்தி புறம் அகத்தானே-2781.

சித்தி எட்டொடும் திண் சிவமாக்கிய சுத்தியும் . நாதன் அருளிற் பயிலுமே-1575; சித்தம் யாவையும் திண் சிவமானக்கால் அத்தனும் அவ்விடத்தே அமர்ந்தானே-1582; சித்தம் திரிந்து சிவமயமாகிய... சித்தம்பரத்தில் திருநடத்தோரே-652; தான் அவனாகிற் சமாதியில் எட்டெட்டுச் சித்தியும் எய்துமே (சமாதியில்—சமாதி இல்லாமல் கூட சகஜமாகவே எ-று)-631. காணாத கண்ணுடன் கேளாத கேள்வியும் கோணாத போகமும் கூடாத கூட்டமும் நாணாத நாணமும் நாதாந்த போதமும்....காட்டினன் நந்தியே-1610; 1611 மேலே பார்க்கவும்; பிண்டத்தினுள்ளே பெருவெளி கண்டவள்...கண்டத்தில் நின்ற கலப்பு அறியார்களே-1362; சோதி இரேகைச் சுடரொளி . பரானந்தம்...திகழ் கண்டத்தே நிலவொளி எய்திடில்...உன்னுடல் உன்மத்தமாமே-582; புலம் முழு பொன்னிறமாகி நின்றானே-3007; பேரொளியாய பெரிய பெருஞ்சுடர் சீரொளியாகித் திகழ்தரு நாயகி காரொளியாகிய கன்னிகை பொன்னிறம் பாரொளியாகிப் பரந்து நின்றாளே-1375; காரொளி அண்டம் பொதிந்து உலகெங்கும்—மந் 1274. (பொதிந்து—மறைந்து, உள்ளடக்கி); நின்ற இவ்வண்டமும் மூலமலமொக்கும்—மந் 1275; ஒளியுருவாகி ஒளித்து நின்றானே—மந் 2765; புலமுழு பொன்னிறமாகி நின்றானே-மந் 3007.

பொருந்தும் உடலுயிர் போல் உமைமெய்யே திருந்த முன் செய்கின்ற தேவர் பிரானே-1791; கடவுளும் நானும் ஒன்றானேன்...செழுஞ்

சார்புடைய சிவனைக் கண்டேனே-2958; அன்னையும் அத்தனும் யானும் உடனிருந்த அன்னையும் அத்தனை யான் புரந்தேனே-2965 ; நாமாம் முதல்வனும் நான் எனலாமே 2846 ; உணர்ந்து ஒழிந்தேன் அவனும் எங்கள் ஈசனை ; புணர்ந்து ஒழிந்தேன் புவனபதியாரை, அணைந்து ஒழிந்தேன் எங்கள் ஆதி தன் பாதம், பிணைந்து ஒழிந்தேன் தன் அருள் பெற்றவாறே. (ஒழிந்தேன்-முற்றிலும் பூரணமாகச் செய்தேன் எ-று) -1250 ; அப்பினில் உப்பென அத்தன் அணைந்திட்டு...பராபரஞ்சேர் பரமும் விட்டு...சொற்பதம் மாளக் கலந்தமை (அப்பினில் உப்பு-நீரைத் தழுவி நின்ற உப்பு என இரண்டற கலவாத கலப்பு)—2945; சிய குரு நந்தி திரு அம்பலத்திலே ஆயுறு மேனியை யாரும் அறிகிலர், தீயுறு செம்மை வெளுப்பொடும் அத்தன்மை ஆயுறு மேனி அணை புகலாமே-2802; (திருஅம்பலம்-பொற்சபை கீழ்நிலை; பராபரம்-பொற்சபை மேல்நிலை; இதைவிட்டு ஏறினால் சிற்சபை நிலை எ-று). மெஞ்-ஞானத்தோர்க்குச் சிவதனு மேவுமே-2136.

நல்லொளியாக நடந்து உலகெங்கும் கல்லொளியாகக் கலந்து உள் இருந்திடும், சொல்லொளியாகத் தொடர்ந்து உயிர்க்கெலாம் கல்ளொளி கண்ணுளுமாகி நின்றாளே—1028; அல்லும் பகலும் அருளுடன் தூங்கினால் கல்லும் பிளந்து கடுவெளியாமே-2303;

மேலொளி கீழதன் மேவியமருதம், பாரொளி அங்கி, பரந்தொளி ஆகாசம், நீரொளிசெய்து, நெடு விசும்பு ஒன்றிலும் மேலொளி ஐந்தும் ஒருங்கொளியாமே 2685; காரொளி அண்டம் பொதிந்து, உலகெங்கும் பாரொளி நீரொளி சாரொளி காலொளி வானொளி ஒக்க வளர்ந்து கிடந்து, பின் நேரொளி ஒன்றாய் நிறைந்து அங்கு நின்றதே-1274 ; கால் அங்கி, நீர், பூக்கலந்த ஆகாயம், மால், அங்கி, ஈசன், பிரமன், சதாசிவன், மேல் அஞ்சும் ஓடி விரவ வல்லார்கட்குக் காலனும் இல்லை கருத்தில்லை தானே-2305; 1375வது மந்திரம் மேலே பார்க்கவும்;

தானொரு கூறு சதாசிவன் எம்இறை, வானொரு கூறு மருவியும் அங்குளான்; கோனொரு கூறு உடல், உள் நின்று உயிர்க்கின்ற தானொரு கூறு சலமயனுமே-112; இம்மெய்யெனுங் கோயிலிருந்து குடிகொண்ட கோன் நந்தி...தயா என்னும் தோயமதாய் எழுஞ் சூரியனுமே-116;

கரியுண் விளவின் கனிபோல் உயிரும், உரிய பரமும், முன் ஓதுஞ் சிவமும், அரிய துரியமேல் அகிலமும் எல்லாம் திரிய விழுங்குஞ் சிவ பெருமானே (அரிய துரியம்—ஞானப் பெருவெளி, சிற்றம்பலவெளி, சுத்த சிவநிலைவெளி எ-று; உயிர், பரம் (முன் ஓதும்) சிவம்-சீவ சாக்கிர சொப்பனசுசுப்தி நிலைகளும், பர சாக்கிர சொப்பன சுசுப்தி நிலைகளும், சிவச்சாகிர சொப்பன சுசுப்தி நிலைகளும் அதாவது அரவிந்தர் யோக முறைப்படி சைகிக், ஸ்பிரிடுவல் மென்டல், ஓவர் மென்டல் (Phychic, spiritual mental and over mental) நிலைகள் எ-று. சிவ நிலைகளைக் கடந்தால் சுத்த சிவநிலையான சூபர்மைன்டு (Supermind) அனுபவம் கிட்டும் -மந்2593; நந்தியை மூலத்தே நாடிப்பரையொடும் சந்தி செய்வார்க்கு சடங்கில்லை தானே-978; உமைமெய்யே திருந்த முன்செய்கின்ற தேவர்

பிரானே-1791; தன் வழியாகத் தழைத்திடு ஞானமும் தன் வழியாகத் தழைத்திடும் வையகம் தன் வழியாகத் தழைத்திடும் பொருளெல்லாம் தன் வழி தன் அருளாகி நின்றானே-678; ஒன்றே குலமும் ஒருவனே தேவனும் நன்றே நினைமின் நமனில்லை நாணுமே-2104; யான் பெற்ற இன்பம் பெறுக இவ்வையகம் ஊன்பற்றி நின்ற உணர்வுறு மந்திரம் தான் பற்றப் பற்றி...85.

Tirumoolor in the Chapter on 'Ashtanga Yoga' (TM 549 to 739) refers to the eight ways of discipline and eight-fold siddhis. The eight-fold siddhis are attained by Siddhars who have realised the beautiful Heaven, the high-seated Ttuth-World (எழிற்புரம், பரலோகம்) TM—671. The eighth discipline called Samadhi mentions the realisation of unity with the supreme and universal Divine (i.e. in the summit poise of Supermind) and it gives not only eight siddhis but eight times the eight, i.e. numberless siddhis—TM 631, 332 to 336, 1575, 1579, 1582, 1588. We have correlated the different sets of passages on transformation as occuring in this Chapter-(a) TM 705-706; (b) TM 645-648; (c) 649 and 668; and (d) 671-690.

Out of the innumerable siddhis which are powers of Truth-Knowledge, twelve are listed in TM 705-706. They are declared to be the result of the firm realisation and possession of "thrice the seven (twenty-one) truths of the Sun of Knowledge", i.e. in the summit or comprehending supermind (மூவேழாம் காணுறு கேள்வி கணக்கு அறிந்தோனே; கேள்வி-ஞானம்; கான்-ஞான சூரியன்). They are namely (1) becoming free from disease (அணங்கு); (2) becoming free from ego and self-regard which seeks praise and acquisitions (அர்சன, அர்ஜனம்-வடமொழி திரிந்து அருஞ்சனம் எ-று); (3) knowledge by inspiration; (4) the great knowledge by intuition and self-identity; (5) conveying or communicating messages to others without opening the mouth, i.e. by mauna; (6) hearing things from afar; (7) roaming or moving (physically or bodily) without subtlisation, by the impulsion and speedy current of air (or by propulsion of the force of prana) and yet without movement and fatigue as it were (நுணங்கு அற்று திரோதல்; நுணங்கு-நுண்மை, அசைவு, வாடல்); (8) siddhi of becoming free from senility and death (மரணம், சரை விடல்); (9) attainment of the rich transformed physical body (வண் பரகாயம் Vann Para kaya, the eighth may be taken as result of the ninth siddhi, as the two are overlapping and we have enumerated them separately though as a matter of fact they are mentioned together as one line and not as distinctive stages); (10) power to give the golden earth to the diseased (the golden earth possibly referring to the golden plane of supermind to which the deceased who had already advanced in spiritual realisation, say up to the overmental, might be lifted by the grace of the Siddhar. Sri Aurobindo in his Life Divine admits that such a deceas-

ed spiritual person on death may leap into the supramental plane by his own aspiration); (11) the attainment of a harmoneously beautiful and transformed physical body (அரணன் திரு உருவாதல்) as of the Lord of Beauty ; (12) the siddhi of oneness of the being and the divinised nature and body with the twenty one truths of the Sun of Knowledge (thrice the seven truths of the Sun: cf: "thrice the seven determinations or planes of Poorana Shakti"—TM 663 ; cf : "thrice the seven bliss, a reference in Rig Veda, see "One the Veda" by Sri Aurobindo and "thrice seven planes of the Mother" in his *Hour of God and chart*) —TM 705, 706.

In the above list, the golden earth (Iranam Sēr Bhūmi இரணம் சேர் பூமி) might also refer to the deathless golden plane of physical earth which is the highest state of realisation which comes with transformation of body into its deathless state. Possibly here in the context, the deceased who had even supramental realisation and aimed and achieved a partial transformation of body might be helped by a Satya Jnana Siddhar to reach some plane of the golden physical earth.

Almost the same siddhis are also mentioned in TM 645 to 648 They are said to be attained in a period of twelve years. The twelve siddhis are enumerated as follows :

(1) a perfect breath of life (i e. transformed breath which attains its full stature of "twelve fingerbreaths" of life-power (a quantitative measure of the full pranic force whereas in ordinary men only eight finger-breaths of life-power of prana are in use) that surrounds the body and keeps away the disease that seeks to come upon, acting as an anti-dote to it-நாடும் பிணி ஆகும் நஞ்சு அன : (மூச்சு) சூழ்ந்தக் கால் (காற்று);

(2) inspired learning and works of knowledge (Needu Kalai and Kalvi or inspired knowledge of arts, science and inspired actions);

(3) quick perceptive and intuitive knowledge and wide, deep and all-embracing knowledge (Koor Jnanam and Neeḷ Mēdhai);

(4) freedom from affliction and pain by any means whatsoever பீடு ஒன்றிலும் வாயா; பீடு-வலி, பீடை);

(5) inner hearing of things (sound, speech, word, etc.) from afar ;

(6) the sovereign crown of all-fulfilling Knowledge-Power (Neeḷ Muḍi)-the said six siddhis are attained in six years. The other six are realised each in a year;

(7) in the seventh year the power to move with the speed of a tempest (canda vayu (vegi) and reach great distances without fatigue and in no time (i.e transport oneself, i.e. his physical body) quickly from place to place by a quick movement impelled by current or force of air or prana;

(8) in the eighth year, the power of overcoming senility of the body and becoming free from greying of hair and shrinking of skin;

(9) in the ninth year the attainment of Parakaya, the transformed physical body. i.e. realisation of the supramental knowledge-body which transforms the physical body;

(10) in the tenth year, the growth and enlargement of the transformed physical body (*பரகாயம் பூரித்து அதாவது விரிந்து எ-று ; ஒப்பு : விரிந்த பரகாயம்* cf: TM 682 enlarged transformed body);

(11) in the eleventh year, the attainment of the transformed body of divine beauty as of the divine Lord who is meditated upon as the goal (dhyana Rudra is here the all-constituting supramental Ishwara or Aran or Haran and not Rudra who is one of the five godheads of universal functions);

(12) in the twelfth year, the siddhi of integral harmony of being, nature and the body (*சீர் ஒன்று* by which one has self-extended equally everywhere (Vyapi) in all the worlds, the seven worlds above and the seven worlds below and with power to move into them freely even physically or bodily and is one with the supreme and universal Lord of unity and harmony (*சீர் ஒன்று*)—i.e. the integral harmony and unity with all the worlds above and below being realised and firmly possessed in the summit poise of the Truth-World. The twelfth siddhi, by another classification of eight siddhis becomes the eighth. These are the twelve siddhis attained in twelve years-TM 645 to 648.

"We find that the twelve siddhis mentioned in TM 645 to 648 correspond almost with those in TM 705-706; and especially the order of siddhis from the seventh to the twelfth. The seventh seems to indicate the realisation of what is called by Swami Ramalingam as "Pranava deha", the transformed subtle body which is the middle and based mainly on prana and Pranava of the supramental Truth-nature. The ninth, tenth and eleventh indicate 'Jnana deha' the Knowledge-body which has transformed the physical body. The twelfth is oneness in being, nature and body with the All-Existence in the summit poise of supermind, as opening into the eternal and infinite Satcitananda with its worlds above, and where all the worlds

above and below are integrally possessed. It is evident that realisation of the supramental planes of consciousness and siddhis go together and they begin with the realisation of the Truth-World.

Out of the above twelve siddhis, the most important eight are summarised as the eight siddhis in TM 649 and they are elaborated in the group of stanzas 671 to 690. They contain the twelve and therefore they may be said to be attained in twelve years. We have correlated the different sets of passages on the transformation, Tirumoolar affirms that he sought the Feet of the Supreme and Universal Lord of the Heaven, eliminating all the impurities and as a result he realised the Pure Transcendence (i.e. Suddha Veli, Suddha Turyam 121, 135, 2833, the Truth-World தூவெளி Thoo Veli) and the eight siddhis—TM 641. In another mantra TM 589 which occurs in the same chapter on Ashtanga Yoga, Tirumoolar observes thus. "On the summit of my head flows the Amrita of Heaven. I have realised the blissful and eternal Light of the beautiful and equally self-extended Truth-World (Podu) of Knowledge-Play (Ananda Joti Tiru Natam) and it is verily the Amrita of Heaven—TM 589. So, the eightfold disciplines and eight-fold siddhis aim at supramental realisation and transformation of nature and body along with supramental powers of knowledge-will, vision, hearing, intuition, inspiration and action. In TM 671, the eight siddhis are said to be attained by Siddhars because of their realisation of the beautiful high-seated Heaven (எழில் பரம், பரலோகம் Paraloka) and they are firmly poised within, and in the sweetness of love with power of Truth-Vision (Para Kātchi) and power of Knowldge-Will to fulfil themselves decisively இட்டம் துள்ளே இறுக்கல்; இட்டம்-அன்பு, விரும்பியதை முடித்தல்; இறுக்கல்-அழுந்திநிலை பெறுதல், உள்ள முந்தல்).

In TM 668, eight siddhis (anumadi) are said to include (1) the power of becoming smaller than atom, and even as atom within atom; (2) the power of becoming great or large, and subtle in the largeness or greatness; (3) attaining a transformed physical body (parakaya) which is non-rigid or supple and non-burning or cool (இணுகாத வேகார் பரகாய மேவல்); (4) self-extending oneself (in being, nature and body) as one with the supreme and universal Lord everywhere (அணு அத்தனை எங்கும் தாஞதல்), i. e. in the summit poise of the Truth-World. In TM 649, the eight siddhis are fully given, and each is elaborated upon with the period of its realisation in TM 672-690.

Now the eight siddhis as mentioned in TM 649 are namely (1) becoming oneself small like atom (anu); (2) becoming oneself as large as the universe (jagat); (3) becoming subtle and light (i.e. laghuma); (4) becoming heavy and concentrated massive force or becoming

adamantine (ghana மாணுக்கனம்) ; (5) attaining the transformed physical body by becoming one with the Knowledge-Body (becoming oneself the Para Kaya deha பரகாய தேகம் தானுவது); (6) the power to enter into and become one with another body (i.e. at the bodily level பரகாயம் சேர் தன்மை Parakāyam Sēr Tanmai", possibly for tranforming another body which aspires for and needs transformation); (7) becoming one with the indestructible substance of Truth of the Supreme and Universal All-existent (ஆறுத உண்மை); (8) becoming self-extended, in one's being, nature and body, in all the worlds (Vyapi) in an harmonious unity-TM 649.

The sixth power of entering into another body and becoming one with it at the bodily level might be distinguished from a lesser siddhi which is known as 'Parakaya Pravesa' where the jeeva enters another body leaving his own, in order to enjoy pleasure's of life using the other body as a medium. But here the context suggests that 'Parakāyam Sēr Thanmai' is a siddhi or power by which one who has attained a transformed body enters and joins another body, without leaving his own. That is to say there is an interposing or inter-mixture or infiltration of one body in to another, evidently for transforming the other. This power of a Siddhar possibly may also create and enable him to live in two different physical bodies of his own at the same time - an event envisaged by the Mother of Sri Aurobindo Ashram (See Bulltein, Feb. 1968, p. 71).

The first four siddhis (anuma, mahima, laghima and ghana) are also connected with the physical body. At least they indicate the transformation of bodily consciousness and an adaptabilty of the body to become small, large, light or heavy and adamantine according to the demands of the situation. The fourth is termed "ghana" instead of the term "garima" and so it suggests becoming thick and heavy, by a massive concentration of force and consciousness, possibly like a huge massive fortress of substance impenetrable and hence providing a defence against inimical or undivine forces.

Thus, from the above, it is evident that the eight-fold discipline and siddhis of Tirumoolar far exceed the concept and attainment of Ashtanga yoga of Patanjali or perhaps any other system of Ashtanga yoga known to us. They are supramental in nature and character. Even Pranayama in its final outcome is linked up with the supramental realisation and transformation (TM 645, 722, 720, 716, 906), because the breath of air becomes luminous, harmonious and one feels it as the Lord's breath, the Lord abiding in the Vayu. However, the supreme Shakti is said to effect the transformation of nature and body by her Grace - TM 669, 670, 332, 333. Commentators

have wrongly tried to correlate the features of Tirumoolar's Ashtanga Yoga with the system of Patanjali, though in some respects there might be a seeming agreement. We have dealt with in the following pages on the basic differences in their approach, aim, realisations and attainments. Besides, Tirumoolar has synthesised all systems of yoga and linked them with the Truth of Supermind, the Vast World of Truth—Knowledge. Thus Vedanta, Siddhanta, Bodhanta, Nadanta, Yoganta, Kalanta, Tantra Sakta Tantra and Saiva Tantra and Mantra etc have all been raised up to their highest purity resulting in their harmony in the Supramental Truth-Consciousness of the Sky of Cidambaram which he calls Suddha Siva Padma, Satya Jnana Anandam, Suddha Brahman Turya Padam or Satya Jnana Podu. Of these Yoganta based on Ashtanga Yoga is one.

Now coming to an elaboration of the eight siddhis and their respective period of realisation which are given in TM 671-690, we find that the order and the period are given thus. The Siddhars who have realised the high-seated beautiful heaven, attain the eight siddhis TM 671. Ascending to the great Mountain-Heaven (மந்தரம்) through the central pillar or column (கந்து) and remaining pure without impurities and connected with the physical body and its centre (குழி) one reaches the sleepless all-fulfilling Heaven of Goodness (Nal Kāmya Loka, the Supermind) which is attained siddhis as Aṇima-TM 672.

(1) Anima is attained in one year-TM 673. Then (2) lag hima (lightness and subtlety) is realised in five years-TM 674, 675. The state of lightness is lighter than that of cotton (possibly in the period its opposite, i.e. (3) ghana is also attained, though not specifically mentioned). After realising the universal Lord of lightness and subtlety (Mā Laghu). one is filled with the Light and realises the Truth of Being of the Supreme Light—TM 675. He says there in that world i.e. firmly founded in it, and evolves தழைத்து அங்கு இருந்திடும் (4) Next, Mahima (the largeness and mightiness) comes to be gained, when the tatvas remain with the Shakti for a year-TM 676. Here it is said that the air (of breath and of the body) too becomes luminous with Light. Mahima is the middle of the eight siddhis. Possibly, Mahima has its connection with Pranava deha, the subtle body which is the middle and which gets transformed here by supramental realisation (மையப்பொருளாகும் மகிமாவதாகுமே; ஆகின்ற காலொளி கண்டபின்). Past, and present and future become one continuity of Time and hence it is implied that one remains youthful- TM 677. This is the seventh year of transformation and it corresponds to the siddhi of moving the body through great distances by propelling with the intensity and speedy force of Vayu (see TM 647, 705); (5) Next is the siddhi of Prāpti. The transformation of physical body itself is said to begin

when all the tatvas or substances of the physical body (bhuta padai) realise the Shakti in themselves (as Tatva Nāyaki), and remaining with Her thus for one year together they open themselves to blossom. That is to say, the cells of the body become conscious of the Shakti in them, TM 679. This is the first stage of their transformation that takes place in the eighth year. We have seen already in TM 647 and 705 that in this year is attained the freedom from senility, greying of hair and shrinking of skin and even from death. We have already seen in the preceding siddhi of Mahima that the body became filled with the Light and its result is seen in this fifth stage when the body and its cells become conscious of the Presence of the Shakti and open themselves to get transformed. (6) In respect of the sixth siddhi the process of transformation of the physical substances of the body is given as leading to the natural result of attainment of the well-grown, and enlarged and transformed physical body (Virinda Para Kāya) because of its realising the knowledge-body (Para Kāya). This Siddhi is called Parakaya Siddhi. It is said that if all the physical substances i.e. all the cells of the body (bhuta padai), having realised together the Supreme Shakti (Parā Shakti) in themselves, continue to so remain conscious of Her and in addition if all of them together expand outward breaking or exceeding the limits of their formulation (*பறிந்து-கட்டு அவிழ்ந்து, வெளிப்பட்டு முன்செல்ல*) and contract, alternately for a year, then a fully grown and enlarged and transformed physical body of Knowledge (Vrinda Parakayam) is attained-TM 682. This is attained in the ninth year of transformation and it corresponds to the siddhi of attaining the transformed and enriched physical body of Knowledge (Vann Parakayam) referred to in TM 706 or to the transformed physical body of Knowledge (Parakayam) under a state of utter surrender of the body spoken of in TM 647. Again, this is referred to in TM 668 as the transformed physical body of Knowledge which is non-rigid, i.e. supple and pliant cool and refreshing (non-burning) *இறுகாத வேகார் பாகாய மேவல்*. In TM 649, this is referred to as oneself becoming the very transformed physical body of Knowledge (Parakaya deha *பரகாய தேகம் தானவது*). In TM 2071 the supreme and universal Lord is said to have possessed the physical body as His own realm and transformed it to become supple and plastic(*காயக் குழம்பனைக் காய நன்னுடைனக் காயத்தினுள்ளே கமழ்கின்ற நந்தியை—மந்*. 2071).

Now we come back to the point where we started in regard to the process of transformation of the physical cells of the body. Tirumoolar observed it as the expansion and contraction of all the cells of the body in tune with the rhythm of expansion and contraction of His Universal manifestation (TM 2863, 1787, 2320, 2317, 2761). This corresponds with the transformation of Swami Ramalingam who

observed that all the nerves of his body vibrated outward by exceeding or breaking the limit of their formulation (or organisation) and then contracted or rather stopped to vibrate and because of these repeated alternate processes all the seven kinds of cells of his body namely, nerves, bones, muscles, skin, blood and lymph, semen and secretions, and brain-matter became transformed in substance (*நரம்புகள் அனைத்தும் மேலெல்லாம் கட்டு விட்டு விட்டு இயங்கிட*). The alternate expansion and contraction of nerves of his body, or rather the vibration of nerves alternated by its stopping with a pause, agree in turn with the Mother's newly gained experience of the current of disorganisation and condensation of that current in the substance of her body. Thus, we are able to correlate the purposes of transformation of Swami Ramalingam and Tirumoolar with the Mother's experience of it and She also envisaged a transformed body to be supple and plastic, luminous, light and agile and adaptable and we find these states of body realised in Tirumoolar and Ramalingam.

Now according to Tirumoolar, the transformation of all the cells or substances of the body (bhuta padai) is realised within a year of their becoming continuously conscious of the Shakti within them and because of their said expansion and contraction continuously for a year - TM 682. Thus, the cells have to open themselves at first to Her Presence (or Her Light and Consciousness), i.e. the bodily consciousness becomes supramentalised at first (TM 679) and then they grow by expansion and contraction to become an enlarged enriched and transformed deathless physical body Parakaya deha (enlarged body 682, enriched body 706, deathless body 643, and 706, supple and cool body 668-each implying the other) which has the power to enter into another physical body (TM 649) possibly to transform it or free it from physical difficulties such as pain and afflictions and impurities (TM 649).

Thus, from the above it appears that the transformation of the physical body takes place spontaneously and rather quickly and this is said to be the result of integral oneness of soul and self and nature and body with Aththan the supreme and universal Lord (*மந்* 668 *அணு அத்தனை எங்கும் தானாதல்*) in the summit poise of Supermind, and one now comes to command and possess and pervade (vyapi *வியாபி, வியாபியாய் நிற்றல்*) all the worlds, the seven worlds above and seven worlds below, i. e. the infinite and eternal world above, the supermind or Truth-World the middle, and the lesser world Knowledge and Ignorance below, including our dark earthly world (TM 643, 648, 649, 668, 706 : *மேலேழ் கீழேழ் புவிச்சென்று ஏர் ஒன்று வியாபியாய் நிற்றல்* - *மந்* 648; *ஆனாத உண்மையும் வியாபியுமாம்*- *மந்* 649; *அறிவு ஒன்று அனாதியே ஓயாப் பதியதன் உண்மையைக்*

கூடினுல் வீயாப் பரகாயம் மேவலுமாமே - மந் 643). Even the power or siddhi to move to and for all the manifest worlds even physically i.e. bodily is said to be attained.

However, we may treat the transformation of the physical body itself to have taken place in three years in three overlapping stages after the supramentalisation of the bodily consciousness which happens in the eighth year when the body is filled with the Light and becomes free from senility (TM 647, 706) and even from death. Freedom from death may be taken here provisionally as a power of overcoming and neutralising God of Death or his force of death, because of the realisation of the Light in all the cells of the body and because of the attainment of the transformed Pranava deha at this stages. Death is absolutely conquered in the next two stages when Parakaya the Knowledge-body is realised in the physical body, and the physical body gets transformed as the physical body of Knowledge (Parakaya deha). By utter Love and surrender to the Lord, one realises his knowledge-body in the ninth year and transformation of the body into a physical body of Knowledge (Parakaya) rightly begins to take place from this stage onwards தாழான ஒன்பதில் தான் பரகாயமே—மந் 647). In the tenth year, there is realised the blossoming or transformation of the physical body itself ஈரைந்தில் (பரகாயம்) பூரித்து—மந் 648. This necessarily happens by expansion and contraction of all the cells of the body (TM 682). It becomes a continuous and permanent feature of the transformed body thereafter. The transformed body is the physical body of Knowledge itself, if we may say so. Now it has become deathless, supple and pliant, cool, light and luminous and even physically enlarged and enriched. மரணஞ் சரை விடல் (ஆன) வண் பரகாயம்—மந் 706; வீயாப் பரகாயம்—மந் 643; விரிந்த பரகாயம்—மந் 682; இனுகாத வேகார் பரகாயம்—மந் 668. This is not the end. As a matter of fact, divinisation of all the cells of the body as the Lord's tatvas "Isan tatva" take place in the tenth year according to TM 684 and in the eleventh year, according to TM 648 and 706, resulting in the divinised body of beauty and harmony as of the Lord (தியான உருத்திரன் ஏர் வொன்று—மந் 648; ஏர்—அழகு; அழகான உடல், உருத்திரன் போன்ற அழகு உடல், போன்ற-உவமையுருபு; அரணன் திருவுருவாவுதல்—மந் 706, அரணன்—அழகுக்கடவுள்). This divinisation of all bodily cells into "Isan Tatva" (which term is to be distinguished from the "Ishatva" siddhi of Patanjali School) is done in one year time when all the cells of the (transformed) body (bhuta padai) continue to remain together unified with the Shakti, implying also the continuity of the process of their expansion and contraction in Her Presence and Light—TM 684. This is attended with the Power or Siddhi of doing oneself the universal functions

namely creation, maintenance and destruction, and do them even as the Lord Himself would do because of oneness with Him—TM 686. So, the divinisation of bodily cells (bhuta padai) does not amount to etherialisation of bodily cells into airy nothing or into the original spiritual values. We have to also remember the fact which is self-evident that Tirumoolar wrote his Tirumantram only after divinisation of his body when he lived his divine bodily existence. Further, he reminds us by a preceding mantra that the realisation of the manifest supreme Light and its Heaven (implying also the attendant transformation of nature and body) is easily possible (மேலை விளக்கு ஒளி வீடு) if one has realised the original light of soul (in the depth of heart or in the Ajna (மூல விளக்கு ஒளி) and brought it into the frontal nature and met with the hidden light of the forest of darkness, i.e. of the bodily nature and cells (கான விளக்கு ஒளி) TM 683 (also see TM 2316 and 2973 and 2974).

Incidentally we may note that like Swami Ramalingam Tirumoolar too indicates that the soul (Moolam) is realised at the Ajna centre which has two petals and then is realised the Divine Feet (மூலங்கண்டு ஆங்கே முடிந்து முதல் இரண்டும் காலங்கண்டான் அடி காணலுமாமே) —TM 1704 and 1380. In the said mantra he gives the number of petals of each chakra, and after the visuddhi chakra of the throat which has 16 petals the soul is said to be realised in the Ajna of the two petals. He further observes that above the much sought flower (of the two—petalled Ajna which is the centre for the flame of soul) is the beautiful flower with its up-turned sixteen petals (ஆயுமலரின் அணிமலர் மேலதுவாய் இதழும் பதினாறும் அங்குண தூய அறிவு சிவானந்த மாகிப்போய் மேய அறிவாய் விளைந்தது தானே—மந் 2359, 1711) where the Knowledge integrates with the supreme Bliss and becomes pure and the supreme knowledge of the supreme and universal Divine (i.e. the supramental Truth-knowledge, sivananda Bodha). The sixteen petalled flower here referred to is the one above the Ajna, in the chandra mandala of the Sahasrara where Nada and Bindu, self and soul, or Siva and Shakti unite. This is an unusual experience of Supermind realised in Ajna or the head. The sixteen petals are also spoken of as 16 kinds of vayu or 16 kalas (TM 796, 1070, 1707, 709 863). See also TM 1704, 1711, 795, 796, 1380, 1971, 619, 961, 964, 2358 and 2359.

The said divinisation of bodily cells is again repeated or explained in TM 687. When all the five elements and their variously manifested substances and formulations are for a year firmly held into the transforming Light which has become one's own possession and realised as oneself, then they are imperatively transformed to become the good substance of the Light or substance of Sat of the Truth—

Light which is called "Nalla Vasitvam" (which term is to be distinguished from "Vashitva" siddhi of Patanjali School)—the good and concrete or tangible substance of Truth with which all the beings are unified forming the basis for attraction—TM 687, 688, 689. This is spoken of as the seventh siddhi of becoming one with the substance of Truth in TM 649 (ஆதை உண்மை—மந் 649; மென்மையதாகிய மெய்ப்பொருள்; நற்பொருள், கைப்பொருள், தற்பொருள்; நற்பொருளாகிய நல்ல வசித்துவம் பகலவன் மெய்ப்பொருள்—மந் 687, 688, 689). It is realised in the eleventh year (687). Here, we might distinguish the two aspects of Sat, the Being and Substance of Sat, the Being of Light and Substance of Light. We have seen that in the stage of second siddhi of Laghima one become sfilled with the Light and realises the Truth-of Being of the Supreme Light—TM 675. Only so, the whole Truth—World of Supermind can be realised and possessed. But it is only in the final stage of transformation of body, that the Truth of Substance of the supreme Light comes to be possessed and identified as the substance of Sat of all beings TM 687, 68?-the one substance which is now identified in all the parts and levels of one's being, nature and body as also in all the beings. Possibly it is this unitary substance which Swami Ramalingam means by the term "Vastu Pratyakshānubhavam" which is associated with the realisation of deathless body (Upadesha, p. 48) or "Ekagra Porul" the unitary substance of the Science of deathlessness of body (சாகாக் கல்வியின் தரம் எல்லாம் கற்பித்து ஏகாக்கரப் பொருள் ஈந்த சற்குருவே — ஜோதி அகவல் வரி —533).

Now we come to the last siddhi of becoming Vyapi all-pervaded All-existence everywhere in and as all the worlds, in and as all the worlds, in and as all beings, and the unmanifest beyond. This is evidently realised in the summit poise of the Truth-World which opens into the infinite and eternal Satcitananda which its eternal worlds above. The eighth siddhi realised in the twelfth year makes all the eightfold siddhis integral and harmonious, i.e. they can be held integrally and simultaneously, (ஈராறும் எண்சித்தி சீர் ஒன்று மந்-648). This gives the siddhi or power to move to and fro or ascend and descend freely all the manifest works above (ஆகிய புவனங்கள்) and below and that even bodily. Becoming Vyapi is thus not in a mere spiritual sense. It goes with the power of self-extension or projection of the physical being and the divinised physical substances into all the manifest worlds from bhuta loka the physical world to the Sun-world of Truth the Supermind. This infiltration of the divinised physical substances becomes possible by realisation of Knowledge-body in the physical and by transformation of the physical body as the physical body of Knowledge. The

projection or infiltration of physical substances into all the manifest worlds is spoken of here as travelling or moving into them even physically. This does not mean that one should disappear in body in the physical world in order to become manifested and present in another world physically. The physical world and the supramental are linked up through the transformed physical body of knowledge. This view is supported by the writings of Swami Ramalingam under the chapter of "Jeeva Karunyam" where he observes that one who has the transformed triple body can, by remaining at his own earthly place, extend his bodily senses of sight, hearing, speech, taste, smell and bodily sensations of touch into the bodies of the world at any place and contact them within and without, and so too can walk into any place and physically give to any one in the world and at any place, by his hands without moving from his place (Jeeva Karunyam, Chapter II, pp. 96-97). *அண்ட பிண்டங்களில் அகம் புறம் முதலிய எவ்விடத்துமுள்ள விடயங்களை...இருந்த இடத்திலிருந்தே ஆனந்தித்தல் கூடும்.* Further, the divinised or transformed physical body of knowledge has the power also to move bodily in adhara as well as in niradhara i.e. in the objective supporting medium or realm and also in the supportless realm (adhara and niradhara used in a relative sense)—Jeeva Karunyam ch II. (*ஆதாரத்திலும் நிராதாரத்திலும் அவர் தேகம் உலாவும்*). The power to move bodily to and fro the Supermind is also supported because of the existence of the pillar or column (sivakara Poorna Sthambha) rising up right from Mooladhara the physical base to the realm of Suddha Siva Sthana the Supermind (See Swami's Upadesha on "Pinda Anubhava Lakshana p. 54). The realisation of a triple deathless body, the physical, subtle and causal, also proves the power to move bodily to and fro the Supermind. The said physical movement is unimaginable, and even thought of as impossible. It is said in the spiritual literature which does not deal with realisation of the Supermind and transformation of body, that the body cannot ascend into the Truth-World, and if it makes the attempt, it gets dissolved, in the process because of the inconscient law of the world of materiality. But Tirumoolar's last or eighth siddhi as pointed out in TM 690 refers clearly to the physicality of the body that participates in this travel or rather enjoys physically all the manifest worlds (*ஆகிய புவனங்கள்*) by moving to and fro. This is the state when his body has become completely golden. It is described as the earthly physical golden body of transformed matter (*பொற்கொடி ஆகிய புவனங்கள் போய்வரும் கற்கொடி ஆகிய காமுகனுமே-மந்.* 690). This is also supported or confirmed by the language of TM 648 which refers to the last siddhi when one becomes Vyapi (all-extended and all-pervaded) even with the power of the divinised earthly body of beauty (Yēr which means literally

the earthly plough of movement yoked with the Bull, Nandi the Lord, here indicating the transformed body of divine Beauty) to move to and fro all the worlds, the seven worlds above and the seven worlds below (மேலேழ் கீழேழ் புவிச்சென்று ஏர் ஒன்று வியாபியாய் நிற்றல்-மந். 648). The divinised physical body ploughs into all the worlds, so to say, to enrich and enjoy the divine physical bodily life here. The plough is talked of even in ordinary language as golden plough (பொன்னேர்). Thus, one who has attained the eight siddhis becomes the great enjoyer of all the manifest worlds even with his divinised physical body of matter (ஆகிய புவனங்கள் போய் வரும் கற்கொடியாகிய காமுகனுமே—மந். 690). Thus, it is seen that vyapitva (all pervading) and "nal vasitva" (the Substance of Truth-Light which is verily the Substance of Sat that is the basis of attraction for all beings) and the attainment of the divinised and beautiful golden body with the power of enjoying all the worlds and moving in them physically constitute the last or the eighth siddhi (TM 688 to 690). All of them go together under the eighth. The golden body of beauty, harmony and power is yoked or united with Nandi, the Bull, the Lord on the earth and it is symbolised in the image of the earthly plough (yer) that moves to and fro the worlds above and below. (TM 648). The word "yēr" has also a secondary sense of a car Tirumoolar evidenlty refers to the body as the car as such in TM 1651, and particularly in TM 1998 he observes that it is filled with the supramental Light of Truth—knowledge and it goes to and fro all the worlds without resistance or obstacles and that the supereme Light has already filled all the directions even before the body which is the car can by its movement come to know of it. In the next stanza (TM 1999) he further observes that if one is poised in the throat centre, he shall realise there itself (without moving therefrom) the Sun of Truth-knowledge arising from within the earthly matter and becoming in the throat the Rays of Light that move into all the directions bringing forth the direct and true Knowledge of all things. It has the power of cancelling all the darknesses including the darkness of my outer most part (என்னை இருள்) and the Lord brings in the Richnesses (திருவிடை நந்தி) காயத்தேர் ஏறி...நிமலன் அருள் பெற்றால் ..அவன் இவனுமே—மந். 1651; நேரறிவாக நிரம்பிய பேரொளி போர் அறியாது புவனங்கள் போய் வரும் தேர்...மந் 1998; மண் தலத்துள்ளே மலர்ந்தெழும் ஆதித்தன் கண்டிடத்துள்ளே கதிரொளியாயிடும் சென்றிடத்தெட்டுத் திசையெங்கும் போய் வரும் நின்றிடத்தே நிலை நேரறிவார்க்கே—மந். 1999, 1996, 1997, 1385, 818. Now we shall quote the relevant passages on the eighth siddhi.

"What is it that has become the good substance (நற்பொருள்) of Truth-Light? It is Nal Vasitvam (we may interpret it as the good Grace of the Lord that has become the Grace-Substance of Truth as

the basis of attraction, unity and harmony in all beings and it is desired by all). This has become the concrete, tangible and handy or immediately accessible substance of all the beings (*கைப்பொருள்*). It is verily the substance of one's being (*தற்பொருள்*).—TM 688, 1806, 1798, 1792. *அருளதுவாவது...பொருளதுவுள் நின்ற போகமதாமே* (1792). *அருளேசகல முமாய பவுதிகம்* (1806).

"With the self-becoming of the enrichening and transforming Truth-Light of the Sun of Knowledge in identity with its essential substance (i.e. Substance of the Light which is verily the Substance of Sat), the physical body including its senses and sense-organs becomes golden and it is verily the rich body of goodness, beauty and excellence (*நற்கொடி*)"—TM 689.

NOTE

Even in supramental states of realisation, one realises at first the consciousness of the Light, then the Supreme Being of the Light and becomes aware of Its Substance. Again, in supramental transformation of the physical body, at first the body is filled with the Light when the bodily cells become conscious of the Light then they become conscious of the Being of the Light (or the Shakti or Her Presence in them who effectuates the transformation in all the stages aforesaid above) and finally become identified with the Substance of the Light, i.e. Substance of Sat, the Being, which is verily the Substance of Grace of Bliss. Grace is a self-formulation of Bliss (TM 1792, 1806).

"If the said body (*அக்கொடி ஆகம்*) remains wholly identified with the supreme Shakti of Goodness and Grace (*நற்கொடி நாயகி தன்னுடன்*) for a year, then one attains the golden body of beauty (*பொற்கொடி*) which is the divinised body of earthly matter (*கற்கொடி*) that moves to and fro all the manifest worlds (*புவனங்கள் போய் வருங் கற்கொடி ஆகிய காமுகனுமே*) and becomes the great enjoyer of the worlds by his divinised physical body of matter"—TM 690.

"When the most desirable and attractive substance of Truth-Light is come (or realised), (i.e. Substance of Grace or Substance of Nal Vasitvam: *காம மரு (ஒளி) தத்துவம் வந்தபின்*, even the dry and arid desert land (or physical body) becomes the fertile universal Earth (or transformed body) rich with fragrance (also suggesting, by a double sense of terms used—*பின் வரும் திருமந்திரம்* 691 *பார்க்கவும்*—that the once unreceptive body has become opened or blossomed and transformed and even taken on a natural divine fragrance *பூ-இடம், மலர், பூமி; மருபூ-பாலை நிலம்; கந்தம்-வாசனை*

உடம்பு; புவனம்-பூமி, ஜகத்; பூ மரு (ஒளி) கந்தம்—மலர்ந்த ஒளி மயமான உடம்பினது சுகந்தம்) and the Truth-Light of the great Mountain of Heaven (மா மரு (ஒளி)—மா மலை ஒளி; மரு-மலை, நறு மணம், மருவுதல்) becomes well settled in you, in your transformed body of beauty, luminosity and greatnesss (மா—மாமை உடல், உருவம் வடிவம், மேனி, அழகு, காந்தி) and the body becomes verily the physical truth-body of the Lord of Light and your words become full of Light (மாமரு (ஒளி) உன்னிடை மானனுய் மெய்த்திடும். மானன்—தலைவன்; நாமருவும் ஒளி-ஒளியுடன் கூடிய மொழி அல்லது பேச்சு)" —திருமந். 691.

NOTES

1. Swami Ramalingam has also referred to the natural fragrance of his deathless divinised body and he observed that his body smelled the divine fragrance of camphor (12-42-10).

2. There is also a suggestion made by Tirumoolar in the above Mantra that when the divine Light comes on the earth, which is now like a dry and arid and infertile desert, it would turn fertile with a divine fragrance, i.e. it would evolve to a new state of richness, of life. In TM 2976, 294 and 2105 he again refers to the transformed pure physical body with its fragrance and natural power to become immune from death (காற்று இசைக்கும் கமழ் ஆக்கையைக் கைக்கொண்டு கூற்று உதைத்தான் தன்னைக் கூறி நின்று உய்மினே பிணக்கு அறுத்தான் பிணி மூப்பறுத்து எண்ணுங் கணக்கறுத்து ஆண்டனன் காண் நந்தி என்னை). There is also a direct reference to the possibility of a collective purification and transformation of the whole earthly life into its divine nature when the Divine touches the earth, even as the transmuting alchemy transmutes by its touch the baser metals into gold (TM 2054). பரிசனவேதி...போல் குரு பரிசித்த குவலயம் எல்லாம் திரிமலந் தீர்ந்து சிவகதியாமே—மந் 2054.

காமரு தத்துவமானது வந்தபின்
பூமரு கந்தம் புவன மதாயிடும்
மாமரு உன்னிடை மெய்திடு மானனுய்
நாமருவும் ஒளி நாயகமானதே—மந் 691.

(காம மருவும் நாயகமான ஒளி, பூ மருவும் அல்லது மருபூ மருவும் நாயகமான ஒளி, மாமருவும் நர்யகமான ஒளி, நா மரு வும் நாயகமான ஒளி எனப் பிரித்துக்கொள்க). மானன்—தலைவன்; ஆனன்—சிவன்; கந்தம்—வாசனை, உடல் (தூய நற் கந்தம்—மந். 294 அதாவது சுகந்தமுடன் கூடிய தூய சாகா உடல் எ-று)

"When one has fully realised the Truth-Light of Grace and Goodness (நாயகமாகிய நல்லொளி) he gets firmly settled in its

Home (i.e. in the summit poise of supermind), which becomes his own home and source, ever-prospering and ever-enrichening by its Light (*தாயகமாகத் தழைத்து அங்கு இருந்திடும்*). When he has moved into and seen and enjoyed all the manifest worlds (*போயகமான புவனங்கள்* he realises the Truth-Light as crossing beyond the pure Transcendence (i.e. the Truth-World, Peru Veli or Cidambara Veli), and becoming the Supreme Light of the ghostly infinity of existence, i.e. the eternal timeless and spaceless infinity of the world of Satcitananda beyond the supermind (*பேயகமாகிய பேரொளி*). This is the supreme Light of supreme Will (of the Unitary Satcitananda *பேரொளியாகிய பெரிய அவ்வேட்டை*), the supreme Light of the "spaceless infinity" which is called Vettai or Vetta Veli or Veru Veli" (*பேரொளியாகிய பெரிய "அவ் வெட்டை"—பாடபேதம்*) and he realises it without fear as the Light of the whole earthly world too, as the Light of Harmony (*தார் ஒளி*), as the one Light that has become the air of Light or the luminous and divinised physical air or prana. *கால் ஒளி காணுமே; கால் ஒளி—தெய்வீகமான ஒளிமயமான காற்று, தெய்வீகமாக மாறிய ஒளிமயமான பிராணக் காற்று எ-று மந்*—692, 693, 1375, 677, 716, 720, 336, 882.

Note

The supreme Light within the universal Truth-Light (Tat Joti within Cit Joti, or Tat Para Joti within Cit Para Joti) is the nature of the manifest Light of the Sky of Truth-Consciousness or Truth-Knowledge (Cidambara Joti, the supramental Light). In the Truth-World one is always aware of both the infinite and eternal Satcitananda which is the base and the universal manifestation of Truth, as one within the other, i.e. as Tat Joti within Cit Joti or in terms of Veli as the spaceless infinite within the space infinite. But beyond the Truth-World also, Tat Joti the supreme Light of the Supreme Being (or the supreme Light of the supreme Will of the Being) extends into the eternal infinite. This is meant here in the above two mantras. This is described as Pēyaga Pēr Oḷḷi, or Peria Vētta Pēr Oḷḷi). In TM 2462, it is said that this supreme Light of Tat Param manifests itself as the beautiful Light of Cit Param forming the transcendent and universal Truth-World of Knowledge. See also TM 2860, 2454, 2591, 2670, 2835. This Light is here too in this world TM 2940.

The complete transformation of physical body is again emphasised. "The supreme and universal Lord (Pēr Nandi) implanted His Feet on my head out of Grece and transformed my body of darkness (i.e. the physical body constituted of dark inconscient material substance) and has given me the transformed enlarged body (Pēr Vadivu) I have verily realised my Master, my Lord, our Lord. I am no more limited to birth by the dark human womb—TM 1597. I

have conquered the cycle of birth and death here in this world—TM 2585.

Tirumoolar is considered to have lived about 2500 years bofore, in the sixth century B.C. According to internal evidence he was one of the eight disciples of 'Nandi Devar', and the others were Vyagra Pada ("the Long or Wide Stepped"), Patanjali, Sivayoga Muni and four others who also go by the name Nandi (and are identified by historians as Sanakar, Sanatkumarar, Sanantanar and Sanatanar)—TM 67. Tirumoolar, Vyagra Padar and Patanjali are considered to have worshipped at the temple of Cidambaram when they sought to realise the Sky of Truth-Knowledge-TM 67. Tirumoolar travelled the country up and down twice. He finally settled in Thiruvaduthurai near Narasingan Pettai (in Tanjore District), between Mayavaram and Kumbakonam railway line. He lived there long years under Bodhi Tree or Fig tree—TM 81, 80, 74, 78. Among the disciples of Nandi Devar, four had already become Nandi or Nathars and assumed the name of Nandi, the other four including Tirumoolar now became Nathars by the Grace of the Lord and went into the four directions to propagate the Truth of the all-fulfilling divine Lord—TM 70.

Tirumoolar also refers to his seven disciples namely Malangan, Indran, Soman, Brahma, Rudran, Kanduru Kālāngi and Kanja Malayan—TM 69, 1443. He says that he came to the earth (i.e. took birth here on the earth) by the word and command of the Lord, the Player or Dancer of Ananda of Truth-Conscious Light (Mei Jnana Joti Ananda Kooththan). i.e. the supramental Ishwara and came down from Kailas, the supreme Heaven (the Supermind), through the descending worlds of devas, asuras and naras—TM 83, 91. Possibly Soma, Brahma, Rudra are the godheads of the higher worlds who became his disciples or served him to obtain his Grace. Tiru moolar uses the word "kailas" in several mantras to signify Supermind (TM 2105, 1996, 1997 1998). He calls the supramental Ishwara as Nandi or Pēr Nandi.

The other four disciples of Tirumoolar were of the earth and they had the Grace of the Lord to follow the discipline (Nyama) in all conditions of life —TM 72. Tirumoolar settled in Thiruvaduthurai to write in Tamil the Veda of Supramental Truth, the Play of the Ishwara in the Truth-World TM 74, 77, 81. Swami Ramalingam of the nineteenth century A. D. (1821—1874) regarded Tirumantram of Tirumoolar as the Shastra. Like Swami Ramalingam, Tirumoolar was well versed both in Tamil and Sanskrit. We find a good many Sanskrit words in his Tirumantram, but still his master-piece has

no parallel in the whole of Sanskrit spiritual literature as known by the Vedic, Upanishadic or Tantric literature. Tirmoolar, before he realised and became a Nathar, was known by the name of Sundaran—TM 101.

It is evident that there were a number of followers of Tirumoolar and mutts were established by him in his name. Seven mutts are referred to as mutts of Tirumoolar, founded in his time and they followed the Sanmarga (the Path of Truth and Harmony) according to the Tirumantram with its nine chapters of 3000 mantras, written by Tirumoolar and which came to be the first basic literature of Sanmarga—TM 101. The heads of these mutts, including one of his namesake referred to as a contemporary and existing Moolar of the time, are named as (1) Kālāngar (possibly the same direct disciple of the original Tirumoolar, (2) Tambāla ghōra, (3) Māligai Dēvar, (4) Nādāntar, (5) Paramānandar, (6) Bhoga Devar and (7) contemporary Moolar and they are said to have become niramaya i.e. liberated and become free from disease as a siddhi-TM 102. These two stanzas are evidently in the form of tribute the original Tirumoolar (முந்தி உதிக்கின்ற மூலன்) possibly written soon after his Maha Samadhi inserted by one or more of his disciples who were heads of the seven mutts of whom contemporary Moolar (நிலம் திகழ் மூலர்) was one. We have used the word "Maha Samadhi" here to signify a technical death when his soul departed from the transformed deathless body according to the divine will, and not under compulsion of the inconscient law of death. Bhoga Devar and Maligai Devar are considered to have lived in Thiruvāduthurai and had the realisation of the Truth-Consciousness. Bhoga Devar is referred to as Bhoga Natha Siddhar. Possibly he was the same Bhogar, the well-known Siddhar whose Samadhi is in Palani temple. Bhogar has also written his works in Tamil.

Possibly the one who goes by the name sake of Tirumoolar and as the head of one of the said seven mutts was the cowherd of Saththanur village near Thiruvaduthurai who had died while pasturing his cows and was resurrected into bodily life by the Grace of the original Tirumoolar. Much mystery surrounds the traditionally believed story according to which Tirumoolar is said to have left his transformed body and entered the deceased body of the cowherd who had died while pasturing his cows and that Tirumoolar later found his own body missing by the Will or Play of the Lord and so continued to remain living in the cowherd's body adopting his name, i.e. Moolan. Added with 'Tiru' a prefix of honour and respect, his name became Tirumoolar. This story militates against two basic truths. One who had transformed his body into its

deathless-state by Tapas and Grace of the Lord (வேதத்தின் ஒத்த உடல் அத்தன் எனக்கு அருளால் அளித்ததே—மந். 84, 2357) would not assume an untransformed body of another and that too a dead body. Then the whole purpose of the divine mission of transforming one's body, and serving to help or transform other beings, nature and bodies would be lost over. Entering another body to enjoy pleasure of life (Parakaya Pravesa) could not be the motive in the case of a Siva Jnana Siddhar or Sataya Jnana Siddhar who attained the eight siddhis including Siva Kaya or Siva Tanu the deathless divine physical body (TM 2618, 2619, 2136). This is a lesser siddhi of "maya karya siddhars", as mentioned or hinted in TM 2133. Again, the missing of his own transformed body is unexplainable, unless it was dematerialised purposefully, but it is usually done in the case of partly transformed body by a lesser power and in order to leave off the earthly embodiment itself seeking a heaven above and in such a case one would not again take to or enter into another body and that a dead body. So the only explanation which is quite relevant is that Tirumoolar by his power of Truth-Light of Grace resurrected the deceased cowherd who later became a yogi and assumed charge of one of the seven mutts. We may say at best that the cowherd became inspired by Tirumoolar and even lived as an emotion or vibhuti of Tirumoolar but in his own body.

There is at present the famous "Thiruvaduthurai Mutt" and the ancient Siva temple in Thiruvaduthurai. In the outer courtyard of the said temple, a shrine for Tirumoolar was founded and he is worshipped even today. His image is taken out in procession once in a year along with the deity of the temple. Stone inscriptions and monuments have been later found evidencing the existence of a number of mutts there and the nature of various activities, cultural and spiritual, which were carried on in honour of his name and glory, viz., arts, dance and dramas, etc.

We do not know what happened to his deathless body. Though his body was deathless by itself with power to live on continuously, it is evident from internal evidences in the nature of general mantras that he should have left it behind to be preserved in Samadhi-as he strongly advocated the preservation of the body of a Siva Jnana Siddhar in Samadhi for the eternal good of the people of the earth and that the king of the place should peotect it.—TM 1913, 80, 92. Possibly the said shrine was built over his Samadhi as is the practice in Tamil Nadu, South India. He also gave instructions as to how a Samadhi should be built and maintained and also the evil effects which would follow if the body of such a Siva Jnana Siddhar were set to flame and burnt, or burried in mud without constructing a Samadhi or tomb.—TM 1910 to 1922.

A word on Patanjali's yoga sutras would be proper here. Patanjali was possibly a contemporary of Tirumoolar and perhaps he was the same person whom Tirumoolar in his Tirumantram refers to as one among the eight fellow-disciples under their common Guru by name Nandhi - TM 67. Tirumoolar further observes that four of them including himself sought to propagate the teachings of yoga and went into a different direction each - TM 70. We may remember that there was the age-long tradition of the supramental yogis (Satya Jnana Siddhars) in the South in and around Cidambaram. So, many sought after the realisation of the Supermind and transformation of nature.

Patanjali has not given any personal references to his realisations nor to the transformation of his nature and body. He is silent on many important points. He speaks of the seven worlds of consciousness but does not elaborate on them, nor gives the gradations of the worlds or states of consciousness leading to the Truth-world (ch 2-27). The order of siddhis given does not seem to be natural. After the siddhis of the body are mentioned the siddhis of the senses which are followed by those of the mind. (3-45 to 49).

However, there are some references in Patanjali yoga sutras to the Truth-bearing consciousness (1-48 Ṛtambharā tatra Prajnā), the Truth-Conscious World (3-5 Prajna loka), the equality or equal purity of the Being and the Truth-Nature as the supreme state (3-56 Satwa Purushayōh suddhi sāmye Kaivalyam; 3-55 all-comprehending Vivekajam Jnanam based on Truth discrimination), the samadhi of oneness with the Truth-Law of the Waters of Grace (4-29 Dharma Megha Samadhi) — (Compare here with the Truth-Conscious Siddhar Tirumoolar's references to Per Nandi the supreme Lord of Truth-Consciousness as water-bearing Cloud - TM 11, as Waters of the Rain everywhere - TM 3021, as of the Nature of Waters - TM 112, as Waters of the Cloud - TM 3001, as Waters of Compassion - TM 116, as Waters of oneness of Bliss - TM 289, as the Mountain-Lake (Waters of Bliss) from which is born the blooming Great Light of Grace in the Supermind TM 2667 (சுனைக்குள் விளைமலர்சோதியி-னை சிறுமையரேனும் கனத்த மனத்து அடைந்தால் உயர்ந்தாரே), as Nal Neer Samadhi Thel Neer Samadhi, the Good Waters of Grace of Truth-Consciousness in Samadhi or state of realisation and transformation - TM 336, 882, 116)—But the above references of Patanjali seem to be rather visions of the supramental Truth and do not indicate its direct realisation in its own realm, and so the supramental truth has no direct touch and bearing upon the many kinds of siddhis spoken of by him. The said siddhis are considered by him even as hindrances or obstacles to the state of Samadhi (8-38 and 3-52)—a statement which ill fits with the supramental yoga of Tirumoolar.

Further the said siddhis are spoken of to be the results of concentration of consciousness (citta samyama) on the respective parts of being, centres or chakras, inner and outer senses, five pranas, five elements, on their relations with the senses, on the outer objects of objective knowledge like sun, moon and stars, on the knowledge of classes and kinds of things and their nature etc. In short they are concerned with knowledge of things connected with mind, life, senses and the body. These siddhis are not the result or the natural outcome of transformation of nature itself by a higher power of consciousness, by the direct power of Truth-consciousness. Therefore at the best, they may be taken as realisation of the siddhis of knowledge and siddhis of transformation within the realm of summit overmind which could draw some power of the Truth-Light from the Truth-World of Supermind.

Besides the siddhis of the senses and mind (3-48 and 49), Patanjali refers to the mastery over the five elements (Pancha bhuta jaya 3-45) and the siddhis of the bodily or physical consciousness such as anima (aṇimādi prādhur bhāva) and of the body itself becoming non-obstructing or supple) and deathless (anabhīghāta 3-46) and then attaining its beauty of form (3-47). Animadi siddhis and deathlessness and beauty of body are mentioned as Kaya Sampet, the rich properties and powers of the body (3-46, 47). These bodily siddhis are said to be attained even before reaching the supreme state of kaivalyam which is dealt with in the last chapter of his yoga sutras. Possibly he is referring to the siddhis of transformation of body into its deathless state from the known example of Tirumoolar.

In the above circumstances one has to conclude necessarily that the siddhis as realised by Patanjali himself are not the direct result of the realisation of the Truth-world, but they are of a secondary nature effected by the powers of summit overmind. Swami Ramalingam would point to such siddhis as the siddhis of religious and philosophical schools (particularly in Saivism) which also speak of transformation of body for relatively long periods of deathlessness according to the aeonic age of overmental gods and principles. He has observed further in his Upadesha that they are not the true siddhis of Suddha Sanmarga whereby the body is transformed to its deathless state by the direct Truth-Conscious Light of Grace. However he has given a place to the above said secondary siddhis (anima etc ofter dealing with the general topic of Ashtanga yoga in a chapter preceeding to that on "Karanateeta lokas" (the supermind). The Swami mentions them as aṇi aṇima, mahi aṇima, laghi aṇima, gari aṇima etc.

We here repeat again that the Ashtanga yoga of Tirumoolar makes the realisation of the vast Truth world as the goal (TM 589, 619, 628, 631, 641, 333 to 336), and the eight-fold siddhis which include deathlessness of body are realised by the Truth-Conscious Grace-Light after the firm realisation and possession of the supramental Truth-Knowledge (TM 649, 668, 643, 706, 2062, 2952), and his deathless body meant a change in its substances or cells (bhuta padai, bodha mēdhādi - TM 684, 1705, 1707, 668) which bear the divine presence of the Shakti and become conscious of Her and are linked ap with the divine rhythm of universal play by expansion and contraction of all the cells of the body — TM 682, 2863, 2833, 2860, 2589, 2940, 706, 1787 and 1726. His body became luminous and free from the rule of the inconscient darkness of matter and from death — TM 4, 15, 1517, 1522, 1996, 2051, 2050, 2054, 2316, 2694, 2695, 114, 93, 3027, 3045, 2001.

From the above historical background of Nathars and Siddhars including Tirumoolar and his set of disciples it is evident that a few of the greatest among them like Tirumoolar had realised the Truth-World of Superimind and even transformation of nature and body and had the Grace of the Lord to complete the body's transformation and attain its deathless state. Deathlessness of body is only the one of the important siddhis of transformation, besides the attainment of its beauty and harmony and the power to extend not only its phyiscal bodily consciousness but also the divinised bodily substances—in short the physicality of divinised matter—into all the manifest worlds including the Supramental (Por Sabha and Cit Sabha) and enjoy them in a physical sense of the term and embrace the Lord in embodiment. This is spoken of as moving to and for all the worlds physically, and by extension or projection of divinissd physical substances into any manifest world including the supermind world, one can embrace the Lord bodily anywhere and in particular, in supermind as well as here on the earth. In the case of Swami Ramalingam, we can very well say that he had the unique experience of mutual embrace, and the Lord too embraced him in body, both in the Truth-World and on the earth and it was the highest Bhoga of the physical body. It became possible because of the unity of divinised physical substance with all substances of all the tatvas, which comes after attaining deathless state of the transformed physical body, or rather of the transformed triple body of which one end is the physical body and the other end the knowledge-body of the Truth-World, the subtle Pranava body coming in the middle and all the three bodies becoming now integrated. Even at the very thought of Lord's Compassion, his physical body grew up as a huge golden mountain.

1) எல்லா உலகமும் என்வசம் ஆயின ... எல்லா போகமும் என் போகம் ஆயின; 2) சாகாக் கல்வியின் தரம் எல்லாம் கற்பித்து ஏகாக்கரப் பொருள் ஈந்த சற்குருவே; 3) வஸ்துப் பிரித்தியக்ஷ அனுபவ சித்தி (உபதேசம், ப. 48); 4) சுத்த வடிவம்...ஓங்கார வடிவம்...ஞான வடிவம் இங்கே நான் பெற்றேன் எங்கெங்கும் தான விளையாட்டு இயற்றத்தான்; 5) சாகா வரமும் தந்து என்னையும் நின்னையும் ஓர் உருவாக்கி; 6) எம்முடம்பு உம்மை இணைந்து இங்கு எமக்கே ஈருடம்பு என்கின்றார்; 7) தந்தேகம் எனக்கு அளித்தார்; 8) திரு அமுதம் உண்டு சிவபோக வடிவாகி மகிழ்கின்றேன்; 9) அருட்பெருஞ் ஜோதியதாகிய பாதம், பொருட் பெரும் போகம் புணர்த்திய பாதம்; 10) என்னிச்சையின் வண்ணம் எங்கேயும் ஆடுதற்கு எய்தினேன்; 11) சித்தரும் காண...ஞானப்பதி செயும் சித்திகள் ..பாரிடை வானிடை விதி செயப் பெற்றனன்...மெய் அருட் சோதியால் விளைவிப்பன்-12-44-27; 12-1-533; உபதேசம், ப. 48; 12-29-17; 12-1-784 முதல் 787 வரை; 12-38-8; 12-41-1; 12-27-1; 1-5-5-15; 1-3-5-6; 1-3-5-9; அருட்சோதித் தலைவர்... அழகிய பொன்மேனியை நான் தழுவி நின்ற தருணம் இருட்சாதித் தத்துவங்கள் எல்லாம் போயினவால் எங்கணும் பேர் ஒளிமயமாய் இருந்தன ஆங்கு அவர் தாம் மருட்சாதி நீக்கி எனைப்புணர்ந்த ஒரு தருணம் மன்னு சிவானந்தமயமாகி நிறைவுற்றேன் 12-42–97. இன்னும் மேற்சொன்ன முடிந்த நிலைக்கு வழி வகுத்து ஆதரவாக நின்ற பாட்டுக்கள் பின்வருமாறு. சீர் விளங்கு சுத்தத் திருமேனிதான் தரித்து பார் விளங்க வந்தாய்...எனைத்தான்...அளி விளங்கத் தூக்கி அணைத்தான் 12-17-1, 9; பூதாதிகளைப் பொருத்தும் பகுதிப் பொருத்தம் முற்றுமே பொய்மை நீக்கிக் காணக் காட்டித் தெரித்தாய். உடையாய் எனக்குப் புரிந்த தயவை உன்ன உன்னவே உடம்பு பூரிக்கின்றது பொன்மலைய தென்னவே 1-5-10-32, 36, என்னையே பொருளாய் எண்ணி வளர்க்கின்றாய் நீ 1-5-10-28; எனது பேர் உடம்பு 12-44-53. இன்னும் சில பாட்டுக்கள்; அண்ட கோடிகள் எலாம் அரைக்கணத்து ஏகிக் கண்டு கொண்டிட ஒளிர் கலை நிறை மணியே 12-1-651; அண்ட கோடி அனைத்தும் காணும் கண்கள் எய்தியே...பிண்ட கோடி முழுதும் காணப் பெற்று 1-5-10-93; எவ்வுலகும் அண்டங்கள் எத்தனையும் நான் காண இவ்வுலகில் எந்தை எனக்களித்தான் 12-29–28. "ஆதாரத்திலன்றி நிராதாரத்திலும் அவர் தேகம் உலாவும்...."அண்ட பிண்டங்களில் அகம் புறம் முதலிய எவ்விடத்துமுள்ள விடயங்களை அவர் கண்கள் இருந்த விடத்திலிருந்தே கண்டறியும். அண்ட பிண்டங்களிலெவ்விடத்திலிருந்து பேசினும் அவர் செவிகள் இருந்த இடத்திலிருந்தே கேட்டறியும். எவ்விடத்திருக்கின்ற ரசங்களையும் அவர் நா இருந்த இடத்திலிருந்தே சுவைத்தறியும். எவ்விடத்திருக்கின்ற பரிசங்களையும் அவர் மெய் (உடல்) இருந்த இடத்திலிருந்தே பரிசித்தறியும். எவ்விடத்திருக்கின்ற கந்தங்களையும் அவர் நாசி இருந்த இடத்திலிருந்தே முகர்ந்தறியும். எவ்விடத்திலிருக்கின்றவர்களுக்கும் அவரது கைகள் இருந்திவிடத்திலிருந்தே கொடுத்தல் கூடும். எவ்விடத்திலும் அவரது கால்கள் இருந்த இடத்திலிருந்தே நடத்தல் கூடும். (ஒப்பு: "கால் எலாம் சுலவிட" அகவல்வரி 732). அவரது வாக்கு எவ்விடத்திலிருக்கின்ற எவ்வெவர்

களோடும் இருந்த இடத்திலிருந்தே பேசுதல் கூடும்...மற்ற இந்திரியங்கள் இருந்த இடத்திலிருந்தே எவ்விடத்தும் ஆனந்தித்தல் கூடும். அவர்கள் தேகத்திற்குச் சாயை, வியர்வு, அழுக்கு, நரை, திரை, மூப்பு, இறப்பு முதலிய குற்றங்கள் உண்டாவன அல்ல. எவ்விடத்திலும் எக்காலத்தும் அவர் தேகம் வாதிக்கப்படாது. வாள் கத்தி முதலிய கருவிகளாலும் கண்டிக்கப்படாது....ஜடமாகிய ஒரு துரும்பும் அவரது திருநோக்கத்தால் உயிர் பெற்றுப் பஞ்ச கிருத்தியங்களும் செய்யும் .." (ஜீவகாருண்ய ஒழுக்கம் இரண்டாவது பிரிவு-ப. 97 வசனப்பகுதி) அவரின் பேரின்பமாவது எல்லாத் தேகங்களையும் எல்லாக் கரணங்களையும் எல்லாப் புவனங்களையும் எல்லாப் போகங்களையும் அருட் சத்தியின் சந்நிதி விசேடத்தால் தோன்றி விளங்க விளக்கஞ் செய்விக்கின்ற . பூரண இயற்கை இன்பத்தைப் பெற்று ... தடைபடாமல் அனுபவிக்கின்ற பெரிய இன்பமாம்." (ப. 95 வசனப் பகுதி). போகாத புனலாலே சுத்த உடம்பினராம் புண்ணியரும் நண்ணரிய பொது நிலையும் தந்தீர் 12-15-2 ; முத்தரும் சித்தரும் யாவரும் பெற்றிடா இயல் எனக்கு அளித்தனை 12-1-791 ; வேகாத காலாதி கண்டு கொண்டு எப் பொருளும் விளைய விளைவித்த தொழிலே மெய்த் தொழிலதாகும் (11-1-28).

The Swami further explained the unity of the three divinised physical substances of deathless ether, non-burning air and non-flowing water with all the other substances and tatvas in each of the 43 states of levels of existence (36) Atma Tatvādi Sivakaraṇa states+7 Nirmala Guru Turyateeta states—36 from Bhuta state to overmental summit state and the 7 of the supramental states) both in the universe and in the individual and in their four levels or parts-the inmost inner, outer and outermost. One becomes deathless of body and becomes free from the limitations of time by realising in all the 43 states the said deathless ether, non-burning air and non-flowing liquid (Upadesha, p. 44). He further said that by the "non-flowing liquid" the Lord gave him a "common state or base" (Podu Nilai) which even the great Siddhars of the pure transformed body did not get to possess (12—15—2) and this suggests a collective evolutionary significance of his deathless body. The Divine gave him a Nature not realised by even Siddhars (12—1—791).

The Divine trained him into all kinds or ways of deathlessness of body and gave him the "one unitary substance" (Ekagra Porul) of the deathless state of body. சாகாக் கலையின் தரம் எலாம் கற்பித்து ஏகாக்கரம் பொருள் ஈந்த சற்குருவே. சாகாக் கல்வியின் தரம் எலாம் உணர்ச்சி சாகா வரத்தையும் தந்து...நின்னையும் என்னையும் ஓர் உரு ஆக்கி (12-1-533, 784-786). The Swami attained a sexless body which also goes to show a common basis or state of transformation, and his mind, life and body were rooted in the Supermind in its comprehending poise which is the state of one-in-one (என் உயிரும் எனது உடலும்

எனது உணர்வும்...திருச்சிற்றம்பலத்தே மன்னியது. ஆதலில் நான் பெண் மகளும் அலேன் வரும் ஆண் மகனும் அலேன் அலியும் அலேன் (12—42—41) and he declared that he was neither man, nor woman nor eunuch.

Swami Ramalingam meant to say that by the three divinised physical substances of deathless ether, non-burning air and non-flowing liquid or water which is also a principle of divine physical heat (see Upadesha), all other substances and objects would be created 11—1—28. He further succinctly puts it in words (11—36—56) saying that the supple and non-obstructing divine earthly matter (divinised prithvi இடியாத புவி) in contained in the non-flowing liquid, the divine soundless heat of fire in the non-burning air, the deathless ether in the sky of Truth-knowledge, the substance of unspoken words in the pure mantra (cf: TM 388, 289, 294, 3001, 336, 882, 2266 for similar if not identical, passages of Tirumoolar). However in Upadesha the Swami has explained that the non-flowing liquid or water in a divine principle of heat. So it is seen that the divine physical heat is contained in the said water which can readily bring out the divine earthly matter. Thus the divine physical water can be said to be a common base for the divinised substances of heat liquidity and solidity (rather plastic solidity) of matter and etheriality and this seems to be hinted as the common base of deathless body in 12—15—2. We may call it the "Waters of Ananda" as in the summit Supermind which is verily the substance of Grace, the substance of sat. Possibly this is the unitary substance of deathless state of body which the Swami refers to as "Ekagra Porul" (12-1-533) or "Vastu Pratyaksha anubhava" of the deathless body (Upadesha p. 48), the deathless substance of Grace of the deatheless body (12-1-500, 501, 505) which is ever unified with the substance of sat as "the substance within substance" or as the one-in-one state of unitary substance (12—1—455).

Tirumoolar possibly refers indirectly to the said divinised water when he speaks of the Lord of Truth-Consciousness as the Waters of Grace and Compassion (TM 116), as the Waters of Rain everywhere (TM 3021), as the waters of oneness of Bliss (TM 289 and 112) and as the Good Waters of Grace of Truth-Consciousness in Samadhi, (Nal Neer Samadhi, Thel Neer Samadhi—TM 336, 882).

In TM 628, the summit supermind as opening into the eternal Ananda Loka above (Tat Paran) is referred to as the Source or Samadhi of the Waters of Grace தற்பரமாகத் தகுந் தண் சமாதியே. The supreme Heaven of Kailas, the supermind is also spoken of as the source of Waters of Grace. தண் கயிலைப் பொருப்பனை—மந்.

2105. (*தண்-நீர், அருள், குளிர்ச்சி*). The supreme Lord has filled Himself as the waters of Rain everywhere, in the darkness and in the light of fire, moon and sun. — TM. 3021.

"Bliss is born in the Waters. Light of the vast Sky of Heaven (*காயத்திற் சோதி ; காயம்=ஆகாயம், பரமாகாசம்*) is born in the Heat of Fire which is verily the Air (i.e. supreme Gaseous state). The self or soul of the individual being of consciousness is founded in the Nada Shakti (i.e. in the supreme Space or spatial extension of Heaven of which sound is the inherent power). The stable earth is born in the waters."—TM 388.

"The supreme and universal Divine (Adi Piran) is verily the Waters of the Great Cloud. Light-Heat of the Sun (of knowledge) is verily the Great of Super Air. The earth is verily matter. The universal Lord of the gods of directions or spaces (Dikai Devar Piran) is verily the Evolutionary Journey (*மீண்டச் செலவு*)" —TM 3001. See also TM 3021 and 3022 in regard to Uttama Vayu, the Super Air, and the Waters of Rain everywhere, and the earth as the body of the Lord.

"நீரகத்து இன்பம் பிறக்கும் நெருப்பிடை
காயத்திற் சோதி பிறக்கும் அக்காற்றிடை
ஓர்வுடை நல்லுயிர்ப் பாதம் ஒலி சக்தி
நீரிடை மண்ணின் நிலைப் பிறப்பாமே" —*மந்.* 388

"உலகம தொத்து மண்ணொத்து உயர் காற்றை
அலர் கதிர் அங்கியொத்து ஆதிப் பிரானும்
நிலவிய மாமுகில் நீரொத்து மீண்டச்
செலவொத்து அமர் திகைத்தேவர் பிரானே —*மந்.* 3001

"கங்குல் நின்றான் கதிர் மாமதி ஞாயிறு
எங்கு நின்றான் மழை போல் இறை தானே..." —*மந்.* 3021

"உணர்வது வாயுமே உத்தமம்...உணர் உடல் அண்டமுமாகி
நின்றானே—*மந்.* 3022.

In TM 336 he even refers to the divine waters of samadhi as the Water containing heat or as the "water of Heat" in and by which the divine Air could be realised for transformation (*நீரானலங் கண்ணுற்றூடே சென்று கால் வழி காணுமே—மந்* 336; *கால் வழி மாறுமே—மந்.* 882 ; *தார் ஒளியாக...கால் ஒளி காணுமே—மந்* 693 ; *ஒருக்கின்ற வாயு ஒளி பெற நிற்க—மந்* 716; *செறிதருவாயு...நந்தி திகழ்கின்ற வாயுவைச் சேர்த்தலுமாமே—மந்* 720 ; *ஆகின்ற கால் ஒளி யாவது கண்டபின் போகின்ற காலங்கள் போவதுமில்லையாம்—மந்* 677).

Tirumoolar touches upon the combined principles of the divinised physical heat and liquidity or the divine fire and water in TM 2581 and 2266 and even observes that the Divine alone can train one into the combined nature of the two (TM 2581) and that the Sun of Truth-Knowledge is said to arise amidst or in the centre of the Heat of Fire and the Waters (TM 1982). The Truth-world is verily the World of Fire and Waters (TM 2775). He refers in TM 2952 to the substance (i.e. the one-in-one state of deathless body, the oneness of the divinised substances of the body in the substance of the Spirit) into which Darkness and etherial Space (Irul and Veli, the dark substance of inconscient material body and the etherial substance of Space) were transformed. "By the Grace of the divine Feet of the supreme and universal Lord my untransformed and rigid material physical mind (உருளாத கல் மனம்) became transformed (அருளால் அழிந்து) and both the Darkness and the Space (i.e. from the earthly physical matter up to the ether of Space as related to the body) were changed or transformed to become the Substance within Substance I became integrally perfect." (See also TM 1119, 1010, 2003, 1792, 1791, 1806, 2341). That is to say, his physical body became transformed ; its dark inconscient and subconscient material cells became changed into the substance of the golden Light of Truth, and the physical ether of the bodily substances into the white substance of the Spirit. (cf: "The golden coral was inlaid or fixed in the white marble when the Light of the body did not allow impurity of darkness to gather anymore. களிம்பு அணுகாத கதிரொளி காட்டிப் பளிங்கில் பவளம் பதித்தான்—மந் 114). Jada the material body in the field of play of the Lord for transforming it as Substance of sat for its play of five-fold functions—TM 2062. The body becomes the physical body of Truth-Knowledge—TM 2357, 1726. Grace has become everything, including the substance of body TM 1806, 2341, 1798.

உண்ணீர் அமுதமுறும் ஊறலைத் திறந்து
தெண்ணீர் குரவன் இணையடித் தாமரை
நண்ணீர் சமாதியிலுடி நீரானலங்
கண்ணுற் றேரேட சென்று கால் வழி கானுமே—மந் 336, 882

(நீரானலம்=தீசேர்ந்த தெய்வீக நீர் ; கால்=காற்று, தெய்வீகக் காற்று)

இருளும் வெளியும் இரண்டையும் மாற்றிப்
பொருளிற் பொருளாய் பொருந்த வுள்ளாகி
அருளால் அழிந்திடும் அத்தன் அடிக்கே
உருளாத கன்மனம் முற்று நின்றேனே—மந் 2952

(அருளால் அழிந்திடும்=அருளால் கல்மனம் மாற்றி எ-று)

அருளே சகலமுமாய பவுதிகம்
அருளே சராசரமாய அமலமே
இருளே வெளியே எனும் எங்கும் ஈசன்
அருளே சகளத்தன் அன்றி இன்றுமே—மங். 1806.

This is the highest Bhoga of the transformed deathless body. Deathlessness of the body, we may say, is the conquest of a negative quality, the conquest of the darkness of the inconscient matter and its constraining constriction and strangling and stifling narrowness. But the Bhoga of the body of beauty and harmony is its more positive quality. Body becomes Siva Bhoga Deha or Siva Bhoga Vadivam, the physical mould of the Lord, the vessel of the Lord which the Shakti was prepared by transformation (12—27—1) for a supreme mutual enjoyment of the Lord and the Siddhar. The Divine manifests in the body and as the body and also gives opportunity to embrace His Body which has become biune with it, fills it with Amrita and makes it ever-prospering. The divinised physical body enjoys the whole universe bodily of physically too.

Sri Aurobindo had his own transformation of nature and the body, and his body showed partial effects of transformation. The Light entered into his mind, life and even into the body. We find a still farther advanced stage of transformation of body in the case of the Mother. The substances of her body tended to change by the process of expansion and condensation of a current in them. However, we would like to point out some last statements of Sri Aurobindo and the Mother in regard to body's transformation. In the Chapter on "Perfection of the Body", Sri Aurobindo envisaged the possibility of a quick transformation of body when the divine Light directly stayed overhead ("Supramental Manifestation of Upon Earth", p. 33, 28). This happened exactly in the case of Swami Ramalingam who said that the Lord crowned his head with a crown of direct Light that quickly trained him into the body's deathless state and also into all kinds or ways and features of deathless transformation of body (1-V-10-98; 12—1—784; 533, 103;) All the cells of the body—the seven kinds of cells, sapta dhatu—became transformed in substance and nature (12—1—725 to 740) simultaneously and integrally by the power of Grace-Light. Again, as late as in 1935, Sri Aurobindo had an intuitive understanding and came to believe that some yogis had achieved the supramental transformation of mind, life and body, though they achieved it as a personal siddhi maintained by yoga-siddhi and not as a dharma of the nature. i.e. not for fixing its powers into the earth-nature (ON YOGA TOME one, p. 102). We might give a liberal interpretation to his words. Possibly he became aware of the transformation of a few reaching the state of

deathlessness of body, exen though it might be an individual or personal siddhi. Sri Aurobindo's words would possibly fit in with the case of Tirumoolar.

Swami Ramalingam evidently attained the transformed golden body of deathless state—which had attained its collective importance for the earth and the people and to which we shall come later—and had the great privilege by virtue of it to enter into the conscious presence of those great Satya Jnana Siddhars who had achieved the deathless triple body namely Suddha deha the transformed pure physical body of eternal purity, Pranava deha the transformed subtle body and Jnana deha the causal knowledge-body which is even deathless and transforms the other two. (Vide : Satya Jnana Vinnappam, Prose Writings, pp. 132-133).

Again, Mother's experience of the infiltration of some being at the time of her balcony darshan on 24—11—67 and of the later experience of Superman Consciousness in 1969-70 point to the conclusion that some one had achieved deathlessness of body, become free from the law of Inconscienee and was coming directly into the Mother's body with its shadowless golden Light of Truth and constant note of compassion. Again, when the Mother was informed sometime in July 1970, about the affirmation of body's deathlessness made by Swami Ramalingam, She did not deny it nor disputed it, though She observed that the Grace-Light was one activity of the Supramental Light and it was experienced by many and that Sri Aurobindo and the Mother stood for a collective realisation of the Light. Swami himself made subtle distinctions between Grace-Light, Vast Grace-Light and God of Vast Grace-Light. He said that the Grace-Light guided him even during the period of discipline to ascend and realise the Vast Grace-Light in its own realm, and then by integration with God of Vast Grace Light he possessed integrally all the planes and poises of the Truth-World. Thereafter, the Grace-Light transformed his nature and body on the earth. Possibly the mother means the first guiding activity of the Grace-Light which has been experienced by many according to her statement. She came to another interesting conclusion in 1970 that it was possible even to live physically in all respects even without the necessity of an individualised physical body. (Bulletin, No. 70—pp. 97-101).—See for more details on Superman Consciousness (Chapter XVIII—Part 3 of Vol I). She also said during this period that her body felt itself to have become all other bodies (Feb 15, 1969—See Bulletin, April, 1969). We only correlate her observations with those made by the Swami in 1874 that he wanted to enter into all the physical bodies and he dematerialised his deathless golden body in the concrete Presence of the Divine

at his place for the two-fold purpose of bringing the stable manifestation of the Light on the earth and for entering into all the physical-bodies, and he now lives physically on the earth, in his dematerialised golden supramental body-consciousness, but without an individualised body. Before dematerialising his body, the swami promised to come again with the God of Light, i.e. after the manifestation of the Light, in order to give deathlessness of body to those who had prepared themselves and states of purity even to the unprepared.

Now we shall come to the Swami's observations on the nature of his body's transformation. We only summarise them here as details have been already elaborated under the respective poems or stanzas. Swami Ramalingam's transformation of nature and body had attained such a thorough perfection and completeness, apart from its deathless state, that he observed that his attainment was wondered at even by the great Siddhars of Truth-Knowledge and Power (12—1—791 ; 1—1—43—7 ; 12—19—5 ; 12—15—2 ; 12—4—7 ; 1—III—5—10) and that he was matchless in his attainment because of the supreme Grace of the Lord (12—44—19 ; 12—36—11). The Lord gave him a bodily perfection far beyond that which any one else had attained before (12—36—11). He got a triple deathless body to give himself freely to one and all everywhere (12—29—17, 27). His body became not only deathless but an ever indestructible physical truth-body i.e. it would remain intact without decomposition even if it were to be left behind by the departure of soul. It was an ever-growing and ever-prospering body of eternal purity (12—44—51 ; 1—V—10—38, 69). He remarked in general that those who reached the Truth-World of the Pure Transcendence did not invariably realise all its truths of manifestation in completeness and they too could not comprehend the nature of his rare state (1—V—9—3 ; 12—15—2). His transformed body was so much filled with Truth-Light of Grace that God of Death and forces of inconscient darkness ran away from him in self-defence, lest they should be dissolved by his body's Light. He had no necessity to maintain the body's state of deathlessness by any personal or yoga siddhi. It was maintained by Grace, by Grace-Light of Conscious Force (Arut Cit Joti) and he called his Siddhi as Arul Siddhi, the Siddhi or Perfection of Grace. (1—V—10—57 ; 12—28—3). The Grace-Light of his body, which was connected with the Vast Grace-Light above, entered into the dark and narrow fields of the subconscient and inconscient illumining them (12—1—751, 752). He observed that his transformed or divinised body and its powers were connected intimately with the collective evolution of the earthly life of the world அழியா உடம்பெனக்கு அளித்தனன் ஆழிசூழ் உலகொடு அண்டங்கள் அனைத்தும் அளிக்க (தழைக்க) என்று அருளினன் ; எவ்வுலகும் தழைக்க என்தனக்கே சத்தியை அளித்தனன்

—12—39—9, 10) and that even at the time of Lord's original sanction for the deathless transformation of his body, he was acknowledged by the Lord not only as a representative of the whole earth but as the very earth nature itself in all its phases from its origin upto its present state of evolution (Kāraṇamum Kāryamum Dharani Neeyaka 1—VII—6—67). His deathless body was maintained by the Grace of the Lord, by His Dance in the Truth-World because of which the whole world progressed. Thus, his divine physical body, the Lord's Dance or Play of Truth-Knowledge and the world's progressive evolution became one movement (12—20—11, 9). He came to possess the power to do all the five universal functions including involution and evolution (12—20—1, 2 ; 12—19—5, 2). Greater things awaited for him. The truth of collectivity had opened in him. He had the vision of the collective evolution of the earthly life, unity of the world and collective life of harmony among the multitudes of the people-all due to the coming of the "Vast Grace—Light" (as subtly distinguished from Grace-Light) on the earth (12—30—1 to 10; 12—36—2; 12—2—2). He even openly stated that by and through him as an instrument, the Divine would manifest the Vast Grace - Light on the earth for the benefit of the whole world (12—25—5). He withdrew in seclusion, for this purpose, from time to time. He worked for its general manifestation on the earth by fulfilling the conditions laid by the Divine—such as opening the shrine of Satya Jnana Sabha of Light in 1872 for spiritual worship without religious formalities. (12—26—9; See also Siru Vinnappam and Sabhai Vilambaram). He awakened the people to the coming of the divine Light, by giving them the Maha Mantra of "Arut Perum Joti" which he received from the Divine for this purpose and which was truth the Lord was to manifest openly on the earth (Mahopadesha). He had realised the Vast Grace-Light of Truth-Consciousness (Satya Jnana Joti, Arut Perum Cit Joti) above and within himself The Grace-Light which transformed his nature and body in the field of earth was directly connected with the Vast Grace-Light above and within. On the side of collectivity, he envisaged even the liquidation of god of death, the universal power of death, not only from the heavens and the earth but also from the dark fortress of the vast inconscient realm (12—22—20). He presented the crucial problem of liquidating universal power of death in a single stanza of the said poem whereas Sri Aurobindo has elaborated on the same in his epic poem "Savitri". By the coming of the Light,he envisaged a new race of people defying disease and death, new modes of creation and birth with and without sex process, and new evolutionary grades of beings (See Paksha Srishtis Upadesha) topping with its highest grade by which soul would come to take directly on earth a new divine physical body. Incidentally we may remember

that when the Mother said that the superman consciousness was an intermediary being and not the supramental being, she possibly meant by the later a being with its evolutionary power to materialise the soul directly in and as a divine physical body on the earth, rather than a supramental being as such with the attainment of deathless body by transformation. The Swami openly preached the deathlessness of body as the goal (12—33—7; 12—34—26).

With the said collective vision and with a view to collective fulfilment, the Swami sacrificed, by a unique kind of dematerialisation, his deathless, luminous shadowless and sleepless and enlarged golden physical body of beauty, harmony, suppleness and pliability-a body that can penetrate through and is penetrable by the five elements and even the radio-active cosmic rays without harm (12—4—2 *தடுக்கப்படுதலில்லாத தனிவடிவம்*). He made the sacrifice in January 1874 at a time when the God of Vast Grace-Light was concretely present at his place for fulfilling a double purpose namely for the stable manifestation of the Light on the earth and for entering into all the physical bodies by conserving and fixing into the earth-nature the powers and substances and golden Light of his deathless body, because only by so doing he could lay the foundation for a rich new collective evolutionary life of the earth based on true knowledge, true love, true compassion, true goodness, true action, etc., and create conditions for even the physical transformation of the aged into youths and resurrection of the dead into bodily life and for the open play of such other miracles of Truth-powers of Knowledge by the divine Lord as well as by Satya Jnana Siddhars and by the evolutionary force or urge of the mainfesting Light (See Sabhai Vilambaram). In fact, the Divine chose to have an unique embrace with his enlarged physical truth-body on the earth for the said purpose of its sacrifice (12-44-53) a body which the Lord himself declared to be His Own biune or double body, as He had unified with it His Body on the earth (12 —38—8; 12-21-12). We have to only say in the above circumstances that the Swami's deathless body had attained a stature of collective truth, an evolutionary collective truth for the benefit of the whole earth and for the mankind in general. We may say he had descended into the earth—nature and even into the Inconscient. with the golden Grace-Light to make the earth receptive and responsive to the manifesting Light which the Mother later brought, from above, in 1956 by breaking open the door that was obstructing at the border of Supermind—a door which the Swami knew in his times as collapsible or as predetermined by the Divine to become collapsible, though it was not his mission or in his power to open it. However it is self-evident that the sacrifice of his deathless body in 1874 for a collective evolutionary purpose was the necessary condition to be fulfilled for the later uni-

versal manifestation of the Light in 1956. The Universal Manifestation of Light brought in by the Mother was fulfilled on the sacrifices of Swami Ramalingam and Sri Aurobindo. They are fulfilled in each other. The Divine has fulfilled Himself secretly in them.

Hail victory to them—Hail Sri Aurobindo! Hail Swami Ramalingam! Hail Mother! Hail Auro-Ramalingam-Ma! எட்டு இவை *தன்னொடு எழிற்பரம் கைகூடப்பட்டவர் சித்தர்; பரலோகம் சேர்தலால் இட்டமதுள்ளே இறுக்கல், பரகாட்சி...எட்டுமே-மங். 671; தான் அவனாகில் சமாதியில் எட்டெட்டுச் சித்தியும் எய்துமே-மங்.* 631.

அணங்கு அற்றமாதல் அருஞ்சன நீவல் வணங்குற்ற கல்வி, மா ஞான மிகுத்தல், சுணங்குற்ற வாயர், சித்தி தூரங்கேட்டல், நுணங் கற்று திரோதல், கால் வேகத்து நுந்தலே-மங். 705; *மரணம் சரை (மூப்பு) விடல், வண்பரகாயம், இரணஞ்சேர் பூமி இறந்தோர்க்கு அளித்தல், அரணண் திரு வுருவாதல், மூவேழாம் கரனுறு கேள்வி கணக்கு அறிந்தோனே-மங்.* 706 (*அணங்கு-நோய்; அருஞ்சனம்-அர்சன, அர்ஜனம் அ-து பூஜை, சம்பாத்தியம் எ-று வடமொழியின் திரிபு அருஞ்சனம்; நுணங்கு-நுட்பமாதல்; திரோதல்-திரிதல்; கால் வேகத்து-வாயுவின் வேகத்தால்; இரணம்-பொன்; அரணன்-அழகுத் தெய்வம்; கரன்-ஞான சூரியன்; கேள்வி-ஞானம்*).

மதிதனில் ஈராறாய மன்னுங் கலையின் உதயமது நாலொழிய ஓர் எட்டுப்பதியும், ஈராறாண்டு பற்றறப் பார்க்கில் திதமான ஈராறு சித்திகளாமே-மங். 645; *நாடும் பிணி(க்கு) ஆகு(ம்) நஞ்சு அன; (மூச்சு; வடமொழி) சூழ்ந்தக் கால் (காற்று), நீடுங்கலை கல்வி, நீள் மேதை கூர் ஞானம், பீடு (பீடை, வலி) ஒன்றினால் வாயாச், சித்தி பேதத்தின் நீடுந் தூரங் கேட்டல், நீண்முடி ஈராறே-மங்.* 646; *ஏழானதில் சண்ட வாயுவின் வேகியாம் தாழா நடை பல யோசனை சார்ந்திடும், சூழான ஓர் எட்டில் தோன்றா நரை திரை, தாழ்வான ஒன்பதில் தான் பரகாயமே-மங்.* 647; *ஈரைந்தில் (பரகாயம்) பூரித்துத், தியான உருத்திரன் ஏர்வொன்று (ஏர்-(போன்ற) அழகு) பன்னொன்றில், ஈராறும் எண் சித்தி சீரொன்று மேலேழ் கீழேழ் புவிச் சென்று ஏர்ஒன்று (ஏர்-உழு கலப்பை, வண்டி, உடல் எ-று) வியாபியாய் நிற்றல் ஈராறே-மங்.* 648.

தானே அணுவும், (தானே) சகத்து, (தானே சகத்துத்) தன் நொய்ம்மையும், மானாக்கனமும், பரகாயத் தேகமுந் தானாவதும், பரகாயஞ்சேர் தன்மையும், ஆனாத உண்மையும், வியாபியுமாம் எட்டே-மங். 649. *பரிசு அறிவானவர் பண்பன் அடியெனத் துரிசற நாடியே தூவெளி கண்டேன், அரியது எனக்கில்லை அட்டமா சித்தி, பெரிது அருள்செய்து பிறப்பு அறுத்தானே-மங்.* 641; (*ஆனாத-கெடாத, நீங்காத, அளவு கடந்த; நொய்மை-இலேசுத் தன்மை; கனம்-பாரம், பாரமான தன்மை, செறிவான தன்மை; தூவெளி-பரவெளியாம் சிதம்பர வெளி*); *மலையார் சிரத்திடை வானீர் அருவி நிலையாரப் பாயும் நெடு நாடியூடே,*

சிலையார் பொதுவில் திருநடமாடுந் தொலையாத ஆனந்தச் சோதி கண்டேனே-மந். 589.

அணுமாதி சித்திகளானவை கூறில் அணுவில் அணுவின், பெருமையில், நேர்மை, இணுகாத வேகார் பரகாயமேவல், அணு (ஆன்மா, உடல்; ஆன்ம அணுவும் உடலணுவும் எ-று) அத்தனை எங்கும் தானாதல் என்று எட்டே-மந். 668 ; (இணுகாத-ஒடியாத, வளைந்து அல்லது நெகிழ்ந்து கொடுக்கக்கூடிய, வேகார்-வேகாத; பரகாயம்-ஞானதேகம் அடையப்பெற்று அதனால் தூல உடம்பு தெய்வீக ஞானங் கொண்டு தூல அதாவது நெகிழ்ச்சியுள்ள தூல உடம்பாக மாறுதல்).

மந். 645 மேலே பார்க்கவும். ஈராறு கால்கொண்டு எழுந்த புரவியைப் பேராமற் கட்டிப் பெரிது உண்ண வல்லீரேல்...பேராது காயம் பிரான் நந்தி ஆணையே-மந். 722; செறிதரு வாயு...நந்தி திகழ்கின்ற வாயுவைச் சேர்தலுமாமே-மந். 720 ; ஒருக்கின்ற வாயு ... ஒளிபெற நிற்க-மந். 716; பொன்னனை மந்திரம் புகையுண்டு பூரிக்கில் பொன்னாகும் வல்லோர்க்கு உடம்பு பொற்பாதமே-மந். 906 (புரவி–பிராணாயாம மூச்சுக் காற்று என்னும் குதிரை ; ஒருக்குதல்-ஒன்று சேர்தல், ஒரு வழிப்படல் ; புகையுண்டு-மந்திரத்தோடு பிராணாயாம மூச்சுப் பயிற்சி செய்து) எட்டாகிய சித்தி ஓர் எட்டு யோகத்தால் கிட்டாப் பிராணனே செய்தாற் கிடைத்திடும்-மந். 669 ; சித்திகள் எண்சித்தி தானும் திரிபுரை சத்தி அருள்தரத் தானுளவாகுமே-மந். 670.

மந். 671 மேலே பார்க்கவும் ; மந்தரம் ஏறும் மதிபானுவை மாறிக் கந்து ஆய், குழியிற் கசடற வல்லார்க்குத் தந்து இன்றி நற்காமிய லோகம் சார்வாகும் அந்த உலகம் அணிமாதியாமே-மந். 672 (மந்தரம்-மலை, வான் எனும் மலை; கந்து-தூண், சுவர்க்கம் ஏறும் கம்பமாக மாற்றி எ-று ; குழி-கருக்குழி அல்லது மூலாதாரக் குழியில் உடலுடன் இணைந்து உறைந்து எ-று; நற்காமிய லோகம்-நல் இச்சைகளை முடிக்கும் சிதம்பர ஞான உலகு). முடிந்திட்டு வைத்து முயங்கில் ஓர் ஆண்டில் அணிந்த அணிமா கை தானும் இவனும் தணிந்து அவப்பஞ்சினுந் தான் நொய்யதாகி மெலிந்து அங்கு இருந்திடும் வெல்ல ஒண்ணாதே-மந். 673. ஆகின்ற அத்தனி நாயகி தன்னுடன் போகின்ற தத்துவம் எங்கும் புகல் (ஆதாரமாக) அதாய், சாகின்ற காலங்கள் தன் வழி நின்றிடின் மாய்கின்றது ஐயாண்டின் மாலகுவாகுமே. (லகிமா எனும் சித்தி அடைந்ததாகுமே)-மந். 674. மாலகு வாகிய மாயனைக் கண்டபின் தானொளியாகித் தழைத்து அங்கு (சிதம்பர வானுலகில்) இருந்திடும். பாலொளியாகிப் பரந்து எங்கும் நின்றது. மேலொளியாகிய மெய்ப்பொருள் காணுமே-மந். 675. (மேலொளியாகிய சிதம்பரவெளி ஒளியாகிய சத்துப் பொருளை அதாவது சத்தின் சாந்நித்தியத்தை (Presence or Being of Sat of the Light) *அடையலாம் எ-று). மெய்ப்பொருள் சொல்லிய மெல்லியலாளுடன் தற்பொருளாகிய தத்துவம் கூடிடக் கைப்பொருளாகக் கலந்திடும் ஓராண்டின் மைப்பொருளாகும் மகிமா வதாகுமே-மந். 676 ; ஆகின்ற கால் ஒளி (ஒளி மயமான காற்று) கண்டபின் போகின்ற காலங்கள் போவது மில்லையாம்.*

மேனின்ற காலம் வெளியுற நின்றன. தானின்ற காலங்கள் தன் வழியாகுமே-மந். 677.

நின்றன தத்துவ நாயகி தன்னுடன் கண்டன பூதப்படை அவை எல்லாம் கொண்டு அவை ஓராண்டுகூட இருந்திடில் விண்டதுவே நல்ல பிராத்தியதாகுமே. (விண்டல்-விள்ளுதல், திறந்துகொள்ளுதல் மலர்தல், வெளி வருதல்; பூதப்படை-பூத உடலின் எல்லா தாதுக்களும் ஒரு சேர)—மந். 679. அறிந்த பரா சத்தி உள்ளே அமரில் பறிந்தது பூதப்படை அவை எல்லாம் குவிந்து அவை ஓராண்டுகூட இருக்கில் விரிந்த பரகாய மேவலுமாமே-மந். 682. (பறிந்து-கட்டு அவிழ்ந்து, வெளிப்பட்டு, முன் செல்ல; பூதப்படை சத்தியின் சந்நிதியில் பறிந்து குவிந்து அதாவது விரிந்து குவிந்து, உடலை தெய்வீகப் பெரு உடலாக ஞானத்தூல உடலாக மாற்றிற்று எ-று). காயாதி பூதம் கலை காலம் மாயையில் ஆயாது அகல, அறிவொன்று அனாதியே ஓயாப்பதி அதன் உண்மையைக் கூடினால் வீயாப் பரகாயம் மேவலு மாமே-மந். 643. நின்ற சதாசிவ நாயகி தன்னுடன் கண்டன பூதப் படை அவை எல்லாம் கொண்டு அவை ஓராண்டு கூட இருந்திடில், பண்டை அவ்வீசன் தத்துவமாகுமே (பூத உடம்பின் தாதுக்கள் எல்லாம் ஈசன் பூத தத்துவங்களாக மாறி அமையும் எ-று)-மந். 684; தானே படைத்திட வல்லவனாயிடும் தானே அளித்திட வல்லவனாயிடும் தானே சங்காரத் தலைவனுமாயிடும் தானே இவன் எனும் தன்மை யனாமே-மந். 686; ஆன விளக்கு ஒளியாவது அறிகிலர், மூல விளக்கு ஒளி முன்னேயுடையவர் கான விளக்கு ஒளி கண்டுகொள்வோர்கட்கு மேலை விளக்கு ஒளி வீடு எளிதா நின்றே-மந். 683 (மூல விளக்கு ஒளி-உள்ளத்திலுள்ள மூலமான ஆன்ம விளக்கு ஒளி; உள்ளத்தின் ஆழத்திலிருந்து வெளியே அதாவது புறத்தே, புறமனம், இந்திரியம், உடல் இவற்றினில் கொண்டு வந்து அவை விளங்க விளக்குவித்தால் கானகமான இருட்காடாகிய தூல உடலில் மறைந்துள்ள ஒளியையும் கண்டுகொள்ளலாம். அப்போது மேலுள்ள சிதம்பர வெளி ஒளியை வீடு பேறு என எளிதில் கண்டிடலாம் எ-று இதுவே ஆன விளக்கு ஒளியுமாம்). ஒப்பு: என்னெஞ்சம், ஈசன் இணையடிதாம் சேர்ந்து, முன்னஞ்செய்து (முன்னே, புறத்தே கொண்டுவந்து) ஏத்த முழுதும் பிறப்பு அறும்-மந். 2973. தன்மையதாகத் தழைத்த கலையினுள் பன்மை யதாகப் பரந்த ஐம்பூதத்தை வன்மையதாக மறித்திடில் ஓராண்டில் மென்மையதாகிய மெய்ப்பொருள் காணுமே-மந். 687 (மேலை ஒளி யாகிய கலை அல்லது சிதம்பர ஒளியைத் தனதாகப் பெற்று அதன் முன்னிலையில் உடலின் ஐம்பூதங்களையும் உடல் தாதுக்களையும் உறுதி யுடன் தழைக்கும்படி மாற்றியமைத்தால் சத்தியின் (ஆண்டவனின்) இயல் பொருளை அடைந்ததாகும் எ-று. சத்தின் (ஆண்டவனின்) ஆன்மப் பொருளை அதாவது சாந்நித்தியத்தை அல்லது சந்நிதானத்தை (மந். 675 Presence or Being of Sat of the Light) அடைந்தபின், சத்தின் இயல் பொருளை உடலை மாற்றியமைக்கும் சத்துப் பொருளாக Substance of Sat of the Light) அடைந்ததாகும். மெய்ப்பொருளாக விளைந்தது ஏது எனின் நற்பொருளாகிய நல்ல வசித்துவம் கைப் பொருளாகக் கலந்த உயிர்க்கெல்லாம் தற்பொருளாகிய தன்மை

யனாகுமே-மந். 688. (சத்தின் இயல் பொருள் இம்மந்திரத்தில் நல்ல வசித்துவம் என்னும் நற்பொருளாக சொல்லப்பட்டுள்ளது ; இப் பொருளே மந். 649ல் ஆறாத உண்மை என ஏழாவது சித்தியாகச் சொல்லப்பட்டுள்ளது).

தன்மையாகத் தழைத்த பகலவன் மென்மையதாகிய மெய்ப் பொருள் கண்டிடின் பொன்மையதாகப் புலன்களும் போயிட நன்மைய தாகிய நற்கொடி காணுமே-மந்., 689 *(சிதம்பர ஞான சூரிய ஒளி யாகிய சத்தின் இயல் பொருளால் உடல் பொன்னாகிவிடும், அழகுடன் நிரம்பிய நற்கொடியாக மாறும் எ-று). நற்கொடியாகிய நாயகி தன்னுடன் அக்கொடி ஆகம் (மேற்சொன்ன நற்கொடியாகிய உடல்) அறிந்திடில் (ஞான உடலுடன் இணைந்து விளங்கினால்) ஓராண்டு(க்குள்) பொற்கொடி (ஆகும்). ஆகிய புவனங்கள் போய்வரும் கற்கொடி யாகிய காமுகனாமே-மந்.* 690. *மண் சரீரம் (கற்கொடி) இப்போது, படைக்கப்பட்டு விளங்கும் எல்லா உலகங்களுக்கும் சென்றுவரக் கூடியதான பொன் மயமான அழகான நல்ல உடலாக (பொற்கொடி நற்கொடி) அமைந்து எல்லா உலகுகளையும் போகமாக அனுபவிக்கும் எ-று.*

மந் 691 *மேலே பார்க்கவும்; விளக்கப்பட்டுள்ளது. நாயகமாகிய நல்லொளி கண்டபின் தாயகமாகத் தழைத்து அங்கு (சிதம்பர வெளி யில்) இருந்திடும். போய் (திரும்பும்) அகமான புவனங்கள் கண்ட பின் பேய் அகமாகிய (வெட்ட வெளியிலுள்ள) பேரொளி காணுமே-மந்.* 692. *(நல்லொளி-சிதம்பர ஒளியாம் சித்ஜோதி; பேய் அக மாகிய பேரொளி—சிதம்பர வெளி ஒளிக்குள் உள்ள வெட்ட வெளி ஒளியாகிய தத் ஜோதி எ-று. இந்த வெட்ட வெளியும் அதன் ஒளியும் சிதம்பர வெளியைக் கடந்து மேலும் அகண்டத்தில் செல்லும் எ-று). பேரொளியாகிய பெரிய அவ்வேட்டையும் ("வெட்டையும்" என்பதும் பாடபேதம்) பாரொளியாகப் பதைப்பறக் கண்டபின் தாரொளியாகத் தரணி முழுதுமாம் ஓரொளியாகிய காலொளி காணுமே-மந்.* 693. *(பெரிய வெட்டவெளி-சிதம்பர வெளியைக் கடந்து நின்ற அகண்ட வெறுவெளி ; அதனின்று பிரிக்கமுடியாது நின்ற பேரொளியே பெரிய வேட்கைப் பேரொளியாம் ; வேட்கை—வேட்டம், வேட்டை எ-று ; தார் ஒளி-சீராக இணைக்கும் ஒழுங்கு அமைந்த ஒளி; கால் ஒளி-தெய்வீக மாக மாறிய ஒளிமயமான காற்று அதாவது திவ்யமான ஒளிமயமான பிராணக்காற்று எ-று). பேரொளியாய பெரிய பெருஞ்சுடர் சீரொளி யாகித் திகழ் தரு நாயகி, காரொளியாகிய கன்னிகை பொன்னிறம் பாரொளியாகிப் பரந்து நின்றாளே-மந்.* 1375.

திருவடி வைத்து என் சிரத்து அருள்நோக்கிப் பெருவடிவைத் தந்த பேர் நந்தி தன்னைக் குருவடிவிற் கண்ட கோனை எம் கோவை கருவடி மாற்றிட (கருவழி ஆற்றிட பா-ம்) கண்டு கொண்டேன்-மந். 1597.

CHAPTER XVIII

Part 4

COLLECTIVE EVOLUTIONARY SIGNIFICANCES OF SWAMI'S DEMATERIALISATION AND SUPERMAN CONSCIOUSNESS

We have two important features to consider, and both point to an evolutionary collective power of action as they have a direct bearing or action on the material physical bodies. The first is that with the attainment of a divinised deathless physical body along with power to resurrect the dead into bodily life, the Swami wanted to enter into all the physical bodies collectively or universally and for this he sacrificed and dematerialised his deathless body in 1874 in the concrete presence of the God of Vast Grace-Light. The second is that the "Superman Consciousness" had its direct action upon the whole of Mother's physical body giving it training in transformation in 1969 and 1970 and the Mother said, "It is everywhere, That. And it is the experience of the body, and to That, the body gives itself entirely totally"; "...It was all other bodies were itself." (Bulletin, April 1969 - p. 87) "It spread out and went about to find out people who could receive" (Bulletin, Feb '69 p. 77). Thus, by giving herself entirely to That, the Mother's body also came to feel its oneness with all other bodies, in fact as all bodies. So, to possess such a power direct infiltration into the physical bodies the superman consciousness should have had its base of operation in the material earth-nature and even in the Inconscient. This implies that it should have had its connections with or entry into the collective evolutionary stream of earthly life even at its most physical level. In this background we have to infer that the collective evolutionary power of the Superman Consciousness or of the Swami's consciousness - if we may so put it because of the identity of his intended, total and entire collective powers of action by entering into all the physical bodies for all times - should have come into existence and operation at the time of the Swami's supramental dematerialisation in 1874, i.e. even before the universal manifestation of the Light in 1956, though the latter event should have possibily activated the more effective outer play of the Superman Consciousness

INDIVIDUALITY: COLLECTIVITY: EVOLUTIONARY COLLECTIVITY

We like to point out that the Swami also was very much concerned with the universal manifestation of the divine Light, and he not only promised it but also worked and sacrificed for it. The Swami who realised and possessed the Vast Grace-Light speaks also of his power over collectivity or collective power of influence and action because the Vast Grace-Light inherently possesses a collective power of action on the evolutionary life of the earth-nature whether played or exercised by and through an universal manifestation of Itself or by and through the dematerialised universalisation of a deathless body possessing, the same light. In 'joti agval' poem he observes that the Vast Light of Grace is within him and manifests itself from within his heart so as to envelop and spread over the whole world, and make all its life blossom with joy by removing its impurities, and establishing it in the path of Truth. Supreme and unique Love too rises up and manifests Itself from within his heart to make all the life, the living beings, evolve and blossom. The Vast Grace-Light has given him its power and harmony of Grace to evolve the whole world, so that it shall bear the great Name of divine Grace i.e. make it become and prosper into the Grace-earth or the divine earthly wordls of Grace. I have attained such a divine state that the whole world is turned to me now to be benefitted with blissful life. (11-44-1-உலகம் முழுதும் என்பால் இந்நாள் அடைந்து இன்பம் எய்திட ஓங்கினன்). (Vide stzs. 99, 167, 168, 441, 738, 789. உலகெலாம் பரவ என்னுள்ளத்திருந்தே அலகிலா ஒளி செய் அருட்பெருஞ்ஜோதி. பார் உயப்பரிக எனப்பணித்து எனக்கு அருளி என் ஆருயிர்க்குள் ஒளிர் அருட்பெருஞ்ஜோதி. என்னுள்ளத்து எழுந்து உயிரெல்லாம் மலர்ந்திட என்னுளத்து ஓங்கிய என்தனி அன்பே. அருட்பேர் தரித்து உலகனைத்தும் மலர்ந்திட அருட்சீர் அளித்த அருட்பெருஞ்ஜோதி). This would mean that he as an individual had a perfect integral and total realisation of the divine Light, though with a collective action, influence and impact. But in the poem "Ulaga Peru" (Boon of the World 12-30), the divine Light is said to appear in the world and reach into him and into his heart of Love bringing in its wake, the vision of a divine earthly evolution (சுத்த அருட்பெருஞ்ஜோதியார் தோன்றவே; என்பால் அருட்பெருஞ்சோதியார் எய்தவே; என்னுள்ளத்து அருட்பெருஞ்சோதியார் எய்தவே; என்னுளத்து, அருட்பெருஞ்சோதி என் அன்பிற் கலந்தே).

Thus, there are two kinds of movements of the same Light taking place in him, in the one, the Light issues from within his heart, and in the other, it reaches into him and into his heart. The former shows a collective influence or power of action which a supramental yogi can initiate and work out with the Light, and the latter

indicates a collective evolutionary action of the Light in its own right on an universal scale. Both the movements of the Light are possibly complementary to each other, though the latter implies the coming of an universal manifestation of the Light on the earth to bring the visioned evolutionary progress. The Swami's adhara served as a meeting ground for both of its movements. We find references to the latter movement in Joti Agaval poem also when he observes that the Light reached into his hands ("The supreme Father gave into his hands the Supreme Light which was in His" - stz. 572) and the Light of the mid-heaven illumined the constricted vast realm of the Inconscient (Idu Veli - stz. 751) and he had the vision of perfect states of matter and golden plane of the earth and of the bringing out or releasing of the truths hidden behind in an orderly evolution giving joy to every kind of beings (stzs. 183, 201, 214, 228, 244, 250, 421-423): So it may be seen in the above background that the sharp and rigid distinction between individuality and collectivity loses its edge.

When the Swami succeeded in the deathless transformation of his physical body, he began to refer, as is seen in Joti Agaval and other later poems of the sixth volume, to the entirety or integrality of his divinished adhara, soul, mind, life and body (stzs. 554, 568-570) and also to the entire collectivity of mankind whom he wanted to lead and purify with a certain imperativeness and put them into the path of Grace-Light, the path of Samarasa Suddha Sanmarga which he declared to stand for the abolition of death and as bearing even an atmosphere of physical immortality among its fold or fellowship (see 12-1-789; 12-28-9; 12-30-28; 12-34-24; 26; 1-III-5-8, 9). The drive for a collective influence of phsical immortality is evidently supported by another song in which he commanded in God's name and by God's Will, the Universal Death (universal god of death) to withdraw from the world and the heavens and also from its Vast Realm of Inconscient Darkness and be deprived and dried up of its substance and power (12-22-10). His challenge to universal Death is to be understood in the background of his possession of the direct Light of Grace which has the power to penetrate and infiltrate into the Inconscient Darkness (12-1-751, and 752, 1-V-10-57 and 61).In fact, the god of death fled to save itself from the attack of the divine Light of his deathless body (1-V-10-57 and 61). The Swami also proclaimed his power to resurrect all the dead into bodily life (1-III-5-8). He considered Sanmarga as the path of Grace-Light which is also collective in its working and observed that Sanmarga would become effective with the manifestation of the Vast Grace-Light on the earth. Thus the boon of a deathless body came to him more for a collective world-purpose and action and the Divine intended it to be

so, as is seen from internal evidences of his writings and sacrifice of his deathless body and from the much later event of the above said Superman Consciousness acting on the Mother's body in 1969-70 and in others individually and also with a collective power of infiltration into all the bodies.

Further, we may point out that the reaching of the Vast Grace Light into him and into his heart when he had already been established within and above in the Truth-Consciousness (Satya Jnana) with the eventual attainment of a deathless body, indicates that the Swami had a role to play in the universal manifestation of the Light and in the collective evolution of earthly life. In fact, the supramental Divine of Cit Sabha and Por Sabha had already acknowledged him as the representative of the earth, and even identified him with the whole earth-consciousness since its birth and evolutionary beginning, i.e. as the cause and effect of the earth's whole life and existence ("Kāraṇamum Kāryamum Tāraṇi Neeyāka" - stz. 6 of the Keertan 'Enna Punnyam'). Accordingly the divine Lord of Vast Grace-Light had given him the message of His Will and Sanction for transformation of his body into its deathless state (Ibid stz. 7). Thus in fulfilment of the divine Will, he got the special gift of a divinely transformed physical body with a power to physically resurrect even the dead. This gift was meant for a collective world-purpose of awakening the people to the bright future of a blissful and deathless bodily life on the earth by holding his own example before them to see- in fact, his shadowless deathless living body was seen by many- and for entering into the collective evolutionary stream of earthly life by dematerialisation and infiltration into all physical bodies,-possibly through distributing his deathless powers and substances into the Inconscient - and thereby also preparing the necessary conditions for the Universal Manifestation of the divine Light (See 'Pandu Adal', stzs. 3, 5, 8 - இன்பாலே உலகத்தாரெல்லாரும் காண இறவாப் பெருவரம் பெற்றுக் கொண்டேன், சாதலைத் தவிர்த்தே எப்பாலும் இருத்தலே பெற்றேன்). He openly claimed that "he had attained a deathless body that could be seen with joy by all the people of the world" (Ibid, stz. 3). The gift of a deathless body was also meant for the purpose of his sharing of its powers with those who were receptive anywhere and everywhere in the world, i.e. on an individual as well as collective basis. This is mentioned by the Swamy in that significant poem "Suddha Siva Nilai" (stzs. 17, 27 and 36), a poem which marks the culmination of his divinised triple deathless body in the back-ground of the imminently expected universal manifestation of the God of Vast Grace-Light on the earth (Ibid, stzs. 33 to 35). He observes that he received the triple deathless body from the Divine in order to play in self-giving of himself to one and all at all times

and in all places. Above all, the Swami himself promised and worked out for the universal manifestation of the Light, which according to his declaration, would take place through him as an instrument of the Divine (*12-25-5*).

His concern for collectivity and collective organisation of his Sanmarga Sanga was such that he treated himself as one of its members and asked his disciple-members to consider him as one among them and that the Divine Lord of Vast Grace-Light was its President to worship and seek (11-40-25. *சன்மார்க்க சங்கத்தீர்... எனை நுமக்குள் ஒருவன் எனக் கொள்வீர்*). In an announcement he requests them each to surrender to the Divine and pray not only for their individual spiritual progress but also for the collective progress of fellow-members of the Sanga, friends and relatives (Swami's announcement dated 12-5-1872, Book of Letters, pp. 107-108). He affirmed or assured the goodness of life to the collectivity of those gathered around him (*மற்று நமைச் சூழ்ந்தவர்க்கும் வந்தது நல்வாழ்வு.* —Nāmāvaḷi 43). He also envisaged unity of the world and a collective harmony of life among the multitudes of the people of the world (see 12-36-2; 12-2-2; *உலகத் திரள் எலாம் மருவிக் கலந்து வாழ்வதற்கு வாய்த்த தருணம் இது என்றே . அறைகின்றேன்*). On behalf of the Sanmarga Sanga members, he made collective prayers to the Supreme God of Vast Grace-Light to manifest at Vadalur as they had fulfilled the divine condition laid for such a manifestation by opening the shrine of Satya Jana Sabha. He also likewise prayed collectivity so that the Lord might train them as well as all the embodied beings in transformation of body also (see Siru Vinnappam and Satya Vinnappam).

For the building up of a collective organisation for a community life of Sanmarga members and devotees, the Swami had a plan and intention to start at Vadalur as wings of the existing Dharma Shala, many departments such as for yoga, worship, medicine, administration and execution, school for the young and the old, school for teaching of Tamil, Sanskrit and English which the Swami knew, and school for training of Sanmarga members for propagation of his mission, running of journal etc., but some of these did not take their due shape and firm foundations as Swami was absorbed in the more important endeavour of the divine Manifestation and he had not much time, in his short embodied life of 51 years, to attend upon their needed organisation and growth.

Thus it is seen that though the Swami, as a divinely evolved individual, had the integral total, and perfect supramental realisation and transformation with a collective power of action and influence

in his own right, he also much sought and applied himself as the divine instrument for the universal manifestation of the Divine Light having a collective evolutionary action in the earthly life. In this latter line of approach and work, the divine Lord too helped him and meant a collective purpose in giving him on 22-10-1873 i.e., in his last days after attainment of his deathless transformation, the mahamantra of 'Arut Perum Joti' which he gave collectively to the disciples and devotees for their collective aspiration for the universal manifestation of the Light. The Vadalur Shrine of Satya Jnana Sabha had been duly opened in 1872 in fulfilment of the divine condition for His manifestation (see first Vinnappam written in April or May 1872). Again, or May 1872). Again, after the opening of the shrine, the Swami much expected the manifestation and made an announcement on 25.11.1872 that the Divine was making a move to manifest on the earth in order to make all the people of the world "generally" get the great benefits of the Sanmarga and attain a deathless bodily life eventualy. He particularly exhorted that those Sanmarga members living at Vadalur with the faith to receive the spiritual gains at that hour of manifestation should live in harmony without raising any objection to the discipline and worship (*ஆண்டவர் ஒருவர் உள்ளார் என்றும், அவர் பொதுப்பட உலகத்திலுள்ளார் யாவரும் சன்மார்க்கப் பெரும் பயன் பெற்று நித்திய வாழ்வு வாழ்தற் பொருட்டு வெளிப்படக் காரியப்படுகின்றனர் என்றும் அது காலையில் நாமும் ஆன்ம லாபத்தைப் பெற்றுக் கொள்ளுவோம் எனவும் நம்பி இங்கே வசிக்கும் யாவரும் வழிபாடு விஷயத்தில் ஒரு தடையும் சொல்லாது ஒத்து இருத்தல் அவசியம்*).

The great gains of Sanmarga referred to in the above statement are elsewhere elaborated (see 'Sabhai Vilambaram' and 'Jeevakārunyam', Ch. II) as the soul's brotherhood and a life of Truth with true knowledge, true love, true compassion, true qualities of an evolved nature, true actions etc., based on Truth-Consciousness and leading to a longer span of life and eventually to a deathless bodily life. As the gains of Sanmarga are meant "generally" for all the mankind, it is implied that there shall be an evolutionary uplift of the mankind in the wake of the manifestation of the Light, thereby avoiding the waste of life and consciousness by quick deaths and resulting in the longer span of meaningful and purposeful and conscious evolutionary life, and eventually giving in the case of the fittest the gift of a deathless body. In another poem the Swami observed that he was the divine instrument through whom the Vast Grace-Light would "manifest progressively for the benefit and joy of all the people of the world" and that once the divine Manifestation of Light began it would be perennial, continuous and progressive (*இவ்வுலகமெலாம் களிப்படைய நமது சார்பின் அருட்பெருஞ்சோதி தழைத்து மிக*

விளங்கும் 12-25-4, 5; ஊழி பல சென்றாலும் ஓவாமல் இவ்விடத்தே வாழி நடஞ்செய்வான் மகிழ்ந்து 12-29-34. Thus the continuous and progressive manifestation benefitting all the mankind in general clearly implies an evolutionary manifestation. In "Mahopadesha" the Swami made a distinction saying that those who wanted the higher spiritual gains in the hour of manifestation should continue to undergo spiritual discipline whereas the mankind in general would even without discipline become free from the impurities of the lower vital on the eve of or soon after the said manifestation i.e. as the first result of its evolutionary action.

Now tracing back to his earliest effort for the manifestation of Vast Grace-Light, we find that he resorted to secluded retirement for the said purpose sometime in October 1870 and the venue of his retirement was at Mettukuppam village. This we come to know from his announcement dated 26.10.1870 which stated that multitudes of the people at large would be benefited by a single person, by himself, and that he would soon return back from seclusion. Subsequently by a letter on the Tamil New Year Day, i.e. on 12-4-1871 he confirmed that the Supreme Divine was due to manifest soon on the earth and that the Sanmarga would come to prevail and become effective after 29 months, i.e. sometime from October 1873. The shrine of Satya Jnana Sabha was opened in January 1872 and again the Swami expected an imminent manifestation soon thereafter, as is seen in his above said announcement dated 25.11.1872. At the time of Mahopadesha on 22—10—1873 also the Light was expected to manifest. But at last, the "God of Vast Grace-Light" was concretely present at his place on 30—1—1874, the day on which he last retired into seclusion, and this is known from his last written message called 'Sabhai Vilambaram' dated 30—1—1874. According to a last piece of song written about this time, the Swami considered that the God of Vast Grace-Light was to come to his place to settle down (அருட் பெருஞ்சோதி துரிய நடநாதன் என்னுடைய துரை அமர்ந்து இங்கு இருக்க வையமிசைத் திருக்கோயில் அலங்கரிமின்; என்சாமி எனது துரை என் உயிர் நாயகனார் இன்று வந்து நான் இருக்கும் இடத்தில் அமர்கின்றார் 12—44—50, 53). i.e. to manifest and stay at his place and become one with his Vast physical body, at the same time remaining inseparable from his soul. He also hinted to the disciples that he would enter into all the physical bodies and that his body would not be seen in his room. In the above background of circumstances it is evident that he had dematerialised his deathless body and disappeared. He was not seen in body after 30—1—1874, though he had also left a promise to come again in body with the God of Vast Grace Light, i e. when the God of Light manifested universally on the earth.

From the foregoing materials, we are led to the inevitable conclusion that by the divine will he sacrificed his deathless body for a world-purpose by way of its dematerialisation in the Presence of the Divine so as to enter into all the physical bodies (see Letters, pp. 99—101 and 111, 'Sabhai Vilambaram', etc.) and possibly to fix the manifest God, the Being of Vast Grace-Light at his place ("இங்கே ...இக்காலம் தொடங்கி அமர்ந்து விளையாடுகின்றோம்"; "அமர்ந்து இங்கு இருக்க"; நான் இருக்கும் இடத்தில் அமர்கின்றார்") i.e. make Him settle down directly in the earth-nature at Vadalur, a representative place of the earth, so that the divine Light might manifest universally at some time or other. It is evident that by the above said operations the Swami expected the effects of the said Divine's Manifestation to take place sooner or later such as (1) the general phenomena of transformation of the aged into youths bringing a longer span of life, (2) the resurrection of the dead into bodily life though for a short period, (3) the more fundamental evolutionary upliftment of the mankind towards a life of Truth-consciousness with true know-ledge, true love, true compassion, true qualities and actions, etc. (4) collective life of harmony based on unity of soul, (5) avoidance of quick deaths of the present human life and (6) avoidance of waste in growth of consciousness due to short life and due to mental diversions in separative religious and philosophical pursuits. It is seen that the above anticipated results of manifestation of the Divine Being at his place are evolutionary in nature and related to physical life and body also (See 'Sabhai Viḷambaram' and Book of Upadesha). New race of beings free from disease, senility and death and new modes of birth without process of sex have also been envisaged by the Swami as results of the manifestation (See Paktha Srishtis in the Book of Upadesha and the poem 'Punita Kulam' 12-33).

MANIFESTATION OF THF SUPREME AND THE SHAKTI

It is important to note that the Swami does not speak of the manifestation specifically as a descent from above; nor he refers to it, as that of Light only. He calls it as the Manifestation of the Supreme God, the Being of Vast Grace-Light so as to rule directly on the earth. The Lord is associated with the Shakti in the manifestation which is said to be continuous and progressive when once it begins (12—29—33 and 34). The Swami considered and acted himself as an instrument of the Divine for the progressive manifestation of the Vast Grace-Light for the benefit of the whole world (12—25—5).

MANIFESTATION FROM THE INCONSCIENT

The poem 'Paḷḷi Eḷundaruḷvāi' (12-26) is addressed rather to the sleeping Lord who is also the God of Vast Grace-Light and it is pray-

ed that He shall get up or awake from His sleep and it is time for Him to do so and lead by Grace-Light all the members of all Suddha Sanmarga Sangha to the great life or deathless body. The divine Lord who is sought to be roused up from sleep, i. e. from the sleep of Inconscient, is evidently referred to as the God of Vast Grace-Light and that He is the same Divine Who plays in the yonder Sky or World of Truth-Knowledge above (Ambalam). The poem is a collective prayer for the manifestation of the God of Vast Grace—Light, rather from the Inconscient below, because the Lord is prayed for to rise up from His sleep and lead them into the blissful strong and powerful life of a deathless body. The Swami reminds the Lord and prays saying that it was time for Him to rise up from sleep-He Lord who has already awakened him in his heart with the all-pervading golden Light of Knowledge, transformed his body into its undecaying deathless state by cancelling away the masses of darkness and given him the goodness of life of both the earth and the heaven-and that the seat of the shrine of Satya Jnan Sabha at Vadalur was kept ready with decoration so that He might settle and rule. The Swami particularly mentions that all the members of Sanmarga Sangha, Jnanis and Yogis join with him in this collective prayer and that the unity of the people of the world shall grow (பொழுது விடிந்தது உள்ளம் என் கமலம் என் கமலம் பூத்தது பொன் ஒளி பொங்கியது எங்கும்; ஒருமையின் உலகெலாம் ஓங்குக; அம்பலத்தே ஆடல் செய்பதியே உடல் பழுதெல்லாம் தவிர்த்தே எனைப் பள்ளி எழுப்பிய அருட்பெருஞ்சோதி என்னப்பனே பள்ளி எழுந்தருள்வாயே; அருள் ஒளி விளங்கிய ஓர் திருச்சபையும் அலங்கரிக்கின்றனர் துலங்கி வீற்றிருக்க, அமர்ந்து அருட்சோதி கொண்டு அடிச் சிறியோமை வலம் பெறும் இறவாத வாழ்வில் வைத்திடவே.).

According to the keertan "Varuvar Allaithu Vadi", the Swami rather expected the divine Lord of Por Sabha (i.e. the Supramental Divine) to manifest from out of the constricted dungeon of the Inconscient, though according to "Joti Agaval" poem, he was also aware of a 'collapsible door' in the realm of Parapara, the summit overmind, which would be broken any time for the manifestation or ingression of the supramental force and Light upon the earth. So, the Divine's specifice of dematerialisation to enter into all physical bodies the Divine's embracing union with his vast physical deathless body on the earth at his place for that purpose, his frequent visions of physical transformation of the aged and physical resurrection of the dead etc., may have to be understood in the above background, as much as in the context of the much later event of "Superman Consciousness" in our times. All these point out that the Swami, after dematerialisation, should have scattered and sown his deathless substances and powers of his golden luminous body into the very

Inconscient, the seed-bed of earthly evolution, and thereby entered into the collective evolutionary stream of earthly life at its very physical base and into all the physical bodies as well. The Swami's power of infiltration into all physical bodies is largely proved on the basis of his identity with the "Superman Consciousness".

The said keerten "Varuvār Aḷaithu Vādi" invites the divine Lord of Por Sabha who is playing there in the vast realm of Truth-Knowledge but has now decided to play here too in the physical space of the earth. The Swami invites the Lord saying that because He has already decided to play here too on the earth, Let Him come to Vadalur where he has large open space to offer for His free and unencumbered play. He also tells the Lord that he knows the secret purpose of His hiding in the constricted space of the Inconscient, and that is, the Lord intends to play in joy here with the Shakti of Love and Conscious Will (Siva Kama Valli) in order to evolve the people of the world into a life of bliss and freedom from the tangle of karma. He asks the divine Lord of manifest openly and come upon the earth of his place Vadalur, in recognition his discovery of the divine secret. The Swami reminds the Lord that the time is now ripe for such a play and prays Him to emerge from the constricted dungeon of the Inconscient, as He can afford to play at the same time both here on the earth as well as there in that Vast Realm of Universal Space, i.e.; the supramental Vastness, (Peru Veli) and thereby hold sessions or fields of Knowledge-Play (Ambalam) both here below on the earth and there above in the Vastness which can be reached unto (இந்த வெளியில் நடமிடத் துணிந்தீர் அங்கே இதை விடப் பெரு வெளி இருக்குது... இடுக்கில்லாமல் இருக்க இடமுண்டு நடஞ்செய்ய. இங்கு அம்பலம் ஒன்று அங்கே எட்டு (அ)ம்பலம் உண்டு. ஐய, ஒடுக்கில் இருப்பது என்ன? ...நல்ல சமயம் தான் இது இங்கும் அங்கும் நடமாடி இருக்கலாம்...).

Thus, endowed with a deathless physical body as a special gift from the Divine, the Swami was not only recognised by the Divine as a representative of the earth and as an instrument for His universal manifestation, but his living place of Vadalur too (called as Uttaram) was considered as a common representative place of the whole eartth which would foster equality of man and unity with all; based on the common heritage of soul's brotherhood and give to the seekers of Light transformation of body into its deathless state. (உத்தரமெனும் ஓர் பொதுவளர் திசை நோக்கி வந்தனன். என்றும் பொன்றுமை வேண்டில் என் தோழி நீ...அருட்பெருஞ்சோதி கண்டு ஆடேடி பந்து-பந்து ஆடல் பா. 4) But the Swami also proclaimed himself to have now the power of Truth-Consciousness Light to do all such manifold and various siddhis which the divine Lord performs in His own Right

and that he is commissioned to perform them for many aeons of time at all places both on the earth and in the heavens (Pandu Adal, stz. 10) and the siddhis include the power of transforming other's bodies. However, we may say that there can be no doubt that Vadalur, his. place of living, bears the concentration of his powers of both spiritual and physical immortality.

CHARACTERISTICS OF DIVINISED BODY : DEATHLESS, DECAYLESS AND EVER GROWING

Before summing up, we shall mention the special characteristics of his transformed divinised body to prove his capability to enter into all physical bodies through dematerialisation, incidentally proving thereby his identity with the now so designated "Superman Consciousness". The Swami's entire adhara (soul, mind, life and body) was filled with the direct divine Light of Grace, because it was linked up with the Home of the Light through a direct column or pillar (Sivākāra Poorṇa Sthambha) which rose from mooladhara, the physical base, and reached Suddha Siva Sthana, the Supermind. He possessed a golden, luminious, sleepless and shadowless divinised physical body which had been transformed into its deathless and decayless state. His body became not only deathless in its own right but also indestructible any decayless, that is to say, it could not be killed by any violent means and it possessed power to resist decay and decomposition, even if the soul were to depart from his body. Not merely that. He affirmed that his body after tattaining deathlessness, kept on a progressive growth as it was a ruth-conscious physical body. It was ever-growing and ever prospering. If became a vast golden physical body like a full grown golden mountain. (கூற்றை ஒழிப்பித்து சிதைவு மாற்றியே; கூற்று ஒழித்து நீடும் உலகில் அழியாத நிலைமேல் எனை வைத்து; மரணம் உருத்திறம் தந்து அழியாத் திரு அளித்த கருணைநிதியே; இன்னருள் அமுதளித்து இறவாத் திறல் புரிந்து என்னை வளர்த்திடும் இன்புடைத்தாயே; மனித்த உடம்பு இதை அழியா வாய்மை உடம்பாக்கி; வையத்து அழியாமல் ஓங்கும் அருள்வடிவம்; இறவாது என்றும் ஓங்கும் வடிவம் எனக்கு வந்ததே; 1-V-10-38; 12-24-7; 12-1-11; 12-1-553; 12-44-51; 12-21-9,16; I-V-10-69) His body had attained also states of plasticity, lightness, luminosity, and, adaptability to surrounding conditions of earthly life. All the above said states or qualities and powers of his body are opposite in character and nature to those of the Inconscient Darkness. The Swami's transformed body had complete mastery and command over the fine elements of nature namely ether, air, fire, water and earth, and was immune from their violence, and it was free from disease, senility and death. According to one of his songs his body was

also free from dangers of radiation from the cosmic rays of outer space, and it could not be killed even by violent weapons or by any violent means (12-44-40), because it had become plastic and pliable in the substances of his bodily cells such as bones, muscles, skin, etc. (Joti Agaval, lines 725-726). His body had become remoulded into a body of "unobstructing living matter" (i.e. a non-ressing penerable body) constituted by supple and plastic bodily cells so that even violent weapons could simply pass through without doing harm to it (இடியாத புவி). His blood had condensed, proving itself to be a liquid of nonflowing kind (போகாத புனல்). The plasticity of his body offering no resistance to instruments of weapons, the five elements of nature and radio-active rays, but allowing them simply to pass through (possibly transforming or changing or dissolving them in that process) is clearly hinted in a song. (காராலும் கனலாலும் காற்றாலும் ககனக் கலையாலும் கதிராலும் கடலாலும் கடல் சூழ் பாராலும் படையாலும் பிறவாலும் தடுக்கப்படுதலிலாத் தனி வடிவம் எனக்கு அளித்த பதியே 12-4-2) However, this does not mean that the Swami was defenceless and helpless in the case of attacks on his body, even though his body had become immune in its own right, from the said attacks or their effects. He also possessed occult powers to prevent any attack from any distance and even throw it out and cancel it, for example, on one occasion when robbers raised their cudgels to beat him, he played his occult power and their raised hands remained in that position, and lost power of movement until they apoligised and entreated him for mercy; then they were released and restored to their normal movements. But more significant was the fact that he could ward off and cancel in a second of time the most pernicious, secret and dangerous attacks of the Inconscient Darkness which made earthly soil as the spring-board of its attack (நிலத்தே அடைந்த இடர் அனைத்தும் நிமிடத்து ஒழித்தே நிலை பெற்றேன். இருளே தொலைந்த இடர் அனைத்தும் எனை விட்டு அகன்றே ஒழிந்தனவால், 12-28-3,8). He mentions such a power of warding off and cancelling the dangers and difficulties as a kind of siddhi (இடர் தவிர்க்கும் சித்தியெலாம் என்வசம் ஓங்கினவே 11-40-21) and evidently these dangers and difficulties arise from the universal sub-conscient and the Inconscient and also from the ignorant unreceptive human surroundings, particularly due to bodily exchange of forces. The other usual triple siddhis which he frequently mentions are the Jnana Siddhi of supramental knowledge by identity (say with any world, beings and things). Yoga siddhi of supramental knowledge by vision - which brings in its train the other powers of supramental intuition, inspiration and inner hearing of World, and the supramental thought etc. and hence designated

as correlated combinative siddhi (*யோக சித்திகள் அல்லது கூட்டுறு சித்திகள் - ஜோதி அகவல்வரி* 12-1-120 to 123, 456 to 458) and lastly the supramental power of action called karma siddhi (*கர்மசித்திகள் அல்லது ஆறுறு சித்திகள் - ஜோதி அகவல்வரி* 12-1-120 to 123, 456 to 458. He had also the siddhi by which all the gods and goddesses waited upon him to serve at his call (Ibid stz. 549). Swami Ramalingam considered the transformation of body into its deathless state as the highest siddhi, the siddhi of Grace (Arul Siddhi).

Now coming back to the subject of plasticity of the transformed body : The Mother of Sri Aurobindo Ashram had her own intuitive knowledge about it which almost remarkably fits in with the actual nature of the Swami's transformed body which is above deseribed by him as the "non-resisting penetrable body" (*தடுக்கப்படுதலில்லாத தனி வடிவம்* 12—4—2) The Mother observed thus: "The supramental plasticity (of the body) will enable it (the body) to stand the attack of every hostile force which strives to pierce it ; it will be on the contrary so pliant as to nullify the force by giving way to it to pass off. Thus it will suffer no harmful consequences and the most deadly attacks will leave it unscathed."—1931. (published in "Mother India" Feb. 1960, p.3). But there is another side of the matter to be considered. The dark forces of the Inconscient and their representative, the god of death, were really afraid to attack upon the swami's supple and deathless body lest they should be dissolved by its light and so they ran away from him. He could also cancel the dangers of attacks that were to arise from a distance of from the earthly soil. Even if he were to be attacked with an instrument of weapon, the weapon would pass out through his pliant and supple body without inflicting injury. If it were to get stuck up in the body, it would be transformed and recreated into bodily substances and absorbed by the body, and this would be done by the divinised and creative gaseous heat of the body which he describes as the soundless (creative) heat founded upon the non-burning motionless gas (even as the non-obstructing earthly matter is founded upon the non-flowing liquid)—the divinised gas, heat,liquid and earth being derived each successively in turn from the preceding one and, connected with each other through gas which has its base in the deathless physical etherial substance, the true source of deathlessness of body (*சாகாத கல்வியிலே தலையான நிலையே சலியாத காற்றிடை நின்று ஒலியாத கனலே ஏகாத புனலிடத்தே இடியாத புவியே* 11—36—56, '*சாகாத தலை, வேகாத கால், போகாத புனல்*') Gas and heat go together always. In effect, it means that a divinised and rarefied nuclear or cellular gaseous substance of the body, having radio-activity and a creative subtle heat, is ready to create and

transform and absorb any substance and this principle is clearly suggested in song 11—1—28 which says that the true creative power to self-create any substances (including those of the body itself) is found in principles such as the non-burning gas (*வேகாத காலாதி கண்டு கொண்டு எப்பொருளையும் விளைய விளைவிக்கும் தொழிலே மெய்த்தொழில்*). Evidently the principle of creative, non-burning, and radio-active gaseous heat was at work when the Swami could remain without food for months together and yet keep his deathless body full of strength and blissful energies and prospering growth or when he could transmute baser metals into gold or melt silver into liquid silver by keeping them in his hands for a few minutes. The transmutation of substances is effected in modern science by radio-activity. So the above transmutation is definitely a process of radio-activity of the body. Possibly it was the same divinised radio-active gaseous heat that was at work in condensing his blood and keeping his bodily substances in a plastic and supple state (*போகாத புனல், இடியாத புவி.*) so that all the elements and their forces or weapons or radioactive cosmic rays could penetrate and pass on through the body without inflicting injury to it (*ககனக்கலையாலும்...படையாலும் பிற வாலும் தடுக்கப்படுதலில்லாத தனி வடிவம்* 12-4-2).

Plasticity of the body implies the removal of its rigidity by a process quick expansion and contraction of bodily cells and by this also an instrument of weapon that penetrated would be made to come out harmless. (See item 10 in ch. XVIII—part 2 widening of cell) Above all, there is the basic divinised physical etherial substance of the body (deathless ether, the source of deathlessness of body *சாகாத்தலை*) which is deathless in itself and transforms all the bodily cells into the deathless state. This deathless physical ether is necessarily in contact with the death-conquering Space of the Truth-World, the Supermind above, as well as with the deathless space of the golden physical earth. Thus we are able to clearly link up the functions of the five divinised elemental substances of his physical body which run counter to the phenomenal five elements in character, quality and nature and which are designated by the Swami in enigmatic terms namely deathless ether, non-burning gas, soundless heat, non-flowing liquid and non-obstrucing earthly matter (*சாகாத்தலை, வேகாதகால், ஒலியாத கனல், போகாத புனல், இடியாத புவி*).

The cellular substances and structure of his body had thus undergone a divine change. His deathless body also possessed the power to self-create all kinds of substances including those of the body itself (*எப்பொருளும் விளைய விளைவிக்கும்*). Thus, by its self-creative power, his golden deathless body maintained a constant and progressive renewal of its divinised substances and even had a

progressive growth, and it drew its substances from the vast formless golden physical existence which was co-extensive with itself. It is in this background that the Swami has to be understood when he spoke of his vast physical body or a body that had grown like a huge golden mountain or a body that ever maintained its progressive growth after attaining deathlessness (சாகாத கல்வியே கல்வி, வேகாதகாலாதி கண்டு கொண்டு எப்பொருளும் விளைய விளைவித்த தொழிலே மெய்த்தொழிலதாகும். 11-1-28. உடம்பு பூரிக்கின்றது ஒளிர் பொன் மலையது என்னவே 1-V—10-36. இன்னருள் அமுதளித்து இறவாத்திறல் புரிந்து என்னை வளர்த்திடும் இன்புடைத்தாயே 12-1-553, இறவாது என்றும் ஓங்கும் வடிவம் எனக்கு வந்ததே 1-V-10-69. என் சாமி ... நான் இருக்கும் இடத்தில் அமர்கின்றார் ... எனது பேர் உடம்பில் கலந்து உளத்தே பிரியாமல் இருப்பார் 12-44-53). The self-creative power of the deathless body to create and constitute all substances includes the power of transforming other physical bodies, and even transmuting baser metals into silver or gold or dissolving them to recreate into new substances by the divine gaseous creative heat (வேகாத கால் The Swami also proclaimed to possess the five niversal powers and they are namely, the powers of creation, maintenance, renewal by destruction, involution and evalution. In a word we may say, that the Swami by attaining a deathless body and dematerialising it to enter into all physical bodies, has entered in effect, into the collective creative evolution of earthly life itself and this is restrospectively proved by the play of "Superman Concious-ness" in our times and by its infiltration into all physical bodies. We may also infer that because of the self-creative power of his deathless body which had its roots and extensions in the formless golden physical space of the earth, the Swami should have had also the other power of an opposite nature, that is, by the power of will to make his body or its sorrounding environmental body an impene-trable fortress of protection against outside attacks of any kind. The "Superman Consciousness" according to the Mother, surroun-ded her body like a thick wall of fortress to protect it from the contagion of the bodies of visitors coming near her. The Swami's immediate living place also had undergone a change, in as much the vibrations of his speech were heard equally alike by the audience whether they sat near him or farther away, even though there was no change in tone or loudness of his speech.

SOUL AND BODY, IN BIRTH, IN DEATH AND DEATHLESSNESS:

Moreover, the Swami attained a triple deathless and indestructi-ble body, that is to say, the knowledge-body, subtle body and the pure physical body (Jnana deha, Pranava deha and Suddha deha)

had become ever deathless and decayless but with progressive growth under all conditions. The physical body by itself could not become so, unless the other two bodies precipitated into the physical and the three bodies were integrally filled up with the direct Vast Grace-Light. The death-conquering Light of his body penetrated into the Inconscient Darkness, so much so the god of death had to flee in safety from the Swami's body lest he (god of death) should be dissolved by its Light (குறுகப்பயந்து கூற்றும் ஒடிக்குலைந்து போயிற்றே; கோவே உன்தன் அருட்சோதி என்னது ஆயிற்றே-மெய் அருள் வியப்பு I-V-10-57; தன் நேர் முடி ஒன்று எனது முடியிற் றரித்த சோதியே, சாகாக்கல்வி எனக்கு பயிற்றித் தந்த சோதியே I-V-10-98). Further, the Swami had also the knowledge as to how the souls are infused into the bodies (in birth) and how they are separated from them (in death) and how soul can be kept inseparable from the body (in case of deathlessness). This implies that as a consequence of the attainment of a deathless body the Swami had also attained the knowledge, power and freedom to have all modes of relations of soul into a new kind of embodied birth, if need be, or to separate it and depart even from a transformed or *otherwise divine deathless body (technically a case of* supramental death in which the body may not decompose but remain intact with an unique consciousness of its own) or alternatively to keep it inseparable from the deathless body for ever if he so liked to live eternally in such body or to keep it inseparable from the universalised body, on dematerialisation i.e. inseparably identifying the soul with the universalised deathless bodily substances, the universalisation of body being effected by dissolving the form of body as in the case of *supramentel* dematerialisation (பிண்டத்து உயிர்கள் பொருத்தும் வகையும் பிண்டம் தன்னையே பிரியும் வகையும் பிரியா வகையும் தெரித்தாய் பின்னையே-மெய்யருள் வியப்பு I-V-10-31). The Swami had also the knowledge *of the interfusion* of the universal subtle physical with the earthly gross physical but without the intervening falsehood, and this implies that the perfect supramental golden plane of the earth which is the deathless golden *physical space* and existence was accessable to him (பூதாதிகளைப் பொருத்தும் பகுதிப்பொருத்தம் முற்றுமே பொய்மை நீக்கிக் காணக் காட்டித் தெரித்தாய மற்றுமே.—மெய்யருள் வியப்பு I-V-10-32. புவிநிலைச் சுத்தமாம் பொற்பதி அளவி அவையுற வகுத்த அருட்பெருஞ்சோதி அகவல் வரி 12-1-183). The above said *knowledge* and power are not of a mental nature but of the divinised body itself. Again, we find that even before actually dematerialising his body, the Swami had the vision of all the crores of (physical bodies in entirety as *well as the* numberless crores of) worlds with their contents and movements (அண்டகோடி அனைத்தும் காணும் கண்கள் எய்தியே... பிண்ட கோடி முழுதும் காணப்பெற்று.) Therefore, from this it is very evident that when he *dematerialised*

with a view to enter into all physical bodies which he had already seen, felt and possessed in and by his bodily consciousness (I-V-10-93) it was for the specific purpose of entering and infiltrating into them with his deathless bodily substances which could be done only through the collective evolutionary of stream of earthly life and that by fixing the dematerialised deathless substances and powers into the earth-nature and in the Inconscient. This view is also supported because of his expectation at the time of and as a result of his supramental dematerialisation, that the miraculous phenomena of physical transformation of the age into youth and physical resurrection of the dead into bodily life, would take place some time or other following the permanent manifestation of God of Vast Grace-Light so as to settle down and stay and rule on the earth, more especially at his place. The said phenomena are closely connected with the evolution of earthly life in Matter which is the material Inconscient.

CONCLUSION

To sum up. In the light of the above background we are led to conclude that the supreme sacrifice of the Swami's divinised and greatly or vastly extended physical body, through a special sacrificial embrace and bodily union with the Divine on the earth at his place, in order to enter into all the physical bodies with and the expectation of the permanent settling down of the manifest God, the Being of Vast Grace-Light, on the earth and especially at his place was a great fulfilment by itself. It was also necessary prelude to the universal manifestation of the Light which came later in our times, even a first prerequisite and indispensable condition to fulfilled in the total plan of the divine Manifestation, and for which sacrifice the Swami with his triple deathless body was eminently fit and chosen by divine will and sanction. His sacrifice resulted in the supramental dematerialisation of his deathless body which in effect meant the universalisation of his body so as to enter consciously and victoriously into the Inconscient with the golden Truth-Light and scatter and sow the seeds of his deathless bodily substances and powers therein - an Inconscient where the Swami's soul lay once in a state of swoon of unconsciousness until itwas lifted up by divine Grace into a birth in evolution(மகா அந்தகாரத்தில்...மூர்ச்சித்துக்கிடந்த என்னை...பிரித்துஎடுத்து அருளி பவுதிக வடிவினும் என்னைச் செலுத்தாமற் செலுத்திய தேவே-பெருவிண்ணப்பம்) and over which he had now attained mastery by the powers of luminosity, sleeplessness, diseaselessness, ageless youthfulness, deathlessness, indestructibility and ever progressive growth of his divinised physical body. We also conclude that the dematerialisation of his body resulted in his new mode of immediate exsistence as "Superman Consciousness" - a superman consciousness which in

principle and effect must exceed the connotations of the Mother in the context of her experience of it. According to her, it was an intermediary being and not the "Supramental Being" the supramental being in its special sense, i.e. a being or soul that can readily assume or take a direct divine physical embodiment as will be done by the supramental race of beings in a supramental evolution which has just begun with the universal manifestation of the divine Light on the earth since 1956. This supramental being would correspond to what the Swami calls as a being in Asādhāraṇa Sambhu Paksha Srishti. But the Swami was a supramental being in the sense that he had realised supermind and attained deathlessness of body through by now after dematerialisation he should possibly be ready to pass on to the state of the said Srishti herself-formulating this own new physical *embodiment. i.e. manifesting directly in a new divine body.* Be that as it may. Evidently, the Swami's dematerialised consciousness as the superman consciousness explains for the present, the background of the new experience of the Mother which she had during 1969 and 1970 only, when her body was possessed directly by a being or a consciousness who could identify itself with and infiltrate into all physical bodies for all times and came always with its shadowless golden light of Truth and benevolent compassion and sweetness to train her in transformation of her body with a recurring insisence on her body's sincerity for transformation. In the words of the Mother, "It is a force, a consciousness which is spread over every-thing. I do not feel any limit. I feel it is a thing spread out even physically (Bulletin No 70 pp 96-97). It is absolutely all-powerful in the sense that no difficulty of the body exists" (Bulletin Apr 69). "It was a human in divine proportions...without weakness and without shadows. It was all light...all light and smiling Sweetness. (Bulletin Feb 69 p 75). Because of the superman Consciousness to whom she has left much of her activity comes to feet that now her powers of dealing with men and matters have become spontaneous, impersonal and more powerful than before, as now everything operates from within her and not by putting pressure on people as before but by moving and acting from within them. "At times I do not have any more the feeling that my body has limits. It is almost as though it had become fluid" Thus the Mother felt also the absence of personal limits of physical existence and of the physical body. "Some experiences make me think that this sense of personal limitation (i.e. as a defined individual body) is not necessary for physical existence...One can live physically without that (i.e. the body)... Bulletin Nov 73 pp 97-101). This the superman Consciousness brought about these evolutionary changes and values in the Mother's bodily consciousness, feeling and working. Besides it throws light on the significance of the

Swami's dematerialisation. Therefore in the said backround of circumstances we may call the Superman Consciousness as the Swami's dematerialised supramental consciousness. Again we conclude that the Swami entered with his golden Truth-Light into the collective evolutionary stream of earthly life at its very physical base, and that through the Inconscient. Only by so doing he should have also entered and infiltrated into all physical bodies and thereby preserved for man and earth for all times his gains of achievement in deathless transformation and also infused and activated an urge or a blind or half-conscious seeking for the universal manifestation of the Light in the very womb of earthly evolution. His sacrifice was a first kind of collective evolutionary action for the said manifestation. We see again that the Divine Being of Vast Grace-Light manifested Himself at his place first in 1874 so that His universal Light could later break upon the earth from above, and meet its counterpart in the Inconscient below, which should have been prepared and activated in the meanwhile in this respect in 1874 by the Swami's sacrifice of dematerialisation and by the golden Truth-Light of his bodily substances, because the Swami rather expected from below, the stable Manifestation of the Divine Being for a permanent stay and direct rule on the earth, even though he was also aware of the "collapsible door" of the Parapara above, which the Mother broke up later in 1956 when she heard at that time some one's voice exactly indicating the time to strike at. Above all we may say that the potentialities of his sacrifice are not exhausted with the Manifestation of "God of Vast-Grace Light" at his place in 1874 or with the universal manifestation of Light in 1956 which are only a beginning. The potential benefits of his sacrifice are continuous and extend and run concurrently with the progressive steps of new evolution until the Divine Being Himself, not merely His Force or Light or Consciousness, openely manifests to rule the earth and lead man to a life of Truth, true knowledge, true love, true compassion, true goodness and true actions and bring out new modes of birth without sex process, as were seen by him in Srishtis", and evolve new race of beings free froom disease, senility "Paksha and death, which was the avowed goal for which his sacrifice was pre-eminently intended (see "Sabhai Vilambaram" and "Paksha Srishtis" and "Punita Kulam").

According to the Mother's explanations in 1968 (See "About Savitri" by Huta pp 19-20), the torrents of Light and Force that descended in 1956 were swallowed up by the waves of the Inconscient when reaching the earth and they would work out now from inside the Inconscient to bring about the new evolution or the new change in earthly life. The Mother however felt that there would be a begin-

ning of response as something seemed ready them for making the response. We may say that the first response came in 1969 with the advent or manifestation of the Superman Consciousness as if to prove that the light swallowed up by the inconscient earth is not lost but active. We may only and that the swami's dematerialised supramental being and consciousness is already there in the womb of the inconscient to make it respond. Thus, with the continuous ingression and infiltration of supramental force, light and consciousness from above into the earth since 1956, with the working of the hidden or swallowed up light and force from within the inconscient, and with the play of the swami's dematerialised being and consciousness as the activating agent in the very field of the inconscient, the new evolution of earthly life would march forward to its intended goal of divinity. Also the collective force of Sri Aurobindo and the Mother would also largely at the terrestrial level for this onward march.

According to the Swami, many Jnanis and Yogis would attain deathless body in-the future. Evidently some of them would sacrifice the body and join the collective evolutionary current of earthly life and swell it up with mighty forces of divinity. This process would go on until the supreme Being of Vast Grace-Light Himself openly manifests on the earth so as to be seen, felt, touched, and known and recognised by one and all.

Hail victory to the mighty pioneers of the new supramental evolution on the earth. With gratitude and obeisance to them all, we too shall march in progressive evolution. We shall have occasions to remember Bhagavan Cidambaram Ramalingam and pay our homage to Him in gratitude. Let His supreme Compassion uphold us all in this mighty evolutionary journey that leads ultimately to a blissful deathless bodily life on this our earthly heaven.

Om Namō Bhagavatē Cidambaram Rāmalingāya.

Arut Perunjothi Arut Perunjothi
Thanip Perung Karunai Arut Perunjothi.

CHAPTER XVIII
POST SCRIPT: MOTHER LEAVING HER BODY

When this book got completed in its writings and the manuscripts typed and ready to go for print we have to face a new situation which is though as old as ever but yet rather unexpected, apparently and outwardly challenging all the hope and faith in the Mother's mis-sion and work of completing the transformation of her body with its collective impact and iufluence around. The Mother, Sri Aurobindo Ashram left her body on the 17th of November 1973. She chose to do so after undergoing, in a heroic way characteristic of her supramental status of being, much of the difficulties and sufferings of her body due to senility, and also after waiting for the turn of Grace till the last moment, in the courses of transformation of her body, for a full emergence of the supramental knowledge-body or Jnana deha into the physical. However, the divine will was otherwise. We have to face the cold fact of the death of her body though Her mighty spirit is everywhere and for ever in its spiritual essence and continues to remain with us, to guide and illumine us and transform our nature. Her Presence, in the context of Her realisations must be necessarily close to the earth in a radiant form of physical existence —a physical existence which is other than the subtle physical but forming the base of the outer material physical existence and where She continues her work in building the bridge and forming a new world, to form a link with the most outer physical matter.

Though our hopes in her own transformation of body has received outwardly a seeming set back, Her supramental force has become now redoubled after her leaving the body and this is clearly felt by one and all and more especially during collective meditation when She distributes Herself in the intensity of Her full supramental power and concentration. We shall rise up to be worthy of Her high mission and living message of Her life and Teachings. She stands for an eternal ideal of collective transformation of the nature of man in mind, life and body through an evolution of earthly physical life by the Supramental Light, Consciousness and Force which She has brought into an universal manifestation since 1956. From her new abode she would bring to gather, direct and apply supramental

forces generally for the benefit of all and especially for those ready for transformation including the physical. She can now play her role more freely and effectively and in an intensity of Supramental physical force of transformation from her new abode, the shaping new world, which would serve Her eventually as a spring board of action for influencing upon the most material things of the earth and even for precipitating in the right time a new material embodiment directly on the earth. So in this background our only hope is that she would surely come to earthly life in a new body to continue Her mission. Let us deserve Her incarnation in a new glorious divine Body such as the one which She herself envisaged though in another context in 1969. i.e. in respect of the new incarnation to take place in someone, somewhere and somehow.

Therefore, in the backround of these facts, events and circumsstances, what we have written about Her in these pages of the book in the high hope and faith of Her fulfilment shall remain unchanged and without the need for revision, as we essentially stand by Her ideal and mission. Further, the Swami's own attainment of a deathless physical body so as to live in the conditions of earth stands too as a monumental becon of hope and achievement for man and this gives an intensity of faith in the Mother's ideal and mission. Unsverving in the path, we shall adhere to it. The seeming and apparent failure on the way shall not deter us in our persuit. The very nature of the high mission calls for such a faith and perseverence in the ideal before us. Mother is with us to carry us through.

The collective meditation has acquired a new meaning and significance because of Her play towards collective evolution of the earthly life. She introduced it and cultivated in us the habit for it, especially on Thursdays and Sundays between 7.45 p.m and 8.15 p.m. It has become a habit with her disciples and devotees all over the world. Her unfailing powerful presence for a collective action in the earthly life and evolution is an ever assured eternal event. Her Presence is there in collective gathering of devotees anywhere in the world. Her Presence in individuals is also there because of individual aspiration. Her Presence in the hours of collective meditation is unmistakable not merely because we collectively medidate and She answers our aspiration, but more espicially because of Her own will and volition, to effectively and dynamically spread out Her Force in its intensity and distribute Herself everywhere for a outtive action and influence in those particular scheduled timings.

She has made this collective approach a permanent feature not merely of the Ashram life, but of the general mankind to be

followed by man in his day to day life all over the world in order to bring about a collective evolution. Her approach to yoga has always been on the individual cum collective basis. So if she is to come in a new body, it can be fulfilled more by our collective prayer and concentration. She can precipitate Herself in a new body - even a wholly divine glorious luminous body. In her "Notes on the Way", She has referred to the vision of Her sexless intermediary body (i.e. Pranava body) and also to the experience of Knowledge-body or the Supramental body (Jnana deha) which came into the physical for short moments but did not stabilise in it. Thus, in spite of her outwardly seeming bodily sufferings due to old age, there has been eventful gains in her transformation of body, if viewed from its triple levels. A deathless transformation of body implies, as Swami Ramalingam points out, a triple deathless body - the physical, subtle and causal.

A mere surface account of her sufferings due to senility gives a wrong and misleading value to her transformation. In fact, She Started her transformation of body, in a proper sense of the term, after her collective realisation of the universal manifestation of Light in 1956 when She was already 78 years old as far as her body was concerned. In fact, she has been postponing her bodily transformation until after bringing the said manifestation which was her immediate concern and tapas till 1956. But still she had the strong determination and will to persist in that arduous endeavour, in spite of her seeming old age and bent up frame of body, and that with a true motherly attitude of collective transformation. She kept open the doors for the contagion of the physical, vital and mental impurities from the immediate collectivity of disciples and devotees as well as from the general universal mankind via the unregenerate Subconcient to come upon her body when it was undergoing transformation. She effectively dealt with them too and progressed.

Her landmark of achievement in transformation on the side of collectivity for the benefit of every man was that of bringing the descent of Superman Consciousness of Compassion and Benevolence, which can spread out itself for a collective action and also play its role in helping the direct transformation of body, particularly in one body or the other which is prepared to receive it. Her own individual achievement in transformation was her realisation of the intermediary body (i.e. Pranava body),though interspersed with the experience of Knowledge-body (Jnana deha) into her physical for short times. This was announced in Her "Notes on the Way" in April and 72 issue of Bulletin. She has found the universal world-

city of Auroville for the purpose of taking the humanity towards a collective life of peace and harmony. On the side of collective evolution of earthly life, She observed that though in the beginning the supramental Force and Light that descended on the earth in 1956 was swallowed up for a time by the waves of the inconscient earth, it remained active and now the golden Force (i.e. supramental golden force) was going down into the subsconscient and putting its pressure more and more intensely upon Matter to compel it to turn towards the Divine inwardly, and with a power of material action it is creating a new world. Some time in 1970, She became even aware of a limitless and permanent physical existence which is the base for the material bodily existence.

She has left behind a whole diary of minute details of minute to minute reaction of her body in the process of transformation. This is a rare record on transformation available to the mankind. It was as well as a minute to minute sacrifice of the body. In her, bodily sufferings in the course of and for the purpose of transformation became a form of sacrifice.

Thus, with much progress on the one hand in her transformation having both an individual and collective significance and value, She continued on the other to face with an indomitable spirit the ordeal of preparing for a complete transformation which means an eventual deathlessness of body. Swami Ramalingam too has left record of sufferings of body and even attacks of death in the course of or at a certain stage its transformation though it was completed successfully by a dispensation of special Grace which intended his deathless body eventually for a collective world-purpose and divine evolution on earth. The Mother thus proceeded on, whatever the sufferings on the way.Though free from desease and illness as such, She went through and bore the bodily sufferings of old age due to the slowly failing senses such as sight, hearing etc. and failing movements of body which were unavoidable in the circumstances, as they constituted almost a negative side of the transformation which too She had to face remaining always on the verge of life and death in the encounter. In her, death and death-conquering Force stalked and walked side by side and together for a time. Of this She has even hinted earlier. For her, sufferings and difficulties of the body became the signs for the needed transformation. But still there was the true side of progress also. Apart from the Superman Consciousness actively functioning in her body for two years in 1969 and 1970. She saw in vision the physic being of a visitor devotee that was to materialise itself in the future as a supramental being in a direct

supramental body, thus at once giving hope to man for a way to the process of direct supramental physical embodimen without sex-process and conception.

For about five months since May 1973 She began to attend on her failing body and stopped seeing visitors and even departmental heads of the Ashram and remained in trance for most of the time.

If She began to take even the help of medicines and laxative in her last few days seemingly against her faith and mission, it was to oblige on the one hand the immediate disciples who took a loving care of her body as a labour of devoted love and consecrated service, and on the other She wanted to respect the laws of physicality too in overcoming the situations and tiding over the difficulties to keep it on going as intact as possible, but awaiting the turn of Grace in the meanwhile for the completion of her transformation. She put her body entirely to the care of the disciples even to the extent of apparently losing her freedom of movement. But the divine Will was otherwise. She chose to leave the body and as a result her heart fagged and stopped and death resulted. But, she continues to play upon the collective life on the Ashram and the general world around through Her supramental Presence, Power, Love and Light which have become more intense in its effectivity as is palapably seen and felt by many and which have become permanent spiritual riches of the evolving earthly world and life around.

Sri Nailini Kanta Gupta, Secretary of the Ashram, who joined with Sri Aurobindo as early as in 1910 and has stayed in the Ashram since and who has risen up in his divine realisations and is on the way tp transformation, has given his message on the occasion.

"Sweet Mother,

Your physical body belonged to the old creation because you wanted to be one with your children. This body you did not mean to be your New Body : you wanted it to uphold the New Body you were building upon it, and it gave you the service you asked of it. You will come with your New Body.

Your children's, the world's call and aspiration, love and consecration are laid at your feet in gratitude."

November 17, 1973.

"Mother had once told me - "If ever I leave my body my Consciousness will remain with you.""

Mother is present amongst us and Her work continues.

Let us once more *dedicate ourselves* for Her work of transformation with utmost sincerity and faithfulness."

21—11—1973 Nalini

The aim and *goal to conquer physical death not only* on an individual basis but also on the universal level, is common to Swami Ramalingam, Sri *Aurobindo and the* Mother. The Swami's Will and Command, based on the sanction of the divine Lord of Vast Grace-Light, *that* god of death should withdraw and run away not only from the heavens but also from the earth and more especially *from the* black waste or dark vast realm of the Inconscient and become depleted in resources of its substance and strength and die its own death, indicates essentially the problem of universal Death and its solution. He even warned Death that he would wholly wipe him out of existence, if the latter did not obey. However, in the Swami's case, the God of death had to run away from him in safety because of the Truth-Light of Grace (Arut Cit Joti) in him and in his body and also due to his victorious transformation and possession of a deathless and indestructible body. His promise to come again in body to give deathless transformation of body to *others, especially* after the stable manifestation of the Divine Light or rather the God of Vast Grace-Light on *the earth, has to be read as his further* mission intended for rooting out the universal Death. Sri Aurobindo also envisaged *in his epic poem* Savitri that the universal Death shall be conquered and liquidated in its very home of the Inconscient Darkness and Savitri is depicted to apply Her Light and Force on Death in the border realm of Twilight when he is eaten away by the Light. The conquest of universal Death may have to be done or repeated possibly more than once by a few great avatars successively or together and in different ways of approach till it is liquidated out of existence.

One such way as adopted by Sri Aurobindo and the Mother was that in the last resort if death of body became unavoidable, death was to be embraced *secretly as a strategy but taking one more* effective step at the same time for an eventual conquest over it in the *future, if not in and for* the immediate present. The fact that Sri Aurobindo's body became filled with the Light. Soon after the departure of his soul from the body, and remained undecomposed till the Light did not withdraw, proves the efficacy of the said method. He did not simply accept death on the face of it, as other Mahans usually did, but tried to challange it with death-conquering Light.

Again, after the universal manifestation of the divine Light in 1956, the Mother by her collective approach in transformation of her body, had to take up and resolve not only the physical and bodily difficulties of the immediate disciples around her, but also those that came upon her through the flood-gates of the universal Subconscient, namely, the bodily resistances and impurities of all the people the world over. She overcame them and progressed as far as she could. At a certain stage, she had the experience of her Pranava body - an intermediary body seen in vision but not tangibly felt. Even the supramental Knowledge-Body touched her physical body sometimes, though it did not get stablised in it. So states of death and deathlessness simultaneously operated and walked hand-in-hand in her. She expressed that because of its collective method, the transformation could progress only slowly and steadily and she was prepared to take even more births, if need be, to complete the transformation which meant for her a simultaneous or concurrent preparation of the earth-nature for the eventual conquest of universal Death. Thus her way of dealing with it was special and she has fulfilled her objective in her own way advancing it to the utmost possible extent, and leading the world by one more step towards the final collective liberation from the universal Death. Thus though apparently she embraced death in a silent way, she has applied Her Powers over it and into it for an eventual result to be seen in the future. This too is a great sacrifice.

Incidentally we may remember that in regard to the deathless transformation of his body, Swami Ramalingam claimed that he had the siddhi to keep away all the dangers and difficulties from around and he even cancelled them. He mentioned in particular that he cancelled in a second of time the dangers coming from the earthly soul i.e. the earthly ground which served as a spiring-board of attach for the Inconscient. Finally the forces of darkness and death fled from him. He had also the power to relieve the sufferings and difficulties of other around him by taking or absorbing them and cancelling them in himself or in his atmosphere, but without himself or his body being affected in purity and without the need of suffering on that account, because his deathless body had become and remained absolutely and eternally pure (Suddha deha)—see stnzs. 11-40-21; 12-28-8,3; 12-1-744, 745, 749, 750, 795; 1-V-10-38, 57.

We find that Swami Ramalingam, Sri Aurobindo and the Mother have promised to come again in body to help in the collective evolution of a divine life in the world. Their new births will begin in Truth-knowledge and their future mission will have its effect eventually on the liquidation of the Universal Death.

Post Script

AWAITED INCARNATION OF SWAMI RAMALINGAM

Though Sri Aurobindo and the Mother have left the body after achieving their main essential aim and purpose, our age has become more vibrant with potential possibilities of further developments in the lines of supramental collective evolution and fulfilment, which are made possible by the universal manifestation of the divine Light since 1956. Thus, the conditions are now ripe for the incarnation of the Swami in a new embodiment, as he himself said on the eve of dematerialisation in 1875 that he would come in body when the God of Light manifested and ruled upon the earth. Even as Sri Aurobindo and tne Mother quickly followed him in time and place, as it were by divine Will, to come to the scene of earthly life, by taking their due births in 1872 and 1878 and even settling at Pondicherry near Vadalur his place of tapas and fulfilment, in order to continue the divine Mission—an event also foreseen by the Swami in the last period of his life—so too the present conditions now promise the Swami's coming into earthly life particularly after the passing of the Mother in November 1973, and in as much as She aspired and envisagad as recently as in June 1969 the incarnation of some one in glorious luminous body. Above all the Swami himself promised to come again in body. Now this is the centenary year of his Siddhi of supramental sacrifice by dematerialisation of his deathless body. Let us hope that he may come soon to continue the divine Mission of supramental evolution.

Now, what is the further divine mission to be fulfilled by the awaited new Incarnation? This can be envisaged both from the work left unfinished by Sri Aurobindo and the Mother in regard to the completion of a personal transformation of body into its deathless state involving the collective conquest of Death as well, and from what the Swami envisaged in his writings and spoken words. The universal conquest of Death on an universal collective basis remains ,to be tackled. Possibly this has to be done in several stages. This is clearly put before us in the lines of Sri Aurobindo's epic poem Savitri. Death has to be liquidated in its own base and home, the Incoscient Darkness or at the least made to withdraw from its border realm of "Dream Twilight" and the earth be freed from his (god of death) rule and power. Truth-Light shall enter upon and into his body which is a huge fort of darkness and eat him up, reducing him into an important myth and figure. But here too an avatar or instrument is needed to apply the Truth-Light for that purpose and with divine will and sanction. Savitri, the Incarnation shall conquer

and cancel the universal Death, according to the epic poem of Sri Aurobindo. It seems that this was envisaged by him apparently by without any reference to or independently the universal manifestation of the divine Light, that is to say, it was to be accomplished by the avatar as a divine and world mission in itself-but evidently by an avatar who would become deathless of body by its possession of the Truth-Light with which he could enter into and invade upon the inconscient Darkless and its power of universal Death.

"The two opposed each other face to face
His being like a huge fort of darkness towerd;
Around it her life grew, an ocean's siege
Awhile the Shade survived defying heaven :
His body was eaten by light, his spirit devoured
At last he knew defeat inevitable
And left crumbling the shape that he had worn,
Abandoning hope to make man's soul his prey
And force to be mortal the immortal spirit.
Afar He fled shunning her dreaded touch
And refuge took in the retreating Night
In the dream twilight of the symbol world
The dire universal Shadow disappeared
Vanishing into the Void from which it come".

(SAVITKI, Bk 10—Cto 4—pp. 748-749)

But the Swami had attained an undecaying but ever-prospering deathless indestructible physical truth-body which was so full of the divine Light that, according to him, Death or god of death was shaken in his foundation and perforce put to the necessity of running away from him for safety and survival. Though this was outwardly an individual fulfilment of the Swami, yet it has its collective impact and influence as he wanted to make the result of his gains or conquest of death available to everyman (in transformation and resurrection) by entering into all bodies and by bringing about the stable manifestation of the death-conquering Light on the earth and more especially the concentration of its forces at his place Vadalur. For this he dematerialised his body in an hour when there was the concrete Presence of the Divine at his place on 30—1—1874. As one having now a limitless golden deathless physical existence full of golden Light and with his roots founded in the Inconscient as is proved in his new role which is identifiable as the now so called "superman consciousness" and with his past background of conquest over death the Swami is the Fortress of Truth-Light to face and conquer death in its universal basis and function. Only the divine will and sanction

is needed for this universal encounter with Death. The Swami in one of his poems (12—22—20) gives indications or a suggestive hint in regard to this intended mission and the divine sanction in this respect.

The truth of his further universal divine mission is amply borne out (1) by his towering aspiration to enter into all bodies, (2) by his declaration that the Sanmarga stood for abolition of death and that there was even an environmental of collective atmosphere at Vadalur as well as in the fellowship of Sanmarga for conquset of death and attainment of deathless body and (3) by his affirmation, in an hour of his body's victorious transformation, of the sanction of the God of Vast-Grace Light which sanction he, as His rightful son and as a Fortress of victorious Strength, would apply and exercise in order to wholly exterminate the universal death or god of death if he continued to remain here on the earth without himself withdrawing and running away from the heaven and earth and all other worlds and even from his vast supporting base and realm of the dense Darkness (i.e. the Inconscient Darkness) and thereby getting wasted and exhausted and depleted of his energies, strength and substance or resources of his existence (i.e. to die unto himself his own death). Here the Swami refers to liquidation of Death in and from its own home of the Inconscient Darkness. Above all, Swami's final promise to come again in body, to give deathlessness of body to those who are purified and prepared especially when the God of Light manifested on the earth also indicates his future mission in a new incarnation.

From a yet more positive angle, the Swami envisaged that a soul can take a direct embodiment in Asādhāraṇa Sambhu Paksha Srishti. This implies that as he had already attained a death-conquered physical truth-body of Truth-Light in his last birth, he can, in the now newly changed circumstances of the earth since the universal manifestation of the Light in 1956, take a direct glorious divine embodiment without resorting to the usual means and process of birth. The Mother too saw in 1970 (i.e. during the active period of Superman Consciousness) the soul of a devotee that was to become in the future a direct supramental being in a supramental body. So there is such a possibility. So, the Swami's new birth will be a self-born self-incarnation in a direct new embodiment, a Swayambhu Avatar, born in spirit and body from the Inconscient into the earth. Such a birth will herald a new supramental evolutionary creation. He will be the pioneer, the first self-born of new race of supramental beings (Sambu Paksha Sristhi), possibly to be followed by a few other pioneers to start with, makihg at the same time the other lesser

grades of evolutionary creations (such as Prakriti Paksha, Paramanu Paksha and Anu Paksha Srishtis, each with its pure and impure kind) to come about and take their roots in the earthly-nature and co-exist harmoniously in a multi-sided total creations called Paksha Srishti so that each may attain its respective full growth and development. Sri Aurobindo too has envisaged such a possibility of evolutionary fulfilment. He observes that once the supramental principle is established in the earth-nature, the other lesser grades of evolution such as the overmental, spiritual mental and the psychic will have a secure base in the supramental and will flourish in their own lines of development but in harmony with it.

One may doubt whether such a direct divine embodiment is possible so soon when the supramental manifestation has just now taken place and there is a still long way for it to go so as to make itself visibly and tangibly felt by even the most ordinary man, perhaps after a few thousand years, as indicated by the Mother. But we feel that even in a supramental evolution of earthly life, there will be always some to go ahead and make their individual life and achievements a centre and throb of collective evolution. Thus viewd, Swami Ramalingam, in the fitness of things, can become now the pioneering pilot movement and a pivot for collective action and fulfilment in regard to the new creation and new modes of birth and in dealing effectively with Death in its universal aspects.

Viewed from another stand-point, we may say that in as much as the Swami's deathless body, was attained by him in his times with the divine sanction and as His acknowledged representative of the earth and with the knowledge and vision of a collective evolution and in the background of a manifestation of the divine Light, at his place as a prelude to its later universal manifestation, it must necessarily represent by itself a potential conquest of the universal Death. though its effect after dematerialisation is not outwardly apparent now but would gather its collective force of momentum with the universal manifestation of the death-conquering Light which was made possible, among other things, by his dematerialised sacrifice of body. According to the Mother, the torrens of Light that descended in 1956 for its universal manifestation appeared to be at first swallowed up for a time by the inconsient waves of the earth. The new Light is now working itself out from within the Inconscient and is seen to gather its momentum and in due course of time will become effective in the earth-nature and in the sub-conscient. Its live activity has been proved first in 1969 by the emergence of superman Consciousness and its spreading out everywhere even physically. Then in due course of

time, with the contiuous ingression and infiltration of supramental force, light and consciousness from above into the earth since 1956 and with the working of the hidden or engulfed Light and force from within the Inconscient below, and with the active play of the Swami's dematerialised supramental being and consciousness as the activating agent in the very field of the Inconscient, particularly in the form of the so called "Superman Consciousness, a way will be open for a self-evident and open display of the powers of the God of Light, i.e. Siddhis of Grace (Arul Siddhis) such as transformation of body and resurrection etc., so as to be recognised by all. Swami's soul taking a direct embodiment in the future will also be an open manifestation of divine Siddhi, rather a manifestation of the God of Light and it will more openly and visibly prove his (Swami's) power of infiltration into all bodies, and also truly effectuate his will to give imperatively states of purity to the unprepared and boon of deathlessness of body to those already prepared.

Thus in the background of the above facts and circumstances and in the light of the nature and character of his realised deathless body, and in the light of the observation of the Mother particularly made during the active period of superman consciousness in 1969-70; we envisage the Incarnation of the Swami in a direct divine body. May He precipitate, from out of his vast golden deathless physical existence into the earth, a luminous and glorious body of divine beauty—a body visibly luminous with golden Light so as to be visible to all, sexless and sleepless, and with power to multiply itself if necessary in two or more bodies at the same time and with power to wear and assume any image or form of body in which the devotees aspire to see and embrace a body at once eternal and deathless with power to transform other bodies around by infiltration of its vibrations or radiation of its Light or by embrace and even establishing its identity with the past births of this avatarhood.

Such a divine body can be thought of to have the powers of Knowledge, Love and Light to influence others in their purification and transformation of nature not only through the higher centre and faculty of mind so as to reach into the lower i.e. the vital and physical but also directly through even the lower centres from mooladhara upwards, i.e. in the reverse way, in and through the physical, the vital and the mental. It can directly create or bring about the Sambhu Paksha Srishti, the race of supramental beings, who are spontaneously free from death or at the least help and participate in the process of such creation. It can also create or help to create the intermediary races of beings such as Prakriti Paksha and Paramanu Paksha Srishtis which are births without the usual process of sex,

but the conception in the womb being effectuated by will or word or look or touch which are possibly acts of grace. It can transform many Jnanis, the sages and saints, so as to attain the deathless body and even enable them to pass on to the spontaneous new race of supramental being i.e. by coming to form and possess a direct supramental divine body. Again it can bring about among men a race of superman who shall have transformation of body and nature to a considerable extent, as conceived by Sri Aurobindo and the Mother though not reaching the state of deathlessness of body. It can have its contact and communication with the bodies of all people of the world to help in their purification and transformation, in various stages and more particulary in their lower nature so as to imper atively throw out and cancel the lower vital impurities to remove the dark green veil of desire and obscurity, and to transform even the aged into youths and resurrect even the dead for a short or long period of life-phenomena which shall become more and more common among the people.

Hail the mighty spirits of Swami Ramalingam, Sri Aurobindo and the Mother who are the pioneers and founders of the new evolutionary age of supramental creation in the earthly life. Hail victory to their fulfilling and ever more fulfilling divine aspirations to enrichen and divinise the collective life by coming again and again in their new divine embodiments. Let the supramental race start with them. Only so, superman too can evolve and flourish side by side with the supramental race on the one hand and with an evolving humanity in growth of consciousness and nature, on the other. Hail victory to them, Auro-Ramalingam-Ma, one in the spirit of their divine mission to make earth the very Heaven. Jai Jai Auro-Ramalingam-Ma. Om Sri Ma Jai Ma Jai Jai Ma. Arut Perunjothi Arut Perunjothi Thanip Perung Karunai Arut Perunjothi.

APPENDIX I

A FOREWORD TO THE BOOK OF LETTERS OF SWAMI RAMALINGAM

By

The Hon'ble Justice M. Anantanarayanan, I.C.S.,

Judge, Madras High Court.

Sri Ramalinga Swamigal was an ecstatic poet, a saint and mystic, a man of the most profound compassion towards all life, and one of the greatest of our spiritual explorers. The collection of his poetry and songs set to music in Tamil, Arul-pa, has the simplicity and sweetness characteristic of inspired verse alone; it has also great depths of symbolic significance, and is a treasure-house of esoteric and spiritual wisdom.

In bringing out a critical and definitive edtion of the Poet-Saint's verse, correspondence, prose and commantaries, Sri A. Balakrishna Pillai is rendering a very great service not merely towards the people of Madras State and all lovers of Tamil, but to the peoples of the world, if this work could fortunately reach them through the media of translations into European and other languages. For, though Sri Ramalinga Swamigal lived as recently as the closing decades of Nineteenth Century, we do not know a great deal about him authentically, and certainly we have not understood him.

He disappeared from the view of his devotees and of the world, on 30.1.1874, under circumstances which do suggest some experiment in "Creative Evolution", with strange affinities to the "Supermental" yoga to which Sri Aurobindo dedicated his life. More, it is not possible to hazard, from our faltering and inadequate knowledge. I am referring here, of course, to our ignorance of the true nature of the experiment and not to the Realization (Anuboothi) of the Saint of which there is no doubt whatsoever. We know only somewhat of the outer husk of the events: an objective, if necessarily

superficial, account of this will also be found in W. Francis's "South Arcot Gazetteer" (1906 Edn.) - see Appendix II.

I hereby commend this latest part of Sri Pillai's Edition containing the correspondence of the Saint, which affords fascinating glimpses into his compassion and delicacy, and also into life in the Tamil country towards the close of the Nineteenth Century.

Madras, 23—10—1959 M. Anantanarayanan

APPENDIX II

AN EXTRACT OF SWAMI RAMALINGAM'S LIFE

(Published in South Arcot District Cazette-1878)

South Arcot Manual by J. H. Garstin, I.C.S., Collector of S.A. District, First Edition, 1878; Second Edition, 1906 as South Arcot Gazetteer by W. Francis, I.C.S., Collector of South Arcot District' pages 316 & 317:

PARVATIPURAM

A village of 1, 189 inhabitants lying 23 miles south west of Cuddalore on the Vridhachalam Road. The place is connected with one Ramalinga Paradesi, a somewhat curious example of a later day Saint who has been almost deified by his followers.

Born in 1823 in the Chidambaram Taluk of Vellala parents in humble circumstances, he developed, while still little more than a boy, an undeniable talent for versification, and his poems brought him into notice. They dealt with religious matters; some of them, like those of the famous saivite saints of old, were composed in eulogy of the merits of the deities of certain shrines such as the temples at Tiruttani in North Arcot and Tiruvottiyur near Madras; others took for their subject the beauties of the higher life. It was these that led to his becoming gradually regarded as a spiritual guide and teacher. After visiting many of the well-known sacred places of the south, he finally settled at Karunguli, the next village to Parvatipuram. At its height his influence must have been very real, his admirers and disciples, who included even level-headed Government officials, are said to have changed their residences and gone to live where they could be constantly near him.

About 1872, the curious octogen-shaped Sabha with the domed roof which is to be seen at Vadalur, a hamlet of Parvatipuram, was erected by him from subscriptions. It is said that the spot was chosen because from it are visible the four great towers of Nataraja's shrine at Chidambaram. It is not an ordinary temple, the detail of the worship in it being unusual. Ramalinga Paradesi seems to

have persuaded his disciples that they would rise again from the dead and he consequently urged that burial was preferable to cremation. Even Brahmins are said to have been buried in this belief and people who died in other villages were in several cases brought to Vadalur and interred there. In 1874, he locked himself in a room (still in existence) in Mettukkuppam (hamlet of Karunguli), which he used for Samadhi or mystic meditation, and instructed his disciples not to open it for sometime. He hes never been seen since, and the room is still locked. It is held by those who still believe in him that he was miraculously made one with his god and that in the fulness of time he will reappear to the faithful.

Whatever may be thought of his claims to be a religious leader, it is generally admitted by those who are judges of such matters that his poems, many of which have been published, stand on a high plane, and his story is worth noting as an indication of the directions which religious fervour may still take.

APPENDIX III (a)

PASSAGES ON TRANSFORAMION OF SWAMI RAMALINGAM'S (VALLALAR) BODY FROM HIS "JOTI AGAVAL" POEM

Referred to the Mother, Sri Aurobindo Ashram)

"O My unique Love that has welled up in my heart and filled it up so as to make my life blossom! ..O My unique Love Thou hast given Thyself to me and transformed me by the Grace-Light! . O My unique Love that has united with me in my heart so as to transform my body into a golden one!".

"The skin has become supple; the influx of the nerves all over the body is vibrating with pauses in between; the bones have become pliable and plastic in its nature; the soft muscles have become truly loosened; the blood has become condensed within; the semen has become confined in the chest as a single drop; the petals of brain have blossomed or expanded; amrita is welling up into springs all over the body and filling it up; luminous forehead perspires; luminous face brightens up: breath, full of peace becomes cool and refreshing; inner smile beams up; hair stands on its end; tears (of joy) flow down towards the legs; mouth vibrates into the passionate calling (of the Divine); ear-tubes ring with the sense of humming noise; body becomes cool; soft chest moves; hands join (as in prayer); legs revolve or spin round; mind melts sweetly; intelligence becomes full of Light, the will equally becomes full of joy and harmony; the individulity has enlarged itself everywhere universally; the heart has blossomed into outward manifestation to be felt by the world without; the form of knowledge-body has become blissful; spiritual egoism of the senses too has melted away; the tatvas (of body, life and mind in their lower levels) have dissolved wholly and only satva or the truth-principle uniquely prevails, attachment to objects of the senses and to the things of the world has dissolved away; the illimitable aspiration for Grace grows and intensifies."

APPENDIX III (b)

T.R. Thulasiram
Sri Aurobindo Ashram

Pondicherry
4.1.1970

Mother Divine,

In the February issue of the Bulletin 1967, you have commented on a passage from Sri Aurobindo dealing with transformation as undergone by St. Paul, Swami Ramalingam and Vaishnava Saints. You have said that "it is strange this was the very subject of my meditation (not deliberate but imposed from above) these days". You have discussed the possibilities of a body without bones and blood circulation. In the transition towards that possibility particularly of a body without skeleton but keeping up at the same time the solidity of the body, you have felt that "Something" would get condensed and concretised.

Now I would like to refer to the changes in the body of Swami Ramalingam as recorded by him in his poem "Joti Agaval' particularly relating to the bones and blood circulation. A fuller extract is given separately. The Swami says that because of the Vast Grace-Light which he called in Tamil "Arut Perum Joti," his body became transmuted into a golden body. His skin, muscles and even bones became supple and plastic; the blood got condensed within; the semen became concentrated into a single drop and confined in the chest etc.

I feel that one can expect that because of the condensation of the blood, the internal organs should have become changed in their formation and functioning. Whether they would have become centres of energy as it referred to by Sri Aurobindo in his book "Supramental Manifestation"?

Whether this condensation of blood could serve to keep the solidity of the body in the background of the bones becoming supple and plastic and in the ultimate elimination of the skeleton itself?

Whether the Vast Grace-Light "Arut Perum Joti" which the Swami refers to is the Supramental Light?

Thy Loving Child
Sd/-
T.R. Thulasiram

APPENDIX III (c)

To
Sri Sat Prem,
Sri Aurobindo Ashram. 4.7.'70
Dear Sir,

I enclose herewith an extract of translation from "Joti Agaval" of Swami Ramalingam (1823-1874), a Tamil Yogi of this very region. The extract refers to the transformatory changes in his body, particularly touching upon blood circulation and bones. As you have discussed the subject with the Mother on the above issue of possibilities of a body without blood circulation and skeleton as appears from the February issue of the Bulletin, 1967 under "Notes on the Way", I send the annexed letter and extract of translation to the Mother so that I may get an answer from Her through you, as the Mother may throw light on the nature and extent of the transformation the Swami had in his last part of his life. The Swami often declared affirming the transformation and deathlessness of his body by the power of "Arut Perum Joti", the infinite or Vast Grace-Light of the Divine. He also made the forecast around the year 1871 that the Supreme Divine would come soon to the earth for establishing His direct rule of Grace-Light which the Swami also called as the Truth-Light, when a new race of people will arise defying disease, aging and death.

You may be aware of that the Swami dematerialised his body in January or February 1874 and had left a promise to come back when the reign of the God of Vast Grace-Light prevails over. His disciples are expecting his return to bodily life even to this day.

Yours sincerely,
T.R. Thulasiram

APPENDIX III (d)

SRI AUROBINDO ON ST. PAUL, SWAMI RAMALINGAM AND VAISHNAVA SAINTS

"....although St. Paul had remarkable mystic experience and certainly much profound spiritual knowledge (profound rather than wide, I think)—I would not swear to it that he is referring to the supramentalised body (physical body). Perhaps to the supramental body or to some other luminous body in its own space and substance, which he found sometimes as if enveloping him and abolishing this body of death which he felt the material envelope to be. This verse (Corinthians 53, 54) like many others is capable of several interpretations and might refer to quite supraphysical experience. The idea of a transformation of the body occurs in different traditions, but I have never been quite sure that it meant the change in this very matter. There was a Yogi sometime ago in this region who taught it, but he hoped when the change was complete, to disappear in light. The Vaishnavas speak of a divine body which will replace this one when there is the complete siddhi. But again is this a divine physical or supraphysical body? At the same time there is no obstacle in the way of supposing that all these ideas, intuitions, experiences point to, if they do not exactly denote, the physical transformation".

24—12—1930

MOTHER'S OBSERVATION ON THE ABOVE PASSAGE

It is strange, this was the very subject of my meditations (not deliberate, it was imposed from above), these days. Because through the entire passage from the plant to the animal and from the animal to man (especially from the animal to man) essentially the differences in form are the least; the true transformation lies in the intervention of another agent of consciousness. All the differences between the

life of the animal and the life of man come from the intervention of the Mind; but the substance is essentially the same and it obeys the same laws of formation and construction. For example, there is not much difference between a calf that is being formed in the womb of the cow and the child that is being formed in the womb of the mother. There is a difference, that of the intervention of the Mind. But if we look at a physical being, that is to say, visible as the physical is visible now and having the same density, for example, a body having no need of circulation, having no bones (particularly these two : the skeleton and blood circulation), it is difficult to conceive of. And as long it is like that, with the circulation of blood, the action of the heart, one could imagine—one can imagine—by a power of the spirit, the renewal of the force, of the energy, through means other than food, this is conceivablc; but the rigidity, the solidity of the body, how is that possible without the skeleton?. ...That would be a transformation infinitely greater than that from the animal to man; this would be a passage from man to a being that would not be built in the same manner, who would no longer function in the same manner, that would be the condensation and concretisation of "something" we don't know; that corresponds to nothing we have yet seen physically unless the scientists have found something I do not know.

(Bulletin, Feb. 1967,pp. 61-63)

APPENDIX III (e)

MOTHER'S REMARKS ON THE SWAMI'S TRANSFORMATION AND GRACE-LIGHT

(As published in " Arul ", a Tamil Journal of Sri Aurobindo Ashram in its August 1970 issue)

The translation of Swami Ramalingam's experience were read to the Mother and She has no doubt about the authenticity of his experiences. She liked specially the way the Swamy calls this light "The Grace-Light" and said that this corresponds to Her own experience. To be more precise, the Mother said that the Grace-Light is not the Supramental Light but one aspect of it, or rather one activity of the Supramental. She said that it is quite likely that a number of individuals, known or unknown, have had similar experiences throughout the ages and even now. The only difference is that now instead of an individual possibility it is a collective possibility—this is precisely Sri Aurobindo's and the Mother's work, to establish as a terrestrial fact and possibility for all, the supramental consciousness.

28—7—1970 Satprem.

AUTHOR'S NOTE ON GRACE-LIGHT, VAST GRACE-LIGHT & SUPREME BEING OF VAST GRACE-LIGHT

The Mother has not so far admitted or declared to have had changes in her body such as plasticity of bones, muscles etc,. though it is likely that there could be a tendency in her body towards such changes. It is hoped that the Mother might throw light on the transformatory change of what is called by the Swami as "Condensation of blood", when She realises such a state of transformation in Her body.

Her remark that the Grace-Light corresponds to Her own experience must be in regard to its activity of Grace or to its transforming power, which the Swamy also refers to in the opening lines of his

said passage. She has spoken on Grace-Light rather than on Vast Grace-Light. The Mother's reference to the one activity of the Grace-Light in the context of her remark that it is likely that many have had similar experiences of the Grace-Light, seems to indicate its activity of Grace in the terrestrial field in guiding the fit persons (as happened in the Swami's case) in the form of an inner light during the period of spiritual discipline so as to lead them ultimately to its realisation in its own realm where it becomes or exists as "the Vast Grace-Light". After its realisation in its true essence as the Vast-Grace-Light in the vast Realm of Truth-Consciousness (Satya Jnana Peru Veli) it can again come and act by its Grace to transform the nature and the body in the earthly field as happened in the Swami's case, but now the Grace-Light is directly connected with the integral Vast Grace-Light above, and the supreme and integral Being of Vast Grace Light (ArutPerum Joti Andavar) is possessed and realised above and within oneself.

Her observation that Grace-Light is one activity of supramental Light, in the context of things, may be taken as an explanation on the point rather than as a specific answer to the author's last question, which is concerned with "the Vast Grace-Light" and not with "Grace-Light" as such. But the truth of Her observation is valid. However, it may not be regarded as Her sweeping general statement of opinion on the Swami's attainments and realisations and transformation, in view of the fact that what was referred to Her was only one passage of the Swamy dealing with transformatory changes in his body effected by Grace-Light and that in a very advanced or final stage of transformation.

Further, the Swamy himself distinguishes Grace-Light from Vast Grace-Light and the both from God of Vast-Grace-Light. Vast Grace-Light is the divine Light as in the Vast Realm of Truth-Consciousness (Satya Jnana Peru Veli). Grace Light is an operation or a working of the Vast Grace-Light in the earthly field to guide the fit persons. God of Vast Grace-Light is the supreme Being possessing integrally the Self-Light within the Vast Grace-Light (Tat Joti within Cit Joti or Arut Perum Joti). In this backround Vast-Grace-Light corresponds to the supramental light. He also called the Divine Light as Satya Joti the Truth-Light; Cidambara Joti the Light of Truth-Conscious Sky of Knowledge; and as Joti Yut Joti the Light within Light; Tat Joti within Cit joti; Tat Joti within Arut Perum Joti, the Supreme *Light of the Supreme Being within the* Vast Grace-Light. Tat Joti and Cit Joti (or Arut Perum Joti) are inseparable and each implies the other also.

Further there are many passages in prose and poems where the Swami signifies the whole of the Supramental consciousness by the world Satya Jnana, the Truth-Consciousness. So too in "Joti Agaval poem" in many passages he refers to the whole of integral Truth-Light by the particular name Vast Grace-Light. He has said that the Vast Grace-Light has become everything, every self-determination of the divine Truth-Consciousness, that is to say, he has generalised the particular, indicating the whole of it by and through a particular name which taken by itself would indicate a particular aspect or working. In a supramental realisation a particular frontal experience for e.g., Compassion or Grace, contains or keeps behind it all other divine powers or aspects to be drawn readily when needed i.e. it is supported from behind by the whole of the Truth-Consciousnses Satya Jnana, the supermind. Through the Grace-Light the Swami refers to the Vast Grace-Light and ultimately to the very Grace Itself which has its roots or source in Satcitananda. Otherwise, the Swami's transformation of body into its deathless state by and through the Grace-Light cannot be explained. According to Sri Aurobindo and the Mother, it is the supramental Light alone that can transform the body and this would be a culminating experience. Therefore, the death-conquering Vast Grace-Light should be necessarily the Supramental Light, and its earthly activity in the form of Grace-Light in an individual mahan like Swami Ramalingam who was poised in the Truth-Consciousness resulted in the transformation of his body into it deathless state.

Grace-Light guided the Swami during the period of Sadhana. Through Grace-Light he ascended into the world of Vast Grace-Light and realised and possessed the Supreme Being or God of the Vast Grace-Light in His integral Truth-Consciousness (Samarasa Satya Jnana), or in His integral possession of Tat-Joti within Cit Joti the Vast Grace-Light (cf. Arut Perum Cit Joti, the Vast Grace-Light of Consciousness-Force 12—21—14). Again, by Grace-Light his body got transformed into its deathless state after the said realisations. Apart from his personal realisation and transformation he also felt himself an instrument for the Manifestation of the Vast Grace-Light for the collective and progressive benefit of the whole world (12-25-5), implying that the divine riches of the Divine Light are to manifest progressively through him. In his Mahopadesha there is even a suggestion that the Vast Grace-Light and Its Supreme compassion are the first to become manifest on the earth, because the Divine has given the Mantra of Vast Grace-Light and Supreme Compassion as the first step of Sadhana and in order to express its truth openly,—a Compassion possessed by a supreme Knowledge which is Bliss.

Further, as far as the Swami was concerned, he was surrendered wholly, to the Power of Grace, and according to 'Joti Agaval' poem Grace was everything for him. He identified the Grace-Light with the supreme Grace of the Divine. This is so especially after his complete and integral realisation and transformation. The Grace-Light which guided him during his period of Sadhana or spiritual discipline thus becomes distinguished from the Grace-Light which he brought into active expression after the said realisation and transformation in order to bless the people and the world around. So the nature of his Compassion and Grace-Light became integral. Further, what he meant or indicated by the word "Grace-Light" (Arul Jothi) by and through his writings is of utmost importance. However, he always said that it was "the Vast Grace-Light" or rather "the Being of Vast Grace-Light" that was to manifest on the earth. He thus made a subtle distinction between Grace-Light, Vast Grace-Light and the supreme Being of Vast Grace-Light. Thus Grace-Light is an activity of the Vast Grace-Light in the field of the earth, especially in those who are open to it individually. In the Swami's case, through the Grace-Light he was directly connected with the Vast Grace-Light of the Vast realm of Truth-Consciousness which he had ascended and thus, he realised the intergral divine Being of the Vast Grace-Light both above and within himself. In many of his songs, the Swami refers to the death-conquering Vast Light of supreme Grace as even transcending the pure transcendent realm of supermind (Suddha Turya)—Refer stz. 33 of Joti Agaval poem. The vast Light of Grace is said to its source in the summit supermind which is opening into the World of supreme Ananda above. (Ibid stz. 33 & 85).

Except for receiving Her silent Blessings, the author had no direct access to the Mother nor direct correspondance with Her for the purpose of getting Her clarifications or explanations and elaborations on the Vast Grace-Light or on "the Grace-Light as one activity of the Supramental Light." Further he (the author) wanted to await for a fuller answer on all the points involved in his letter to the Mother particularly in regaard to the condensation of blood and its significance in transformation, till She Herself advanced in Her transformation of body. Now that she has stopped all her outer activities for the last five or six months since May 1973 and as the book is due to be published in 1974, the centenary year of the Swami's dematerialisation, the author has thought it fit to add the above explanations on Grace-Light, because he has to be faithful to the writings of the Masters and their respective stand-points of views in such a comparative study. The Mother too left or withdrew from her body in November 1973. Though the Mother used to say, sometimes quot-

ing Sri Aurobindo also, that no one had attempted before, the supramental transformation of body, she did not express herself in such categorical terms in the last years of her life, but rather became silent especially after July 1970, when the Swami's transformation of body came to be referred to her. She only wanted to complete the transformation of her body soon. But the Divine meant her otherwise.

For more details on the significance of Grace-Light, Vast Grace-Light and the supreme Being of Vast Grace-Light see notes and explanations under the stanza 11—40—3 (1) under serval No 36 of Vol II. According to Joti Agaval poem it is seen that the Vast Grace-Light has its source of origin in the summit supermind as opening into the infinite and eternal World of Ananda (See Joti Agaval : stzs 33 and 85.

Sri Aurobindo somewhere observes that he would pull down the whole of the supermind by catching at first even the tail end of it. This when generalised would indicate conversely that through the Grace-Light, Vast Grace-Light can be realised in its own realm and its supreme Being come to be possessed. The Swami's last words and message and act of sacrifice of his deathless body signify the part he actively played for making the divine Being of Vast Grace-Light manifest on the earth, especially with His concentrated or settled Presence at his place of Vadalur which is a representative place of the earth, because he expected the evolution of a Truth-conscious life with true love, true knowledge, true compassion and true action along with the far-reaching divine play of siddhis such as resurrection of the dead and transformation of the body of even the aged at some time or other in the future-the siddhis characteristically indicative of the higher evolution of the earthly life, as seen in his earlier visions' to follows as a result of the Manifestation. Swami Ramalingam, Sri Aurobindo and the Mother represent a continuity of the broad lines of action which the Supreme Divine has chosen for the evolutionary Manifestation of the Divine Light on the earth.

APPENDIX III (f)

SRI AUROBINDO'S GENERAL REMARKS ON THE PERSONAL ACHIEVEMENT OF SUPRA-MENTAL TRANSFORMATION BY A FEW YOGIS

" There are different statuses (avastha) of the Divine Consciousness. There are also different statuses of transformation. First is the psychic transformation, in which all is in contact with the Divine through the individual psychic consciousness. Next is the spiritual transformation in which all is merged in the Divine in the cosmic consciousness. **Third is the supramental transformation in which all becomes supramentalised in the divine gnostic consciousness. *It is only with the last that there can begin the complete transformation of mind, life and body—in my sense of completeness.***

You are mistaken in two respects. First, the endeavour towards this achievement is not new and some yogis have achieved it, I believe—bnt not in the way I want it. They achieved it as a personal siddhi maintained by yoga-siddhi—not a dharma of the nature. Secondly, the supramental transformation is not the same as the spiritual-mental. It is a change of mind life and body which the mental or overmental-spiritual cannot achieve. All whom you mention were spirituals, but in different ways. Krishna's mind for instance was overmentalised, Ramakrishna's intuitive, Chaitanya's spiritual-psychic, Buddha's illumined higher mental. I dont know about B. G.—he seems to have been brilliant but rather chaotic. All that is diffierent from the supramental. Then about the vital of the paramahansas it is said that their vital behaves either like a child (Ramakrishna) or like a demon or like some thing inert (cf. Jada-bharata). Well there is nothing supramental in all that.

One can be a fit instrument of the Divine in any of the transformations. The question is, an instrument for what?" (On Yoga Tome I — p 102; see also Nirodharam's Correspendence with Sri Aurobindo dated 17—4—1935 P. 80-81.)

AUTHOR'S NOTE ON THE ABOVE REMARKS OF SRI AUROBINDO :

Sri Aurobindo, who held the view that none had ever before attempted the supramental transformation, made a drastic revision of his stand-point in the later part of his life and has observed in the above letter that he came to believe that some yogis had in the past achieved the supramental transformation of mind, life and body, though as a personal yoga-siddhi, and not for changing the earth-nature. Possibly, as he advanced in his supramental realisations and began to make progress in his supramental transformation, he should have come to feel or experience the Presence of such mighty yogis — perhaps of Tirumoolar and Swami Ramalingam — who had completed the supramental transformation and perfected their nature and body, and possibly he should have also felt their personal or impersonal impact or influence on his nature and body.

AUTHORS' NOTE ON TRANSFORMARY CHANGES IN THE SWAMI'S BODY:

See APPENDIX III (a) and III (f)

The transformatory changes referred to in the above passage have occured in the Swami's body in an advanced or even the final stage of transformation. In many earlier songs of Book 11, he spoke of having obtained from the Divine the boon of deathlessness of body and that his body became filled with Light and Amrita of Bliss giving deathlessness of body. However in the foregoing passage of "Joti Agaval" poem in Book 12, we observe a certain character of the final trend of its transformation. Here all the parts and cells of his body (sapta dhatu or all the seven kinds of cells)—bones, muscles, skin, brain, nerves, blood, lymph and semen,—hands and legs and body as a whole-are mentioned to have undergone characteristically new changes in the cellular substances and functions, thereby indicating a transformation not merely in the individual cells or particular groups of cells and part or parts of the body but collectively and integrally in all the different kinds of cells of the body as a whole. This indicates a collective and simultaneous all-round transformation in all cells and substances of the body, thereby assuring a first guarantee of deathlessness of cells in their individuality as well as in their total collectivity, and making a collective impact and influence of the body on the immediate physical atmosphere and surroundings-bringing about results such as the creation of an equally audible etherial atmosphere by which Swami's public speech could be heard equally well everywhere among his large audiences, It seems that the commonly and freely existing physical elements of his physical surroundings such as air and ether (and possibly the other elements too) underwent changes in the presence of his transformed body and took a new equality for their higher functions.

Eventually, in the final state of transformation, the Swami speaks of as having attained a vast or enlarged golden physical body, a deathless, decayless, indestructible, ever-pure, ever-growing and ever-prospering physical body, a sleepless and shadowless luminous physical truth-body, a supple and pliant physical body

which would allow all the elements of nature, from the gross matter to the powerful radio-active cosmic rays, and even instruments of weapons, to pass through it without obstruction and resistance and hence without harm. (தடுக்கப்படுதலில்லாத தனி வடிவம்; இறவா அழியா என்றும் ஓங்கும் வடிவம்; அழியா வாய்மைஉடம்பு).

We shall now deal with sleeplessness of his deathless body. Just as the material body of ignorance in its sound sleep implies a tamas or inertia of sleep in all its cells individually and collectively thereby ensuring, though negatively, a total and even rest of sleep of the body which is recognised (though only after the sleep) as a sort of happiness of body, so too the Swami's deathless and wholly ever sleepless body enjoyed continuously its characteristic blissful energies and awareness and positive rest and repose in all its cells both individually and collectivelly, thereby indicating that all its cells became conscious and luminous and enjoyed constantly not merely Peace and Rest but also Light and Bliss and assumed their Substance & Nature.

Further the collective or a simultaneous and total transformation of all the cells of the Swami's body is proved by internal evidences and also supported by an event subsequent to his dematerialised disappearance in 1874—the event of the descent of Superman Consciousness into the Mother's body in 1969 when She felt its action in all parts of her body and characteristically exclaimed in joy saying that it is everywhere, everywhere in her body with its golden Light. Of course, we take for our purpose, but based on the materials before us that the Superman Consciousness, in the circumstances of the event must be the Swami's dematerialised supramental bodily Consciousness itself that came out of Compas-sion and Benevolence into the Mother's body to help her in its transformation and it was spread out everywhere even physically.

Again the state of Swami's deathless body was such that his material physical body became filled with the Truth-Light of Grace and was fully conscious in and by itself and also conscious of the Divine with impulsions of Bliss It was a natural and spontaneous state of deathlessness of body without any need to maintain it or defend it from the attacks of the Inconscient dark forces of death by the power of his own Tapas; rather it was spontaneously maintained by Arul or Grace. The Swami called it a result of Arul Siddhi and it cannot come under what Sri Aurobindo would call a transformation maintained by one's personal yoga-siddhi. God of Death rather ran away from him afraid of being dissolved by the Light of his physical body. His ever-pure deathless physical body was a

result of the integral transformation of the triple body—suddha deha, Pranava deha and Jnana deha—the physical, subtle and causal It was meant for an earthly fulfilment. By divine sanction and will, the deathless triple body was given to him, as the God's acknowledged representative of the earth-nature, in order to share its powers freely with everyone in "a free play of self-giving of himself everywhere". It, was also meant to be sacrificed at the end to establish a collective atmosphere of the forces of physical transformation by bringing about the manifestation of the divine Light on the earth and also by entering into all the physical bodies. So essentially speaking, his supramentalised physical deathless body was sacrificed by him, by a process of its dematerialisation in order to fix its powers into the earth-nature (See poems "Enna punyam", "Suddha Siva Nilai," Pandu Ādal and the last message of "Sabhai Vilambaram".). The Swami even declared that there was a collective atmospere of body's deathlessness in his Sanmarga, in its fold and fellowship, in as much as the Sanmarga stood for the path of Truth-conscious life that cancels the death of body and that it was founded and established on the earth by the Divine Himself and that it is to be strengthened by the imminent and direct manifestation of the Light on the earth. Swami Ramalingam, affirming the deathlessness of his transformed physical body, has observed that it has been blessed and maintained by the rhythm of the vibration or Dance of the Divine Lord in the world of Truth-Light and that it has a power or influence to evolve the collective life of this world as well as of other worlds, because of the "common state of transformed substances" which his deathless body possessed. (12-20-11; 12-39-9 and 10; 12-15-2). But yet he was more actively interested in and played his active role or part for the manifestation of the Divine Light of Grace on the earth, and that for a quickened pace of its destined divine evolution. He assured the people that he was destined by the Divine Will to perform, on the earth and in all the heavens for an eternal time, miraculous acts of divine perfection, even as the Divine would verily do, and that to the wonderful amazement of the great and worshipful saints, sages and siddhars of perfect divine nature and fulfilment (Ref. Pandu Ādal stz 10). See ch. XVII. and ch. VIII for further deatils.

APPENDIX III—(g)

REFERENCE TO SWAMI RAMALINGAM

SOME TALKS OF SRI AUROBINDO BEFORE 1926

(From old Notes)

(As published in'Mother India' May 1974)

I should like to have more information about the fact that Swami Ramlingam built a temple symbolic of his path and the aim in his Sadhana. The temple had no image in it but seven screens of seven colours: black, blue, green, red, gold, white and mixed (Mayashakti, Kriyashakti, Parashakti, Icchashakti, Janashakti, Adhishakti and Chitshakti)[1] indicating the seven planes of consciousness. On a fixed day in the year a crowd of pilgrims assembled there to see the temple opened screen, by screen ultimately revealing an effulgent sun. The meaning is that when the Sadhaka passed through the seven planes the last one perfected in him the golden body by changing the physical body into light. I was talking to Mirra[2] about Ramalingam. She said her teacher in occultism, Theon, also had the same system of the seven planes of consciousness though he gave them queer names: for instance, one, perhaps of Ananda, he called Pathetique (Plane of Feeling). He had a remarkable intuition about the coming down of the Supermind and about the new race of Supermen. He also believed that when you reached the seventh plane you would get the corps glorieux, the glorious or illumined body—the supramentalized body. According to him, the radiant body has a certain something which he called elasticity —something similar to the Yogic siddhi of animā. I got the intuition about this animā when I was in jail, not by becoming small but by being endowed with a cetain subtlety in the physical body—the power to throw away automatically all oppression, fatigue, disease, discomfort of heat and cold, etc., When we are in a highpoise in Sadhana, something of this comes into the body—a faint glow of it and not its fullness. If the fullness were there, then the whole work would be done.

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1. Editor's note: The last-named is possibly Sukharambha chit shakla (according to information received from Thnlasiram who has helped to fill two or three gaps in this pari of the note).

2. The name by which the Mother was known at thst time (Editor).

Death is only a mechanism for further development of the being in its transformation. You can throw away the body voluntarily instead of death being forced upon you. The real thing is to make disease impossible. Merely curing diseases is not the aim, though it has some utility until you attain the animā in order to preserve the body.

Theon's wife was a great Sadhika with a vast knowledge of the psychic planes and with large psychic powers. Theon had a very wide and elastic mind, but, like most Westerners, was poorly developed in the control of the vital plane. With his rich and plastic mind and the psychic knowledge gained through his wife, he could develop and help others develop certain psychic faculties to their utmost. Theon knew that he was not meant to succeed but had only come to prepare the way to a certain extent for others to come and perfect it. But afterwards the disciples around him made him believe himself to be the man destined to bring down the Supermind into the physical plane, and naturally the whole thing came to a smash. The wife saw that the Supermind was not to be attained by them and that the venture had failed for the time and so she gave up her body. It was she who had been supporting Theon with her knowledge and powers; without her he was nothing and naturally after her death the entire project suffered shipwreck.

The intuition about bringing down the Supramental into the physical body is a very ancient one. But the ancient do not seem to have had knowledge of the necessary conditions for its coming down. The mental being has been very largely, almost exhaustively, worked upon by the old Rishis, Siddhas and Yogins; the vital being also, though not, I think, in the right way. They developed the vital being for its own sake. They do not appear to have prepared it as a passive channel for the Supramental to come down and manifest itself.

What I find is that it is not necessary to have a rich and full development of the mental, vital, and physical beings for bringing down the Supramental. It is enough if there is a sufficient basis to start the higher working. Too rich a developme is an obstacle sometimes. I find that what the mind attains with great effort is easily attained after it is accompanied by the Supramental. Whatever is necessary is brought down with the descent, because the Supramental carries with it its fullness. In my own case I found the mental development an obstacle, but I had to go through it in order to get the needed knowledge. Mind is like an infinite snake coiling round and round in infiinite ways.

Notes added by the author of this book on the above subject : see Appendix III (g) :

The above reference to Swami Ramalingam arose in some talks of Sri Aurobindo before 1926. In the later years Sri Aurobindo came to believe that few yogis had achieved supramental transformation of the physical body itself, though as a personal siddhi maintained by yoga-siddhi but not as a dharma or manifestation of a new nature in the earth-consciousness.

According to Swami Ramalingam, it is only after crossing over the seven planes of consciousness represented by the seven colour screens of black, blue, green, red, gold, white and the last one of mixed or multiple colours, that the divine vast Grace-Light or of Truth-Light of the vast realm of Truth-Consciousness (Arut Perum Jothi or Satya Jnana Joti), is realised, and the transformation of the physical body is effectuated by the Truth-Light. As is evident from his writings he attained this Light and as a result achieved the supramental transformation of body as a siddhi of divine Grace and openly claimed and affirmed deathlessness of a triple body, the physical, subtle and casual. He also felt himself to be an instrument for the collective manifestation of the divine Light on the earth and applied himself to this collective evolutionary work and as a result sacrificed his deathless body, by a process of unique kind of dematerialisation, for a two-fold purpose, for fixing the presence of the Divine Being of vast Grace-Light in the earth-nature at a time when He was concretely present on the day of his secluded retirement on 30—1—1874 and for entering into all the physical bodies. The fact that his transformed bodily consciousness after dematerialisation did enter into all the bodies is largely proved by the later event of Superman Consciousness which manifested in 1969 showing its power of infiltration into all the bodies.

APPENDIX IV (a)

NAMMĀLWĀR'S HYMN OF GOLDEN AGE

(Translated by Sri Aurobindo)

1. 'Tis glory, glory, glory! For Life's hard curse has expired; swept out are Pain and Hell, and Death has nought to do here. Mark ye, the Iron Age shall end. For we have seen the hosts of Vishnu; richly do they enter in and chant His praise and dance and thrive.

2. We have seen, we have seen we have seen—seen things full sweet for our eyes. Come, all ye lovers of God, let us shout and dance for joy with oft-made surrenderings. Wide do they roam on earth singing songs and dancing, the hosts of Krishna who wears the cool and beautiful Tulsi, the desire of the Bees.

3. The Iron Age shall change. It shall fade, it shall pass away. The Gods shall be in our midst. The mighty Golden Age shall hold the earth, and the flood of the highest Bliss shall swell. For, the hosts of our dark-hued Lord, dark-hued like the cloud, dark-hued like the sea, widely they enter in, singing songs, and everywhere they have seized on their stations.

4. The hosts of our Lord who reclines on the sea of Vastness, behold them thronging hither. Meseems they will tear up all these weeds of grasping cults. And varied songs do they sing, our Lord's own hosts, and as they dance falling, sitting, standing, marching, leaping, bending.

5. And many are the wondrous sights that strike mine eyes. As by magic have Vishnu's hosts come in and firmly placed themselves everywhere. Nor doubt it, ye fiends and demons, if, born such be in our midst, take heed! ye shall never escape. For the Spirit of Time will slay and fling you away.

6. These hosts of the Lord of the Discus, they are here to free this earth of the devourers of Life, Disease and Hunger and vengeful Hate and all other things of evil. And sweet are their songs as they

leap and dance extending wide over earth. Go forth, ye lovers of God and meet these hosts divine; with right minds serve them and live.

7. The Gods that ye fix in our minds, in His name do they grant you deliverance. Even thus to immortality did the sage Markanda attain. I mean no offence to any, but there is no other God but Krishna. And let all your sacrifices be to them who are but His forms.

8. His forms he has placed as Gods to receive and taste the offerings that are brought in sacrifices in all the various worlds. He our divine Sovereign on whose mole-marked bosom the goddess Lakshmi rests—His hosts are singing sweetly and deign to increase on earth. O men, approach them, serve and live.

9. Go forth and live by serving our Lord, the deathless One With your tongues chant ye the hymns, the sacred Riks of the Veda, nor err in the laws of Wisdom. Oh, rich has become this earth in the blessed ones and the faithful who serve them with flowers and incense and sandal and water.

10. In all these rising worlds they have thronged and wide they spread, those beauteous forms of Krishna—the unclad Rudra, is there, Indra, Brahma, all. The Iron Age shall cease to be—do ye but unite and serve these.

(Ref.: Vol.8, Centenary *Edition* of Sri Aurobindo's Works)

APPENDIX IV (b)

LIFE SKETCH OF NAMMĀLVĀR THE SUPREME VAISHNAVA SAINT AND POET

(By Sri Aurobindo)

MĀRAN, renowned as Nammāḷvār ("Our Saint") among the Vaishnavas and the greatest of their saints and poets, was born in a small town called Kuruhur, in the southern most region of the Tamil country—Tirunelveli (Tinnevelly). His father, Kāri, was a petty prince who paid tribute to the Pandyan King of Madura. We have no means of ascertaining the date of the Alwar's birth, as the traditional account is untrustworthy and full of inconsistencies. We are told that the infant was mute for several years after his birth. Nammaḷvar renounced the world early in life and spent his time singing and meditating on God under the shade of a tamarind tree by the side of the village temple.

It was under this tree that he was first seen by his disciple, the Ālwār Mathura-kavi—for the later also is numbered among the great Twelve, "lost in the sea of Divine Love". Tradition says that while Mathura-kavi was wandering in North India as a pilgrim, one night a strange light appeared to him in the sky and travelled towards the South. Doubtful at first what significance this phenomenon might have for him, its repetition during three consecutive nights convinced him that it was a divine summons and where this luminous sign led, he must follow. Night after night he journeyed southwards till the guiding light came to Kuruhur and there disappeared. Learning of Nammāḷwār's spiritual greatness he thought that it was to him that the light had been leading him. But when he came to him, he found him absorbed in deep meditation with his eyes fast closed and although he waited for hours the Samadhi did not break until he took up a large stone and struck it aginst the ground violently. At the noise Nammalwar opened his eyes, but still remained silent. Madura-kavi then put to him the following enigmatical question, "If the little one (the soul) is born into the dead thing (Matter) what will the little one eat and where will the little one lie?" to which Nammāḷvār replied in an equally enigmatic style, "That will it eat and

there will it lie" (Foot Note added by Sri Aurobindo: The form of the question reminds one of Epictetus' definition of man, "Thou art a little soul carrying about a corpse." Some of our readers may be familiar with Swinburne's adaptation of the saying. "A little soul for a little bears up the corpse which is man").

Subsequently, Nammāḷvār permitted his disciple to live with him and it was Mathura-kavi who wrote down his songs as they were composed. Nammalwar died in his thirty-fifth year, but he has achieved so great a reputation that the Vaishnavas account him an incarnation of Vishnu himself, while others are only the mace, discuss, conch, etc. of the Deity.

From the philosophical and spiritual point of view, his poetry ranks among the highest in Tamil literature, But in point of literach excellencc, there is a great inequality, for while some songs touch the level of the loftiest world-poets others, even though rich in rhythm and expression, fall much below the poet's capacity. In his great work known as the 'Tiru-voymoli, (The Sacred Utterance), which contains more than a thousand stanzas, he has touched all the phases of the life divine and given expression to all forms of spiritual experience. The pure and passionless Reason, the direct perception in the high solar realm of Truth itself, the ecstatic and sometimes poignant love that leaps into being at the vision of the "Beauty of God's face", the final Triumph where unity is achieved and "I and my Father are one", all these are uttered in his simple and flowing lines with a strength that is full of tenderness and truth.

The lines which we translate (Nammāḷwār's' 'Hymn of the Golden Age' poem 5-2) below are a fair specimen of the great Alwar's poetry; but it has suffered considerably in the translation —indeed the genius of the Tamil tongue hardly permits of an effective rendering, so utterly divergent is it from that of the English language.

(Ref.: Volume 17 "Hour of God" - Centenary edition of Sri Aurobindo's Works).

APPENDIX IV (C)

LIFE SKETCH OF ĀNDĀL THE VAISHNAVA POETESS

(By Sri Aurobindo)

...The Tamil word, Āḷwār, means one, who has drowned, lost himself in the sea of the divine being. Among these cannonised saints of Southern Vaishnavism ranks Vishnuchitta, Yogin and poet, of Villipattan in the land of the Pandyas. He is termed Periāḷwār, the Great Āḷwār. A tradition, which we need not believe, places him in the ninety-eighth year of the Kaliyuga. But these divine singers are ancient enough, since they precede the great saint and philosopher Rāmānuja whose personality and teaching were the last flower of the long-growing Vaishnava tradition. Since his time Southern Vaishnavism has been a fixed creed and a system rather than a creator of new spiritual greatnesses.

The poetess Andal was the foster-daughter of Vishnuchitta, found by him, it is said, a new-born child under the sacred Tulsi plant. We know little of Andal except what we can gather from a few legends, some of them richly beautiful and symbolic. Most of Vishnuchitta's poems have the infancy and boyhood of Krishna for their subject. Andal, brought up in that atmosphere, cast into the mould of her life what her foster-father had sung in inspired hymns. Her own poetry — we may suppose that she passed early into the Light towards which she yearned, for it is small in bulk—is entirely occupied with her passion for the divine Being. It is said that she went through a symbolic marriage with Sri Ranganātha, Vishnu in his temple at Srirangam, and disappeared into the image of her Lord. This tradition probably conceals some actual fact, for Andal's marriage with the Lord is still celebrated annually with considerable pomp and ceremony.

(Ref.: Vol. 17 "Hour of God" - Centenary Edition of Sri Aurobindo's Works)

APPENDIX V

FLOOD OF GRACE AND GOLDEN LIGHT

VISIONS AND EXPERIENCES

by

Gangadharan, Sri Aurobindo Ashram

It is by Grace that I came into contact with the Mother of the Sri Aurobindo Ashram in my youth when she visited my village Veerampattinam, four miles off Pondicherry, in 1928. She poured Her looks of Grace into my heart. I was soon attracted to join the the Ashram in my twentieth year which fell in 1933. I come from a poor and uneducated family. I had only completed the lower standards of school education. All the sadhana or spiritual discipline that I did and am still doing is wholly centred upon the work which She gave to me. I work in the sanitary service of the Ashram.

By doing the work with sincerity and devotion as the Mother's own work, I began to get experiences. By Her grace my soul or psychic being opened after five years of Ashram-life. Since then, the psychic has been my guide and I feel always the Mother's Presence in my heart. From time to time various kinds of spiritual experiences have come, one after another. In my 63rd year, I had a flood of spiritual experiences and visions soon after I had sat in meditation in Sri Aurobindo's room on my birthday, along with fellow disciples and devotees whose birthdays coincided with mine. Then in the next year, when I meditated in my own room on my sixty-fourth birthday (24-7-76) at 12 noon, the Grace of our Divine Mother descended and entered into the depth of my mid-forehead.

She came in the form of a Luminous Young Child—Bala, in the same form as when She had been about seven years old—and opened the "chakra" on the top of the head, the Sahasrara, giving rise to wonderful visions and experiences.

I feel that these are purely a gift of the Grace of our Divine Mother, and not at all due to my merits or qualifications or Sadhana. The experiences have continued and developed since then and

especially in my midnight meditation between 2 and 3 a.m. Soon after the experiences, the Grace comes in the form of Tamil poetry in which they get expressed. Below I am giving in English some recent experiences in the order in which they came.

The Divine Mother lit the Light of a Lamp burning in the middle of my forehead. It is a Light that extended, with its flaming heat, in all directions.

In the depth of a silence beyond mind and heart, I found the pure flame of Truth blazing in its intensity. As the bud blossoms unfolding its petals all around, so the inner consciousness blossomed and expanded in that profound silence.

In lonely silence again, I realised the Divine Mother, the Consciousness of all consciousnesses, manifesting Herself as a luminous young child—Bala. I became one with Her in consciousness.

My uvula curved upwards and tasted the oozing Amrita (Nectar) of Grace. The thousand-petalled lotus opened itself. I sensed its subtle fragrance full of Grace.

The lid of Brahmarandhra (Aperture of Brahman) opened itself. The last vestige of the ego was dissolved. A flood of Light entered in from above. I became absorbed in Bliss, the most precious gift of the Mother. The infinite pure Consciousness and the Self were realised.

The bond of birth and death has been broken and with that the dualities of pleasure and pain, sorrow and happiness were cancelled. The being has become free by realising the Light of Consciousness which is the source of the Vedas.

Mother Bala gave by Her Grace the Eye of Knowledge to see and realise the Truth. By surrendering to Her Lotus-Feet one can receive the supreme fulfilment of life as Her gift.

After the rending of the lid on the top of the head, and being surrounded by Light, I quickly rushed through wide spaces of heavens. Heavens within heavens were entered. The consciousness moved both upwards and inwards. It crossed six overhead planes which had been screening the Truth. Then I entered into the experience of the Void, the Sunya of Nothingness. But this was not the end. I felt I was near the Vast Realm of Light which is the Home of Mother Bala who has manifested to me in Her splendour of Light. The ascending path to the Home of Grace and Peace was

seen. The Golden Door opened. I trod the interior path to the Heaven of Mother Bala and quickly entered into the vast Realm of Truth-Knowledge.[1] I saw Mother Bala seated in Her Form of dynamic and vibrating golden Light in Her own supreme and universal Heaven of Light. I had wonderful visions of Truth ; and Bliss coursed through and overflowed my whole being.

Cascades of intensities of the pure golden Light spread in all directions, and all the spaces were flooded with the golden Light. The Light within the inner Light was realised and I became one with the consciousness of Light and partook of the Amrita of Bliss.

I entered into the vast Golden Truth-world[2] and realised its vast Golden Light of Truth-knowlede. There was an enjoyment of the dynamic play of the Lord, His play of the beginningless and endless Bliss. I realised the Supreme Lord with His Shakti Uma as the Two-in-One in the vast Golden Realm of Truth, which even the great gods fail to see. I realised Him as the Lord of my soul and self, present everywhere and bestowing His Grace on the devoted faithful in the depth of their hearts.

I saw the supreme Lord, realised union with Him, and became verily Himself. The birth, maintenance and destruction of the universe taking place in the Heart of the supreme Lord was seen. My being got fused and absorbed in the eternal Ananda which is beginningless and endless, and verily became that.

There, all the crores of heavens and worlds and the physical cosmic bodies, namely, the sun, planets, earth, moon and stars, were seen whirling like atoms. I saw them with the eye of Grace.

I realised the vast and supreme golden Light of Grace[3] in its own Home of Truth which is without beginning and end. I became the pure Consciousness of the dynamic golden Light of Truth. The source of the secret Truth of the Vedas was found, and that without one's learning to know of it. I realised the supreme Light (*suddha param Jyoti*) spreading, from far beyond adove, in all directions.

In the supreme and pure infinity of existence which is without day and night the unity of the all-containing supreme (*eka poorana*) was realised. It was realised also as the one infinite and eternal Bliss of the supreme Consciousness

The world of play of Truth-knowledge[4] is found in the depth of silence. The whole universal movement is the play of the Lord of

1. Satya Jnana Peru Veli 2. Pon Ambalam 3. Pon Arut Perm Joti 4. Ambalam.

the Truth-world, the play of Knowledge-Will, the play of the beginningless and endless Ananda. The earthly life shall get changed into a play of Bliss when one annihilates the ego and realises the supreme Lord who has extended Himself as the universe.

The Golden Sun of Truth-knowledge rose up in that supreme world of Peace and Silence, and in the midst of the vibrating ocean of Ananda, spreading the flood of golden Light everywhere and illuminating, sustaining and nourishing the earthly world of ours. With the rising of the Sun of Truth-knowledge, the darkness disappeared everywhere and the Golden Light pervaded the whole universe and the earth too became golden.

The pure Golden Lihght descended from the vast Heaven of Truth-knowledge like the raining of waters. The earth, being flooded with the descending golden Truth-Light of Grace, changed into a golden earth, shining in its golden luminosity. A golden world is seen born, and men too become golden in the mental, vital and physical levels of existence. With the descending force of the golden Light of Truth on the earth, a new era has begun and the earth has woken up with a new consciousness which is seen vibrating with a new awakening of life at all levels of human existence. The human race is awakening everywhere with a new life.

Carried by the force of the flood of the descending golden Light, I came down to the earthly consciousness when I entered into my body through the Brahmarandhra.

I hear the Omkaranada vibrating in me and, along with it, the Golden Truth-Light infiltrates into my adhara. The heart is filled with the consciousness of Grace which is indeed the Golden Light of Grace. The ego has been completely effaced. The golden Light of Truth also descended into me, into my mind, life and body and made them golden. The golden Light entered into all the cells of the body, into the bones, muscles, tissues, brain and nerves, blood and its cells, skin and even the hairs, from the root to the end, and made them appear golden with a tinge of red. The whole body appeared a beautiful golden red body.

I saw even the Sun of golden red Light rising up over the earthly sky, spreading its golden red Light of Truth into the whole material earth. The golden red Light of Truth is verily the concrete physical form of the highest supreme consciousness. The descending Golden Light becomes the golden red Light when reaching into matter and the material world and the material body.

The phenomenal universe which is derived and born from the supreme eternal Truth of Bliss, Light and Peace moves to reach and become the Truth of Bliss, Light and Peāce again, by enjoying the endless Bliss.

Man shall realise the eternal Truth and become That and he shall live the immortal life here on the earth by attaining a deathless body.

The Golden Light of Truth is awaiting above the head to descend and enter in man through the opening of the Sahasrara when one, being awakened to the psychic being, remains in undisturbed silence and peace. The golden Light is seen to rush into the whole adhara and into the body and shall transform man.

(From "Mother India" March 1977)

Author's Remarks:

Gangadharan's above experiences of the Truth-World have been here reproduced from the March 77 issue of Mother India Journal of the Ashram. Only he has added now a few Tamil terms by way of foot notes for a better understanding of his experiences by the readers. The Mother of the Ashram remarked once long time before that Gangadharan is always in Her consciousness.

APPENDIX VI

A VISION OF DEMATERIALISATION OF SWAMY RAMALINGAM'S LIVING BODY

By

Gangadharan, Sri Aurobindo Ashram.

It was by a rare virtue (punya) that on the first day of Tamil month Thai (14-1-78) I had a continuous Vision between 2 and 3 a.m. in my usual meditation in the night—the Vision of dematerialisation of the physical body of Swami Ramalingam into and as the Truth-Light of Supreme Grace which contains or possesses in itself Supreme Compassion and Bliss of Grace.

Though I have had occasions to ascend into and remain for sometime in the Truth-World of Grace-Light wherefrom I could see the earth as part of the universe, the said Vision came to me when my consciousness was on the earth itself, though aware of the Truth-World and the Beyond.

To begin with I sensed an ineffable Silence and Peace (Para Shanta Mauma) prevailing everywhere and I heard continuously Para Nada, the mysterious divine Sound in that Supreme Silence and Peace. Then the Vision broke out.

A small village was seen in its simple and beautiful surroundings, though not endowed with a rich beauty of nature. There was the concrete Presence of the Supreme and Universal Divine with the beautiful Truth-Light of Grace and Fragrance which enrichened the place all the more and enraptured my heart with ever increasing aspiration for Grace. At the centre of the village was seen a small house in its purity and peace. Sweet Fragrance of Grace radiated everywhere from the house.

Vallalār (Swami Ramalingam), the Great Munificent, was seen entering the house. His face was calm and peaceful. He was seen as the very embodiment of Compassion and his body was filled with the Fire of Tapas of Truth-Consciousness as of the Purity of the Supreme Divine (Sudda Sivam). His whole body was radiating the Light of Grace. Besides, his body was of silken or

light golden shining colour. He entered into the verandah and kindled the wick of a burning oil-lamp and it began to burn more brightly. Then he stepped into his room and closed the doors and bolted inside. At that time there was the Concrete Presence of the Supreme and Universal Divine in the room. The Presence could be sensed even physically and even by the born-blind. There was also Silence, Peace, Fragrance and the Light of Grace due to the Presence.

Vallalar sat on a white cloth spread on a low wooden plank and began to concentrate. In that poise he was seen as a Mountain of Truth-Knowledge with the Truth-Light of Grace and Peace and Fire of Tapas. He was verily a supreme form of the Divine. Flood of Light was radiating from his pure and luminous body into all the directions-

Supreme Grace, supreme Compassion and the Ligh of Grace are expressive of the secret truth that they hold the key for transformation of physical body into the deathless physical body of Grace in its eternal youthfulness. One has to live in the depth of the ocean of blissful Grace-Light for getting transformed into the divine nature and as the divinised body.

The intensity of the flood of Light that radiated from his whole body was very powerful and one shall have the strength and capacity to bear and receive it. My whole body vibrated with a joy and pleasantness because of the Vision of Light of his body.

After sometime of concentration, he rose up and saw the physical sky. Full moon was shedding its blissful cool rays over the earth. A little distance away from the moon was seen a very bright and concentrated Splendour of Light. It appeared like a bright dazzling star of Light. The Swami poured his concentrated gaze at it for sometime. He became enraptured with blissful joy in the heart which radiated on his face. A little time thereafter, he again sat on the white seat of the plank and entered into deep concentration.

Though the Swami was inside the closed and bolted room, he could see clearly the whole universe (Vishwa Prapancha) with its tiers of many worlds of mind; life and the physical including the physical earth and sky with its moon, stars and clouds.

When he was thus absorbed in deep concentration, an effulgent Truth-Light of Grace broke out from his heart and with its unique Heat began to burn his radiant physical body very slowly, as at a

snail's speed, and that in an upward direction, from the heart towards the head. The burning of the body may be somewhat likened to that of an incence-stick which however burns downwards by its inner heat of fire, forming ash-covering but without the falling down of the ash-form.

When the upper part of his radiant body was burnt completely from heart to head, there was left in its place a form of pure white Substance which also radiated its Light of Consciousness. The burnt part, however, showed all its features intact and clearly and even the burnt hair of his head was seen distinctly as luminous white hair. Then the Heat of the pure Light of Grace descended to burn the lower part.

Afer the whole body was thus burnt, the Swami was seen as a bodily form of pure white substance from head to foot, radiating its Light. Even the blood also had changed into a white luminous Substance. The white form kept intact all the different kinds of cells of his body and all the distinctive features and formations of his interior and exterior body. His bodily form did not shrink in size after the burning. I saw no visible flame nor sensed its heat during the burning of his living body, nor smoke, nor any bad smell as of burnt tissues, nor heard any cracking noise as of burnt bones. But instead, there was a sweet Fragrance since the time his body began to burn and it spread everywhere I sensed in my heart an ineffable Calmness and Silence which gave me in turn a state of Bliss.

Now a second stage of burning began. The unique Heat of Grace-Light began to burn slowly the Swami's luminous Form of white Substance from head to foot downwards. When his white Substance-Form full of its radiating Light, was thus burnt completely, the white Substance became very fine sub-atomic conscious particles which permeated and pervaded the entire universe and the farther pure worlds of consciousness beyond. The fine, white and conscious particles with its radiating Light also entered into and got distributed everywhere in the earth and even in matter and in the Inconscient. After the universal pervasive distribution of the particles, they could be seen no more and disappeared from my sight. But now there pervaded everywhere the sweet, soft and fine Fragrance of Camphor which gave my body a blissful sensation and enraptured my heart as well.

Then I had the rare vision of the Swami's universal luminous golden Form. As a matter of fact the immensity of his golden form contained in it the whole universe (Vishwa Prapancha). This

form too disappeared from my view and was replaced by another vision in which I saw the Golden Light of Truth-Knowledge and Grace entering into all the directions more speedily than the lightning. It permeated and pervaded the whole universe and the farther pure worlds of Consciousness. It entered into our earth and all its crores of the physical forms of beings and objects and in the apparently insensible matter (jada) and even in the very dark realm of the vast Inconscienee. All the forms that were permeated by the Golden Light of Truth changed into golden forms of beings and objects. The golden Light entered into my whole adhara including the physical body. My body felt in all the cells vibrations of ease and pleasantness.

Then I heard some words of Grace, But they were indistinctly heard and could not be deciphered, as I was absorbed in a rapture of Bliss due to the sublime vision and experiences. Thus the Vision lasted an hour of time and came to an end.

The visible physical light is the concrete symbol of the Vast Truth-Light of Grace which is the source of all lights. Camphor is verily a solid form or symbol of that Light. The Swami's soul is inseparable from the conscious white particles of Substance which he has become and pervadingly distributed everywhere. When the Supreme Truth-consciousness manifests in the physical world, it becomes the golden Light of Grace. The Will of the Supreme Divine in the vast Truth-Light of Grace shall be fulfilled on the earth. The golden Light of Grace will purify and transform man and the physical body too will become deathless physical Truth-body, and the Sanmarga of Truth, Purity and Goodness shall prevail on the earth. As Anma realises the pure Spirit, the body too shall realise its truth as the true body of the Spirit.

1—2—1978 (Sd.) GANGADHARAN.

APPENDIX VII

AUTHOR'S NOTES ON THE ABOVE VISION OF GANGADHARAN

It is by Grace that when the printing of this book was nearing its completion I had the chance to know of the rare and the most recent Vision of Gangadharan of Sri Aurobindo Ashram. At my request, Gangadharan has gladly contributed to this book a statement of his full Vision of the dematerialisation of the physical living body of Swami Ramalingam. Gangadharan's earlier experience of the Truth-world is also added in the Appendix. The author of this book now adds comparative notes on the above Vision.

1. The concrete and earthly direct Presence of the Supreme and universal Divine with the Light of Grace in the place and surroundings of the Swami's residence as seen in the above Vision agrees with the actual Presence of God of Vast Grace-Light on the earth at the Swami's place as reported in the Swami's last public statement called "Sabhai Vilambaram" issued on the eve of his secluded retirement into his room on the midnight of 30—1—1874 for the purpose of sacrifice of his deathless body by *dematerialisation.* This presence also corresponds with the then imminently awaited Divine Presence mentioned in the Swami's last song which is suggestive of his intended dematerialisation that was about to take place in the Divine Presence for an hour of time.

2. The light golden body of Swami Ramalingam radiating Light of Grace as seen at the beginning of Gangadharan's Vision, was evidently due to the transformation of the Swami's physical body by the Truth-Light of Grace: Swami Ramalingam always referred to his luminous golden deathless body in many of his later poems and writings. In one of the songs he said that his soul had become so much identified with his physical body that it was indistinguishably one with the flesh and bones of the body and that his soul and body had become one mould of divinised form *ஊன் என்றும் உயிர் என்றும் குறியாமே முழுதும் ஒருவடிவாம் திருவடிவம் உவந்து அளித்த பதியே* 11—36—21). He affirmed that his body was transformed into a luminous golden deathless body by the conscious Grace-

Light of the Truth-world (12—29—11, 12, 1, 36)· Of course he also refers to the transformation of mind, life, senses and feelings and every other part of his nature. He even referred to his triple deathless body namely Suddha or Swarna deha the pure golden physical body, Pranava deha tbe subtle body (which is also described as golden in his Upadesha and "Jeevakarunyam" Ch II), and Jnana deha the casual body of Truth-knowledge which is of immeasurable fineness of gold (See "Triple body" in Upadesha). Evidently, this is the distinguishing feature of his transformation, as the subtle body and the knowledge-body too are seen evidently as goldenforms of body, possibly of different shades of light gold or whitegoldencolour.

It is befitting in the context to remember his words of Upadesha that the light of one's soul within is *a crore of times more intense* and dazzling than that of the sun and it is a mixture of the white the golden, -golden by one-fourth part and white by *three-fourth part*. We may add that the golden light corresponds to the Golden *Truth-Light* of Pon Ambalam or Kanaka Sabha (the Golden Apprehending Supermind), and the white light to the white truth light of Cit Ambalam or Cit Sabha (the Comprehending Supermind). In fact the soul comes to have its individuality of existence in Pon Ambalam, though its roots lie in Cit Ambalam where being merged in the all-constituting and all-possessing Divine Consciousness, it does not feel distinguishably its own individuality of existense. The pure Truth-Light of Cit Ambalam becomes the golden Truth-Light in Pon Ambalam. According to the Swami's Upadesha, Cit Ambalam and Pon Ambalam, or Cit Sabha and Por Sabha are represented in the human adhara respectively in the Ajna and the heart. In the highest state of realisation which is the most rarely attained, the Truth-world of Supermind is firmly possessed in the Ajna itself and the direct divine Light comes *to stay permanently* in the head and the heart and as a result the supramental transformation of nature andbody takes place quickly and without fail and the body also attains its deathless state. (See Arut Paa Songs: Mei Arul Vyappu stz 98 ; Joti Agaval lines 167-168, 565, Anubhava Malai Stz 96, Namavali—40, 41, 43 and 52 ; Para Siva Nilai stzs 1, 4, 7, 10. Upadesha items 1, 36, and Upadesha on "Sambhu Paksha" marking bindu centre of soul at the Ajna as giving cidananda anubhava. Now quotations from Tirumantram of Tirumooolar TM 2770, 2670, 1711, 2359, 1380, 961, 619, 2810, 2804, 1801, 1590, 1591, 1596, 1597, 1600.) This is the state of realisation by which one comes to possess within oneself the Supermind above. It may as well be said of him that he realises above and within himself the Truth-World of Supermind. The ascent to

the Supermind is the first stage which is also rare. But the rarest is to possess it in the head or the Ajnaa itself.

The Body of the Lord in lower Pon Ambalam (i.e., the tertiary Supermind) is always referred to as the golden body of Light with an intenstty of Light exceeding a crore of times that of the mixed light of sun, moon and the golden fire (stz. 11 and 24 of Anubhava Malai). So, the mixture of light suggests a light golden shade of Light in effect.

However it is interesting to compare with the rare case of transformation of body, namely that of the Truth-conscious yogi-saint Tirumoolar. He does not speak specifically of the triple body, though he was aware of such bodies (TM 2122, 2128, 2130). However he observes that his physical body too became luminous golden deathless body and that Nandi the Supramental Lord infused or fixed golden coral in the white marble i.e.. fixed the golden physical substance-form of body on the pure white inner subtle body (pranava body) and that the Lord abides with him even in his luminous golden coral (i.e., golden physical body) and that even the hairs of his transformed physical body shed the Light (TM 114, 2695, 569, 635, 93, 84, 91, 15) and that the Lord remained in his physical body as the Truth-Light of Grace and does not allow any impurity and darkness to gather any more (TM 4, 15, 91, 114, 116),

பளிங்கில் பவளம் பதித்தான் பதியே—*மந்* 114.
ஒளி பவளத்து என்னோடு ஈசன் நின்றனே—*மந்* 2695

Tirumoolar refers to his transformed inner nature and inner or subtle body as pure white marble or white milk and the outer transformed physical body as golden (*பால் கொண்ட என்னைப் பரன் நாடினான் மேல் கொண்ட செம்மை விளம்ப ஒண்ணாதே*—*மந்*2433; *பளிங்கில் பவளம் பதித்தான் பதியே* — *மந்* 114: *பாலொன்று ஞானமே பண்பார் தலையுயிர்*—*மந்* 2425: *ஊனறிந்து உள்ளே உயிர்க்கின்ற ஒண் சுடர்*—*மந்* 3027) we may remember that the Mother of Sri Aurobindo Ashram refers to her inner or intermediary body (i.e., the Pranava body) as very white with white skin—vide "Notes on the Way", Bulletin Aug. 72 p. 75).

While referring to the white flame of soul within as consciously one with the flesh and bone of the body and its breath of life, and leading one's vibrating consciousness to the Heaven of Truth-world (TM 3027), Tirumoolar also points out that the soul (anuvan) which is one with the consciousness of the Truth-world of Knowledge (Mei Param, Bodha Verum Pāll) becomes the golden creeper when reaching

the Golden Mountain of Truth (செம்மைச் சிவமேரு சேர்கொடியாமே) and it is like the changing of the white colour or white light in the presence of the red or red light (TM 2455)—that is to say, the white flame of soul also takes a golden shade when it reaches or realises the Golden Supermind (See also TM 635). In the final completion of transformation even the physical body becomes golden (or red-golden) after the golden shade of the soul's flame. However the transformation is effected and completed by the Truth-Light of Grace, which entering into the body transforms its substances into the golden. It is not a mere change of the colour of the skin.

However before this state is reached the physical body becomes pure and communicative to the Truth-Light of Grace which has a transforming effect on the physical body and its substances. This stage, we have dealt with in the case of saint Manickkavasagar in the coming pages. This stage of transformation is also referred to by Swami Ramalingam when he speaks of the partaking of the insatiable Amrita of Grace and Bliss which the Lord gave him in the Vast Truth-world in a moon-like white Hall of Bliss and as a result he became free from hunger and thirst (Anubhava Malai stzs. 9, 30, 31) However in his case in addition to this, the Lord adorned his hands with a golden bracelet which evidently signifies the Lord's Will to transform the substances of his body into the golden. According to one of his early poems (Prasada Malai) he said that instead of giving him white sacred dust (vibhuti) asked for by him, the beautiful Lord who had come to him in a golden luminous form of beauty gave him, from out of a small bag of white sacred ash, a beautiful luminous red flower which had an affinity for the earth. The Lord's golden form also had a transforming effect on his body and the red flower evidently symbolised the intended or divinely willed transformation of his physical body. The Lord said that He had given him in the past (possibly in a past birth) the white sacred ash and so now He chose to give him only the luminous red flower. But the same Lord gave sacred ash to others who were then with him. Thus the present of luminous red flower to the Swami marks a distinction in the steps of transformation of body. The red Light according to Sri Aurobindo, symbolises transformation of the physical body.

Here we may comparatively quote the case of saint Manickkavasagar who praised the supreme and universal Lord for giving him, as a rare gift, His own sacred white dust or ash to smear on his body or forehead and that the Lord transformed him into His Nature by possessing his whole adhara i.e. all the parts of his nature and by recreating them anew and even changing the flesh and bones of

his body to become a golden shrine for the Lord (See Achcho Padikam stzs. 4 and 1; Pidiththa padikam stzs. 1 and 10).

சித்தமலம் அறுவித்து சிவம் ஆக்கி எனை ஆண்ட அத்தன் ;
என்னையும் தன் சுண்ண வெண்நீறு அணிவித்து - அச்சோப்பதிகம்.
தன் நீறு எனக்கு அருளி—திருப்பொன் ஊசல். ஊத்தையேன்
தனக்கு வம்பு எனப் பழுத்து என் குடி முழுதும ஆண்டு வாழ்வுஅற
வாழ்வித்த மருந்தே—பிடித்த பதிகம்.

But in the case of Swami Ramalingam, we find an earthly fulfilment in the transformation of his physical body- The Lord meant him for that and prepared himby givng him symbolical presents of gifts such as luminous red flower, golden bracelet and golden thing of Light in his hands, apart from giving His direct words of assurance for transformation of his physical body into its deathless state. The Swami was also acknowledged by the Lord as a representative of the earth, nay, even as the very earth-nature itself, as its cause and effect i.e., as the earth-nature since its beginning and through its evolution. (See Prasada Malai stzs. 1, 2, 5, 9; Arut Prakasa Malai stzs. 15, 44, 51, 68, 84 ; Joti Agaval. stz. 572 ; Thani Thiru Alangal stz. 4(2). Enna Punyam staz. 6 and 7. Mei Arul Vyappu stz. 4. Anubhava Malai stzs. 31, 32, 57) The Swami's physical body was transformed not only by the descending Truth-Light of Grace in the initial stages, but by the stable staying of the direct Light of Grace in on or his head in the final stage of completion. So too his body was transformed not only in or due to the very Presence of the Lord in a golden Body in the Supermind as well as on the earth in the initial stages, but by the mutual bodily embracing union with the Lord's in the final stages of completion.

So too, his body was transformed not only by drinking of the white milk of Amrita in the initial stages, but his body itself became the source and spring of Amrita welling all over his body within and without in the final stages of completion. (See poems Anubhava Malai and Joti Agaval and Mei Arul Vyappu).

It is relevant to remember a stanza of Mei Arul Vyappu giving an early experience of the Swami according to which he was saved from the situation or necesstiy of enjoying the descending milk of Siva Ganga (as in the early stages of tranformation of body) and that the Lord lifted or took him up from the waters, in which he happened to fall by a slip of step at a descending stage of Siva Ganga in such a nice way that his body and the fragrant clothing (possibly his environmental body) did not at all become wet in the least and the Lord instead adorned his hands with a golden bracelet which evidently

signified the Lord's Will and assurance for the transformation of his body (stz. 4 of Mei Arul Vyappu). Possibly the said fall might indicate a fall into a lower consciousness at the time which by its mixture would have spoilt the purity of Amrita of Milk and hence he was saved bodily from the said waters. Or, the Lord intended to transform his nature and body by the golden Truth-Light of Grace rather than by the heavenly Waters or Milk of Siva Ganga.

Besides the possession of Truth-Light of Grace, Swami Ramalingam had the experience of the Golden dust-particles of the Golden Truth-Light in Pon Ambalam which gave him Bliss and transformation (See Sivananda Patru stz. 2, 3, 4 and 9.)

We may note that the Mother had the experience of the Golden dust particles of the Heaven, touching her eyes and face (See 5-11-1958-Mother India p 16-17). She added that the particle is to be taken rather in the mathematical sense that it does not occupy any point of place in space. Saint Manickka Vasagar also had the experience of the Golden dust-particles when he glorified the Lord of Pon Ambalam in one of his songs that the Lord of compassion and golden dust-particles received him with compassion and by cheering words of hearty welcome, and possed him in His Being (vide: Thiru Vachakam "Koththumbi,' Kovil Mooththa Thirup Pathikam and Kovil Thiruppathikam, Uyir unnip Paththu). The said Lord is verily of the supramental vast world of Truth-Knowledge, whom the saint frequently refers to as of "Thirup Perum Thurai" which in the Tamil spiritual literature of later times is referred to as "Jnana Peru Veli". (the vast world of Truth knowledge). Like Cidambaram there is also a geographical place with its temple in the Tamil country bearing the name of "Thirup Perum Thurai", signifying the holy vast Truth-world and where the saint had his first realisation of the supramental Lord. In fact the saint refers to his ascent into the vast, high and beautiful Truth-world of the Divine in his poem "Thiru Andap paguti" (திரு ஆர் பெருந் துறை வரையில் ஏறி) and glorifies the Flame of Light that trancends even the pure Turya of Supermind துரியமும் இறந்த சுடரே போற்றி-போற்றித் திரு அகவல்). Tirumoolar also refers to his realisation of "Perum Thurai", the vast Realm of Supermind and of the Feet of the Divine who or which has become and is one with the soul and the dynamically manifest universe (T M 2651). நாடும் பெருந் துறை கண்டு கொண்ட பின் ... எம் இறை ஒடும் உலகுயிராகி நின்றானே. Tirumoolar too refers to the Dust of Thurya (i.e. of the Heaven of Supermind) as entering into his body and into the very ends of hair and giving Amrita of Bliss துரியம் பொடிபட உள்புக சில மயிர்கால் தோறும் தேக்கிடுமே - மந் 2831)

Swami Ramalingam's body became golden, sleepless and deathless and attained a "Common State" for a collective evolutionary influence on the earthly life in and around (Irai Elimai stz. 2, and 12-39-6, 9 and 10). This is the highest distinguishing feature of his body as compared with even that of the great ancient yogi Tirumoolar. Now, we come to our next note on Gangadharan's Vision.

3. The golden Truth-Light of Grace that resulted by the dematerialisation of the Swami's body would greatly help to understand the nature of of the shadowless golden Light that entered directly into the physical body of the Mother of Sri Aurobindo Ashram in 1969 which She has designated as the Superman consciousness. Possibly both are one and the same golden Light. The Swami's golden body was so much filled with the Light that it did not cast shadow on the ground and many saw his shadowless deathless body in his times.

4. The white Substance-Form of the Swami's body with its radiating Light which occured in dematerialisation would remind us of the diamond white emanating opal light of the Divine, who, according to the said Mother, is descended in the dark Inconscient Realm as the Permanent Avatar. This Avatar is said to be the Source of all Avatars on the earth.

The Swami declared in one of his last songs (12-15-2) that by and through the divinisation of the waters (and other elements) of his physical body theLord had given him or his body alone a "Common State" (Podu Nilai), when the rare ones (possibly such as Tirumoolar) who had even a pure transformed body could not get it. The common state seems to be represented by the common state of the golden substances of his divinised or transformed living body which on or by dematerialisation in the Presence of the Divine on earth could become the white radiating Substance so as to permeate and pervade everywhere including the earthly matter and all the physical bodies and the Inconscient Realm. Possibly because of "the common state of the transformed substances of his deathless body" along with its five-fold powers of universal functions namely. 1) creation, 2) maintanance, 3) destructtion for repair, renewal and re-creation. 4) involution and 5) evolution, Swami Ramalingam speaks of the collective evolutionary influence of his deathless body on the earthly life in and around, during his bodily existence. This he affirmed also in the context of the imminent or impending direct manifestation of the divine Light on the earth (vide 12-39-9 and 10: 12-29-17, 27 36, 46: 12-29-46; 12-21-11 and 12; 12-29-23, 27, 36).

Comparatively speaking, Tirumoolar the ancient yogi who has recorded in his "Tirumantram" transformation of his physical body into its golden deathless state by realising the Light of the vast Truth-world (TM 4, 15, 93, 64, 706, 1589) speaks of his transformed body as a white marble on which the word has fixed golden coral *(பளிங்கில் பவளம் பதித்தான் பதியே - மந் 114. ஒளி பவளத்து என்னோடு ஈசன் நின்றானே மந் 2695)*, that is to stay, the word has fixed the coral-like golden physical substance-form of body on the marble-like white inner form of subtance of the subtle or pranava body and abides in him, in his golden body also (Vide TM 114, 116, 2694, 2695, 2802). However he does not refer to the common state of his transformed body nor to its collective evolutionary significance on earthly life nor to the coming of the Truth-Light of Grace to the earth for a direct rule. We have to infer that the time was not ripe for the Divine to come to the earth for a direct rule, as the humanity was not receptive or collectively prepared for that event in the age of Tirumoolar's times. Tirumoolar did not dematerialise his body but is said to have been kept in Samadhi in a shrine in Thiruvadu Thurai near Kumbakonam when he left behind his transformed deathless body by free will of his soul, after living a very long earthly life which runs according to him to crores of years of earthly life (TM 80 and 93). The said tomb-shirne of Tirumoolar bears a very powerful spiritual atmosphere as like that one experiences in Sri Aurobindo's room. However he observes in TM 3026 that the physical body too has its own realisation of the Truth of the Divine and gets transformed *(பரிய புரியும் தனது எய்தும் சாயும்)* and it can extend or pervade itself and have its own vyapaka *(பரிய புரியும் தனது எய்தும் சாயும் தனது வியாபகம்தானே)* That is to say, the physicality of the transformed body is not confined to the limits of the visible form of body but is extended. This agrees with the Mother's findings, though made under a different context, when She was open to the Superman Consciousness during 1969 and 1970. She said that she came to know that one can live physically on the earth even without a physical body. This proves indirectly that the transformed physical body has the power of extension even physically, though not in a form visible to our eyes.

5. The Fragrance of Camphor that permeated and pervaded the universe and the Beyond, following the similar pervasive distribution of the luminous white Substance-particles of the Swami's body due to the dematerialisation, riminds us of the swami's poem Anubhavamalai wherein he has said that his whole physical Body emits a divine fragrance of Camphor because of his bodily union

with the luminous Body of the supreme and universal Lord which has a permanent natural fragrance and that the Lords's golden body is laden with the fragrant and luminous white particles of heavenly dust of the Truth-world and that he saw the Lord's beautiful Body and by a bodily union, his body became one with It indistinguishably and that his body became verily the Lord's (See Anubhava-malai stzs. 10, 15, 39, 51, 53, see Thiruvadi Perumai stzs. 6, 8, 9 and 12. (கற்பூரம் மணக்கின்றதுஎன்னுடம்புமுழுதும்...நற்பூதி அணிந்த திருவடிவம் முற்றும் நான் கண்டேன் நான் புணர்ந்தேன் நான் அது ஆனேனே). The bodily union with the Lord's luminous golden Body results in the transformation of the Swami's physical body into a golden luminous and fragrant deathless body. We are told of this in the last stzs. of the poem Anubhavamalai (stzs. 91, 94, 95, 97, 99 and 100) There is also mutual embracing union of the Bodies—the Swami's with the Lord's and the Lord's with the Swami's (stz97). Though the union of the bodies is still an outer union i.e., an union with the outer or bodily nature of the Lord it is the most important and rare thing that can be had by Grace, as it gives direct transformation of the body, The nature of the inner union with the Lord's inner form and Nature is said to be beyond description (see Anubhavamalai stzs. 36, 94, 98 to 100). However, the Swami writes to say that he had union with the Divine in all levels of His Nature—in the outer, inner and the innermost (Ibid stz. 25). The outer union is concerned more directly with the body's union with the Lord's and this invariably takes place in the lower or tertiary Supermind, which is the lower Golden Truth-world (Por Sabha or Kanaka Sabha), but directly transforming one's physical body. However, it is one and the same supreme and universal Divine of Cit Ambalam who is present in a bodily form in Pon Ambalam or Por Sabha (Kanaka Sabha). Even for having a bodily union with the Lord in Por Sabha, one should have had at first a firm possession or realisation of the Divine in the highest poise of the Truth-world i.e. in the summit of Cit Ambalam which is the source of the Truth-Light of Grace.

Otherwise, the Lord may appear in a golden Form of Body in Por Sabha but may not intend to embrace the devotee's body as happened in the case of Manickkavasagar though he aspired or prayed to have such an embracing union (see Punarchchi Paththu). However in his case the Presence of the Lord of Pon Ambalam in golden Body, had a transforming effect on his body though of an initial nature or kind. But in the case of Swami Ramalingam the Lord of the Golden Truth-world embraced the Swami's body also and that not only in the Golden Supermind but also on the earth. The Swami held in firm possession the whole of Supermind in all its

poises and also its Summit as opening into the eternal Ananda Loka beyond (See Anubhava-malai stz. 96; Ananda Parivu stzs. 3, 9, and 1o; Thiru Arut Peru stzs. 1, 2 and 9; Paamaalai Etral stz. 12; poems 12-38-38; 12-39-1, 6. 9 and 10). This made the mutual bodily union with the Lord's possible. Tirumoolar also had the firm possession of the Supermind in all it poises (TM 2722, 2723, 2724, 2727, 2742, 2743, 2802, 2833, 2834, 2835, 2855, 2860, 2861, 123. 124). Tirumoolar also refers to the pure fragrance of the transformed body though he does not specify it as of comphor (TM 294). "The pure Light of Goodness and Power, the pure Word of Goodness and Power, the pure Knowledge or Education of Goodness and Power, and the pure fragrant body of Goodness and Power shall become one's adornments of possession"—TM 294, 2976. He also refers to his bodily union with the Lord's Body—TM 2972, 2974, 1748, 2802, 1250, 2695. அணிந்து நின்றேன் உடல் ஆதிப் பிரானை—மந். 2972, சிய குருநந்தி திரு அம்பலத்திலே ஆயுறு மேனியை அணை புகலாமே—மந் 2802. உணர்ந்தேன்...புணர்ந்தேன் புனிதனும் பொய்யல்ல மெய்யே—மந் 1748. For more details of the nature of his transformed deathless body see the penultimate chapter on "the process of transformation". It is relevant to remember that saint Manickkavasagar too had the experience of thc Vast Truth-Light of Grace which he specifically calls as vast Flame of Grace (Arut Perum Thee) to which he had surrendered (அருள் பெரும் தீயின் அடியோம்—கீர்த்தி திரு அகவல்வரி 160). There are significant terms in his poems that speak of the cancellation of the darkness and falsehood of his physical body by the power of the beautiful and immaculate Truth-Light and the springing up of the Para Amrita of Bliss and Grace in his body of flesh and bones, like the foamy white milk-ocean of moon-like coolness, and the body as a result becoming plastic with a sweetness and luminosity and strength of its own (as of an elephant harnessed to a car) and even becoming an undecaying body and as a golden shrine for the Lord to abide (cf: Sri Aurobindo's experience: "I have become a foam-white sea of bliss a thunderblast of His golden ecstasy's might',—Bliss of Brahman: Short poem). We now quote the Tamil text of saint Manickka Vasagar in regard to the transformation of his body by the Para Anirta and the divine Light திருவாசக மேற்கோள்கள்.

(அழி தரும் ஆக்கை ஒழியச்செய்த ஒண் பொருள்; அளிதரும் ஆக்கை செய்தோன் போற்றி; அருள்பெரும் தீயின் அடியோம்; தண்பால் கடல் திரை புரைவித்து உள் அகம் ததும்ப அமுதம் மயிர்க் கால் தோறும் தேக்கிடச் செய்தனன்; ஊன் தழை குரம்பை தோறும் இன்தேன் பாய்த்தினன்; ஒள்ளிய கன்னல் தேர் களிறு என எனக்கு அள்ளூறு ஆக்கை அமைத்தனன்; என்னில் கருணை வான்தேன் கலக்க அருளொடு பரா அமுது ஆக்கினன்—திரு அண்டப் பகுதி;

ஆவியொடு ஆக்கை புரை புரை கனியப் புகுந்து நின்று உருக்கி பொய் இருள் கடிந்த மெய்ச்சுடரே—கோயில் திருப்பதிகம். குரம்பையில் பொய்தனை ஒழிவித்திடும் எழில் கொள் சோதி — சென்னிப்பத்து பிறவிதனை அற மாற்றி பிணி மூப்பு என்ற இவை இரண்டும் உறவினோடும் ஒழியச் சென்று உலகு உடைய ஒரு முதலை நான் கண்டேன்—கண்ட பத்து; காயத்துள் அமுது ஊற ஊற நீ கண்டு கொள் என்று காட்டிய சேவடி—சென்னிப் பத்து; ஊத்தையேன் தனக்கு வம்பு எனப் பழுத்து என்குடி முழுதும் ஆண்டு (அதாவது என் உடல் உயிர் உள்ளம் ஆகிய முழு ஆதாரமும் புதுமையாக கனிவுபெறச் செய்து மாற்றி) வாழ்வு அற வாழ்வித்த மருந்தே; புன் புலால் யாக்கை புரை புரை கனிய பொன் நெடுங்கோயிலாப் புகுந்து என்பு எலாம் உருக்கி எளியை ஆய் ஆண்ட ஈசனே—பிடித்த பத்து; என் உடலும் எனதுயிரும் புகுந்து ஒழியா வண்ணம் நிறைந்தான்—உயிருண்ணிப் பத்து).

In spite of the transformation of his nature and an initial state of transformation of his physical body cancelling its falsehood and darkness and decaying nature, he had no mission to change the earthly world and fulfil himself in the earthly life. In spite of the transformation he wanted to quit the world and he was expecting to be recalled by the Supramental Lord to join Him in the Heaven, the sky of Supermind. Hence he is said to have disappeared bodily in the presence of the Deity of Cidambaram temple when the priests of the temple saw the event. According to Swami Ramalingam, the said saint had become one with the pure Sky or Ether of the Truth-world. Unlike Sri Aurobindo or Swami Ramalingam the saint did not foresee the coming of the Lord to the earth as manifestation of direct Light, for a stable and direct rule so as to change the evolutionary life of men into godly men, though he had the early experience of the Lord descending on the earth to guide him in the spiritual path. He did not affirm categorically like Swami Ramalingam or Tirumoolar that he got a golden body or an eternal deathless golden Body or that he got the power to perform the five universal functions which is a mark of the powers of deathless body. So he did not seek to change the earthly world, nor he held before man the deathless body as the goal of spiritual life which we find so repeatedly said in Tirumantram of Tirumoolar or Arutpa of Swami Ramalingam. Bnt still we find the supramental nature of transformation of his physical body, in that the physical body that was liable to decay became luminous and had in it the Presence of the Lord too. We can say very well that in his case the supramental transformation of his physical body took place not directly but through the subtle inner body or pranava body as the milky Para Amrita of Bliss filled it first, before it percolated or rather got flushed into the physical body by the Lord's Power. (தண்பால் கடல் திரை புரைவித்து உள் சுகம் ததும்ப அமுதம் ஊன் தழை குரம்பை தோறும்

இன்தேன் பாய்த்தினன். உருகுவது உள்ளம் கொண்டு ஓர் உருச் செய்தாங்கு எனக்கு அள்ளூறு ஆக்கை அமைத்தனன்'

It did not further develop into the stage of completion when the Truth-Light of Grace would directly fill the body or its cells with the Light and Amrita of Bliss and Grace. Otherwise, the saint would not have deliberately chosen to leave the earth, as if Siva loka is the Abode to stay. This is in contrast to the case of Sri Aurobindo who with a transformation of his nature which included a partial transformation of his physical body wanted to have an earthly fulfilment even in death which he used as an occasion for bringing his soul's pressure on the Heaven of the Supermind to manifest the divine Light on the earth. The said saint Manickkavasagar did not enjoy directly like Swami Ramalingam or Tirumoolar the embrace of the Golden Body of the Lord which would transform the body into a deathless golden body (see TM 2695, 2802; Arutpa 12-14-2; 12-42-94 ; 1-5-10-98, 36). Nor does he say specifically like Swami Ramalingam that the black power or god of Death was afraid to come near his body or ran away to avoid the touch of the light of his body nor affirmed like Tirumoolar that he got the power of overwhelming the dark power of death by his power and will of Truth-Knowledge.

Again, the dematerialisation of body in the case of Saint Manickkavasagar is evidently different in nature and purpose from that of Swami Ramalingam. The former can be explained by the Tirumantram of Tirumoolar (TM 2587 and 2588). When the body and soul become inseparably united (i,e. by the soul's union with bodily consciousnes) Siva-Shakti (the force of body-consciousness supported by soul) spreads as the Heaven (Param i.e. supramental Heaven) and the soul leaves the body (or its bodily substances) and merges with its full form in Sivam the Spirit. In this process the body (i.e. substance of the body) disappears from other's sight like the burning camphor, but reaches that (yonder) Param. This would not apply to Swami Ramalingam who declared after attainng a deathless body that the Lord made him know how soul enters a body (in birth), how it leaves body (in death) and how it remains for ever inseparable from the body (in deathless state of body)—Mei Arul Vyappu stz. 31. We may add that in the case of dematerilia-sation of his body also, his soul remained inseparable from his body not only in body-consciousness but also in and from bodily substances, that is to say, the all-permeating and all-pervading white luminous and conscious micro - atomic - substance-that resulted by dematerialisation particles deathless body bear the conciousness of his soul. Because his soul was inseparable from the body, the bodily sub-

stances of luminous and consious sub-atomic white particles got distributed and pervaded everywhere. In the above Vision of Gangadharan, the Swami's soul was not seen as a distinct entity leaving the body in any stage of its dematerialisation. The white, conscious and luminous particles of his dematerialised body permeated everywhere-including the earth and the Inconscient. Therefore, the Swami's dematerialisation of body has an earthly fulfilment and should have an influence on the earthly life around. The dematerialisation and pulverisation of his divinised and transformed deathless body into fine white and luminous dust-particles may be treated as a kind of further transformation for the purpose of collective earthly fulfilment.

6. The Swami's promise to enter into all the physical bodies stands proved and fulfilled. He has the power to enter into all bodies.

7. The collective evolutionary significance for the mankind due to the Swami's earthly physical Presence even after the dematerialisation of his deathless body, as white particles of Substance and Light, or as the luminous golden Form, or as the Fragrance of Camphor indicative of divinisation of his body, or as the formless golden Light of Grace having the power to enter into the physical bodies, can be valued more properly in the background of a settled and direct earthly manifestation of the Divine as Vast Light of Grace, for which he sacrificed his deathless body by dematerialisation. He has the power to enter into all the parts of our being, and our physical bodies also and He can so enter with or without form, or as white Grace-Light or as Golden Light.

8. Swami Ramalingam affirmed in his poems that the black power or god of death ran away from him, afraid of being dissolved by the Grace-Light of Consciousness. Force (Arut Cit Joti) of his divinised body, His entry or power of infiltration into all the physical bodies universally, with the deathless substances and powers and Light of his dematerialised deathless divine body, has also a special collective significance. It is a positive step or an evolutionary and constructive way for enabling each man the eventual conquest of death by by evolving the divine Light within him and by it the evolving of his nature and body also. It may be considered also in the background of the other way as visioned in the epic poem "savitri" by Sri Aurobindo which aims at the annihilation of the universal power of death. It is visualised that Savitri an Avatar of the Supreme Mother applies Her divine Power of the Eternal Spirit on the stubborn and unyielding black god of death when Her Light

eats his body of darkness and as a result the universal Shadow of death flees away with his crumbling shape and vanishes into the Void of Night. However this was a vision of Sri Aurobindo that has yet to be achieved and fulfilled on the earth, though the Mother of the Ashram has fulfilled his other vision and brought the Supramental Light into manifestation on the earth since 1956, in its subtle physical level. However we may rest assured that because of the scattering of the deathless and conscious substances and powers and Light of the Swami's dematerialised deathless divine body in the earthly gross matter and even in the Inconscient Darkness which is the realm of death, the said supramental Light shall, one day, reach or percolate into the outermost or earthly gross level of manifestation for the direct benefit of the mankind as an evolutionary power for transforming human life into the life divine and for conquest of universal death on the earth. We may only add that in the background of these spiritual events and circumstances, the sacrifice of the Swami's divinese body by dematerialisation in the very concrete Presence of the Supreme Lord on the earth, amounts to the sowing of seed for a new creation of the divine race of man on the earth so that he shall be free from senility, disease and death as envisaged in the Swami's vision of the "Sambhu Paksha Srishti", which is to be overtopped by the farthest divine creation in which soul can take its own direct divine embodiment on the earth—a creation coming under "Asadharaṅa Sambhu Paksha Srishti" and corresponding with the Supramental race of beings.

APPENDIX VIII

CHRONOLOGY OF PLACES SWAMI LIVED

Madras	1825—1858	
Karungkuli	1858—1867	The three are nearby villages.
Vadalur	1867—1870	Vadalur is on the trunk road
Mettukuppam	1870—1874	between Cuddalore and Neiveli

APPENDIX IX

CHRONOLOGY OF SWAMI'S LIFE (1823—1874)

1823	Birth on 5-10-1823 at Marudur Village near Cidambaram.
1824	"Cidambara Darshanam" of Lord Nataraja shown by parents at Cidambaram temple; death of his father; his family settled in Madras.
1832	Realisation of Psychic divinity.
1835	Spiritual career and discipline begins.
1849	Toluvūr Vēlāyuda Mudaliār becomes his first disciple.
1850 (?)	Marriage
1851—1857	Literary activities "Manu Murai Kaṇda Vāchagam' first prose writing in 1854.
1858—1867	Settled in Karungkuli village near Vadalur
1865	Started Samarasa Sanmarga movement
1867	Settled at Vadalur. Published first four volumes of his "Arutpa" poems in February 1867.
	Founded Dharma Shala on 23-5-1867 and wrote the first chapter of "Jeeva Karunyam" and had it read on the said day.
	Announcing intention to open Sanmarga Bodhini Patashala (School for propagating Sanmarga in English, Tamil and Sanskrit)
	Announcing intention to run a monthly journal by name "Sanmarga Viveka Vritti"

1870 Began to live at Mettukuppam. By a notice to Sanmarga members dated 26-10-1870 he announced that he would come out soon from his temporary seclusion and that because of him all the multitudes of people will be greatly benefited.

1871 Construcion of Satya Jnana Sabha at Vadalur begun. Announcement of the coming of the Supreme Divine on the earth (Sanmarga Perum Pati Varugai) in a letter dated 12-4-1871, i.e. on the Tamil New Year Day.

1872 Announcement of the opening on 11-1-1872 of Samarasa Veda Patashala for students above 15 years of age.

Satya Jnana Sabha opened on 25-1-1872

Joti Agaval poem written and dāted 18-4-1872

On 18-7-1872 changed the names of his three institutions with the addition of prefix "Sātya", as Samarasa Suddha Sanmarga Satya Jnana Sabha, Samarasa Suddha Sanmarga Satya Dhārma Shala and Samarasa Suddha Sanmarga Satya Sangha.

Public notice on 25-11-1872 to Sanmarga members that the Supreme Divine is making a move to manifest Himself for the general benefit of the whole mankind.

1873 Notice to the Public on 8-9-1873 cautioning them not to gather at Mettukuppam in the belief of a false rumoui that miracles will take place on the 5th of Purattasr month (i.e. on 19-9-1873).

Unfurled the flag of the Sanmarga movement on 22-10-1873, observing the day as the effective day of its growth. Gave his last public speech (Mahapodesha) to the devotees and gave them collectively the Maha Mantra of "Arut Perum Joti" which he had received from the Divine.

Kept a sanctified lamp lit by Himself outside his room at Siddhi Valāgam, for worship by the devotees and disciples since the middle of November 1873 and announced that he would enter into all the physical bodies.

1874 Retired into seclusion in a closed room on the mid night of 30-1-1874. His last written message of "Sabhai Vilambaram" deelaring that the God of Vast Grace-Light was concretely present at hi s place i.e. Vadalur-Mettukuppam region where the shrine of Satya Jnana Sabha was founded (in 1872 by His command for the purpose of His manifestattion) and that according to His expressed will He was to settle down to do from now onwards all the innumerable wonderful Siddhis for an immemorable time to come, and to foster and develop the great goal of Suddha Sanmarga leading men into a truth-conscious life with true love, true knowledge, true compassion, true nature and true actions and avoid waste of consciousness by quick deaths. Siddhi of dematerialised disappearance (of his deathless and indestructible body) in lieu of death, which Siddhi took place in the concrete Presence of the God of Vast Grace-Light at his place.

APPENDIX X

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APPENDIX XI

INDEX

For Quotations From Sri Aurobindo's Poems

Savitri

...mounts by a frail thread
There shall come end of death
Matter...reveals Spirit's face
Earth Truth's colony
Superman Nature's King
Man...forget consent to mortality
Men grow into spiritual beings
....he a miracle doing miracles
In a golden country her...house
All-wonderful, All-Beautiful,
All-Blissful
Beneath a triple mystic heaven
The seven immortal earths
Star Jevelled groves
White-fire dragon bird of...bliss
Crimson seed of God's felicity
Chamber of flame...
Secret deity & its human part
Space a single book...
Godhead's universal gaze
An enormous Self of Mind
Contrary patterns & conflicting hues

Radiant world of Truth ....
a faint star above golden overmind

The grey python Night......
Vanquished soul...godhead lost

He became the unborn Self...
    joined sessions of Infinity

A wide...wordless calm...a maze of
    ...surprising worlds

Under skies spiritual lit
Cosmic empire of overmind
    beneath one golden sky

Line that parts & joins hemispheres
A third spirit stood behind...

A spiritual sense ..sip honey
    wine of Eternity

Poise where oneness draws apart
Sailed golden ocean...reached
    Sun of Knowledge

Towards some gold Infinite's
    apocalypse

A gold supernal sun of Timeless Truth
The deathless Two-in-One
    A single being in two bodies

A supreme Light in the Truth-Conscious
    Vast

Last Paems

...a foam-white sea of Bliss
.. inconscient depths lie...glimmering
Sailed golden ocean
    crossed silver bar

All beings...embraced...I a centre
    of Thy golden Ligh

More Poems

It is Thy rapture...body a living wine-cup

INDEX GENERAL

LIST OF ABBREVIATIONS USED IN THE INDEX

APJ	...	Arut Perum Joti
App. Sm	...	Apprehending Supermind
Com SM	...	Comprehending Supermind
Cons.	...	Consciousness
D.B.	...	Deathless body
Dematd	...	Dematerialised
Dematn	...	Dematerialisation
ff	...	and the following page
G.W	...	Gradations of worlds
Incons	...	Inconscient
Igl	...	Integral
M	...	Mother of Sri Aurobindo Ashram
Mfn	...	Manifestation
Matn	...	Materialisation
O.M	...	Overmind
Oml	...	Overmental
Rlsn	...	Realisation
Subcons	...	Subconscient
S.A	...	Sri Aurobindo
Spl	...	Spiritual
Spld	...	Spiritualised
Spl. M	...	Spiritual mind
Sman. Cons	...	Superman Consciousness
S.M	...	Supermind
Smi	...	Supramental
Swami	...	Swami Ramalingam
SR	...	Swami Ramalingam
Syn	...	Synonyms.
(a) Pon Ambalam : App.		Por Sabha : SM.
(b) Cit Ambalam : Com.		Cit Sabha : SM.

TM	...	Tirumoolar
Trsfd	...	Transformed
Trsfn	...	Transformation
Unvl	...	Universal
Unvln	...	Universalisation

Note: Bold page number gives pointed reference to the subject with more details.

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v	1bl	Cidabmaram	Cidambaram
vii	2b7	Karaṇā	Kāraṇā
viii	le14	had a	which had a
x	4b2	Mainfestation	Manifestation
xii	1b4	Appendix IV (e)	Appendix VI
xii	2e12	Siddhvalāgam	Siddhivalāgam
xii	2e9-8	My and nerves got body	My nerves and body got
xvii	b3	part - 242	Part 2 — 242
xvii	e3	Divine Chart...of	Divine Chart..of..p 376
xviii	e13	Samarga	Sanmarga
xviii	e10	Involuation	Involution
xix	e1	earth	earth — p 878
xxi	e4	Swami lifed	Swami's life
3	4b9	spontantane-	spontane-
4	3el	peoiod	period
6	1bl	3000 years	1500 years
7	1bl	1876	1867
9	3el	Karnnyam	Karunyam
17	1bl	trasformatory	transformatory
39	4e9	Parnada	Paranada
42	1b11	Vypya	Vyapya
45	1b15	mere	,more
51	1e2	top	top of

(1)	(2)	(3)	(4)
53	1b2	3000	1500
61	4b2	Knowledge	Truth-Knowledge
78	5b1	Infinity	spaceless Infinity
79	2e1	own).	own). See p 92.
81	2e7	soul-movemet	soul-movement
84	4b2	selk	self-
87	10e1	Lord-Husband	Lord, my Husband
94	1e2	formula	general formula
105	4b2	Blissful Truth	Truth of supreme Bliss
119	8e1	said	said once
125	4e6	i.e., I	i.e., in Him I
128	4e5	biune space	biune Infinity
128	4e3	both Tat	Tat
128	4e2	infinity..and Cit	spaceless infinity...within Cit
129	1b3	Tat Parm	Tat Param
129	1b4	within Cit	in Cit
130	e17	Knowledge	Consciousness
139	3e3	-knowledge	-Consciousness
146	1b4	Parananda	Paranada
154	1e6	to he	to be
160	e2	Guru Braham	Guru Brahma
166	b2	Maha	Maya
168	...	*matter in column IV*	*read it in column V*
169	...	*matter in column IV*	*read it in column V*
170	...	*matter in column IV*	*read it in column V*
172	...	5. Uluva	5. Uvula
194	6e1	than that	then that
211	2b7	3 kalas	8 (eight) kalās
217	3e2	soul..spark	soul-spark
224	1b8	*of:*	cf:
231	2b11	consmic	cosmic
231	2b13	tion itself	tion of itself
231	3e1	(of:	(cf:
234	2e7	necessary	necessarily
234	2e10	deca	deha
234	3b2	stars	star
235	2b8	some	same
235	2e3	in the	is the
235	2e8	volutionary	evolutionary
236	1e3	manifest in the	manifest the

(1)	(2)	(3)	(4)
238	5e4	-deretminations	-determinations
239	...	p339	p239
240	.e6	lops and	lope and
242	...	Uluva	Uvula
242	.e8	05-06	05-06
242	.e9	1-05	1-05
244	2e4	Chart 8B	Chart 8C
247	.e8	,Gnosis, overmind	Gnosis, overmind,
248	.e4	former	formation
250	.b21	outmost	outermost
251	.b8	"para	"parva
251	.b13	,, laya	laya (*in place of*) ,,
251	.b17	,, outer	outer (*in place of*) ,,
252	2b13	and kāla	and kalā
255	.b15	out physical	outer physical
255	.b19	(7) (a) Udbhava	(7) Udbhava
255	.b20	adhikarana	(a) ,, adhikarana
263	3e3-2	inconsis-tent	inconsci-ent
264	4e6	word,	the womb,
264	4e5	sense	sense to mean
264	4e2	Idaveli	Iduveli
269	2e10	causa	causal
272	3e3	reveal	revel
273	4e2	Karunai Arut	Karuṇai Aru
277	3b3	ornamental	overmental
278	3b8	Parabindu Suddha	Parabindu), Suddha
278	4e2	donotes	denotes
279	3b1	religious	religions
281	3b6	limit	limit of
282	1e1	Vastu	Vastu
282	2b6	casual	causal
282	2e3	Dahara	Takara or Dahara
290	4b5	Suddha or	Suddha
290	4e5	me true	me to true
294	3e2	on other	in other
294	4e5	Perunjoti	Perunjōti
294	4e6	Perunjoti..Perunjoti	Perunjōti...Perunjōti
294	4b6	Thaṉip	Thanip
295	1e4	"Thanip"	Tanip
301	1e11	Anda	Ananda
301	1e10	truths,	truths, i.e.

(1)	(2)	(3)	(4)
302	1b4	they	——
303	e9	science with	science) with
307	8b3	existence (of	existence (cf:
314	1e3	state	state of
319	5b5	test	rest
322	.e4	Devala	Davala
323	.b3	golded-	golden-
323	.b4	Parā Veli	Parā para Veli
323	.b9	Combained...screens	Combined...screen
323	.b11	Siva Jagrate	Siva Jagrata
323	.b12	Turya).	(Para Turya).
323	.b15	Para Vāda-	Para Nāda
323	.b18	ish	ish blue
324	.b8	(a) Cosmic	(b) Cosmic
324	.e4	(o) Block	(o) Black
324	.e6	(cf cluminous	(cf: luminous
330	1b6	Parambara	Parampara
333	1b2	indissolable	indissoluble
333	1b13	or red	red
337	1c3	being and	being and that
337	2e10	Trurh	Truth
339	1b5	is its	was its
339	1b10	time and	time it
342	2b8	promosing	promising
345	1b7	Divine and	Divine) and
346	2b4	wast he	was the
346	2e6	unknown	unknown to
347	2b1	too hould	too should
351	.b8	(i.e. Anma)	(i.e. Anma Cit Shakti)
354	.e9	Parānubhavasādh-	Paranubhava ādh
357	2b6	inconsciousness	unconsciousness
358	2e4	) Poor-anateeta	(Pooranateeta
359	3b2	sereen	screen
359	3e11	Ash tasiddhi	Ashta siddhi
364	.b2	cantre	centre
364	.b1	Organge-	orange-
365	1b4	or power	of power
372	.e9	intense	inter se
376	Divine chart 19A	comprehending..	*Read against no.* 16
,,	,,	Apprehending..	,, ,, ,, 15&14

(1)	(2)	(3)	(4)
376	Divi- chart 19A ne	Tertiary..	*Read against no.* 13
,,	,,	Supramental..	,, ,, ,, 12 (f)
,,	,,	INTERGRATE..	INTEGRATE
377	2b12	But in	But an
379	2b4	ascending	ascending and descending
380	1b5	principles)	principles,
380	1b7	later on	later on to manifest
387	2b14	Parābindu	Parabindu
389	1b1	of creations.	of creation).
390	2e13	purer and	purer end
394	2e5	paramāṇa	paramāṇu
394	2e15	Snishti	Srishti
400	3b1	gold in	gold is
400	5b5	world of	worlds of
401	1b2	bule	blue
402	2b8	your boby	your body
402	3e2	constured	construed
406	3b2	Sivaya Nama	Sivāya Nama
407	1b4	Lord ya	Lord, Vā for the Shakti, Ya
407	1e7	Va	Vā
408	1e6	our or five	four or five
408	2e4	;possibly	(possibly
409	3b6	(or Kalā) of Sadasiva	(or Kalā) of Maheshwara tatva and Sadasivabhaga (or Kalā) of Sadasiva
413	5b9	(being of	(a being of
416	1b7	Para tarya	Para turya
417	1e4	result	and as a result
422	2b3	hending.	hending Supermind.
427	2b11	Parai".	Parai").
433	2e4	commence	commune
436	4e5	burning	burning;
438	2b5	not by	nor by
439	3b4	it was in	it was dematerialised in
441	3b3	would	world
442	5b1	Autbindo's	Aurobindo's
443	2b5	submit	summit
444	2b1	Spirt	Spirit
444	4b3	supermind)	supermind
444	4b3	apprehending	apprehending)

(1)	(2)	(3)	(4)
445	4b7	Swami	Swami's
445	4b8	is	——
446	1b10	progress	process
452	1b4	he	the
453	1e17	in otder	in order
458	1e5	pure shakti	pure Knowledge, the pure Shakti
459	4e4	earth of one	earth or one
461	2e1	the desiring	and the desiring
463	2e2	knowledge	giving me knowledge
463	5e2	divised	divinised
463	5e5	Swa	Siva
466	1b3	in the	in the All,
466	1b3	and All	and
470	2b2-3	triple Flame of	Flame of triple
471	3e1	the Truch-	the Truth-
472	3b1	Lord	Divine
472	4b1	Bliss	Bliss of
472	4b3	Jnananada	Jnanananda
473	2e8	Parā Param	Parāparam
474	1e1	of mutuality	or mutuality
475	4b4	(of the	(the
475	7e1	in and	in and as the
476	3b3	supermind	supermind),
477	4e5	Lord	Lord who
480	3e2	scences	scenes
481	4b2	bonied	honied
482	4e2	Lord Play	Lord of Play
482	6b5	middle ages Saiva Siddhanta	Saiva Siddhanta of middle ages
490	7b2	but get	but yet
490	7b2	poise but	*read before* "but" *the words* "the individual.. universal Lord" *of the 3rd & 4th lines.*
500	5b2	method or	method but the
501	2b7	raeio-active	radio-active
507	4e1	ash	ash and
508	2b6	doing	going
528	3b5	in most	inmost
530	1e2	of Sri	or Sri
531	1b21	Parnava	Pranava

(1)	(2)	(3)	(4)
541	1b4	internal	internatal
542	2e5	higher	hither
543	1e1	dump	dumb
543	2e1	Mastster's	Matter's
547	1b4	Paramana	Paramāṇu
557	2e6	suddha	asuddha
557	4b6	a pure	a purer
558	4b14	hint of	hint or
558	4e6	to say	to stay
560	3e3	the ohuse	the house
563	1e16	divine well	divine will
563	1e14	parapara	prepare
571	4b1	and seet	and sect
576	2b6	dowd	down
576	4b1	the only	not only
580	4b1	of the place	——
581	2b2	is help	is held
581	2e7	or eight	eight
588	1e3-2	by name Tiruvacha-kam	*read it after* "his works"
588	2e4	mvstical	mystical
591	1b5	narrow	marrow
597	1e4	of the	or the
598	10-1	PARIAALWAR	PERIA ALWAR
600	8b2	become as	become
601	3b2	Himself as	Himself
601	3b6	He has	He as
602	6e2	God Light..who	Good Light..who art
603	6b3	with These	with Thee
603	8e1	and its	and to its
604	4b3	Truth)	Truth) with the power of will (to organise the works of a Truth).
605	4b3	in all them	in all then
608	1e2	run	rung
609	1b1	indefinable	indefinable and ineffable Permanent of the Maha-yana.
611	2b6	inferior and the	inferior and there is therefore a disparity bet-ween the fullness of the
613	5e4	Atna	Atma

(1)	(2)	(3)	(4)
620	4b3	supermind though	supermind (though
621	1b1	quite off	quit off
621	9e1	is on	is an
625	2e2	as also	and also
629	6b1	Though..as	Thou..
630	2e8	to each	to reach
631	1e4	came	had come
634	6b1	individual	——
634	8e1	or difference	——
636	2b7	Aayakta	Avyakta
636	2e5	enternal	eternal
636	4b3	but also as saint and sages)	———
638	4bI1	mist..were	midst..mere
642	3b9	and yet	and Asat and yet
642	3e3	self or	self of
644	7b5	powers are	powers or
646	3e7	(or..basic	in (or..basis
647	3e5	is the	in the
647	5b2	shati	Shakti
656	1b1	township of	township is
659	5e1	or body	of body
661	1b6	3000	1500
665	1e11	a place	at a place
665	3e5	Grace-Lighi	Grace-Light
671	3b1	from the	form the
672	1e3	sessions	session
672	2b6	(i.e. as	i.e. as
675	2e4	into deathless	into its deathless
679	1e9	and since	(since
682	2b24	trurh-	truth-
694	2b1	new..oct. 1873	now..oct. 1973
702	2e1	in 1943	in 1953
703	2b7	is not	if not
703	2b8	when	as when
704	2e7	through	though
712	2e5	infilment	infiltration
715	2e3	even form	even from
718	1e5	by then	by them
725	1e10	Arut. Perum	Arut Perum
739	5e1	Hulla	Huta

(1)	(2)	(3)	(4)
747	2e4	these cells	these cells, and the cells
751	2e7	retaograde	retrograde
750	3e5	all	an
758	3b1	has been	had seen
702	4b1	through	though
766	1b8	that this	that his
771	1e3	disclose	disclose and train
777	5b2	Thy Fower	Thy Power
778	1b18	bodies by and	bodies and
780	2e4	within	with
781	2b3	wake	make
787	3b2	s mple	sample
796	4e4	1st july 1960	1st july 1970
799	1b2	it on	it or
804	2e14	unkwoun	unknown
806	1b9	the vibration	in the vibration
806	2e5	which	which deals with
807	2e2	impart.. or	impact.. on
808	1e5	by the	by disorganisation in the substances of the
810	1e1	to himself	to itself
814	2e2	adamantive	adamantine
815	1b2	silent World	silent Word
827	1e5	Tantra etc.	Mantra etc.
827	2e2	which is	where is
827	3b1	Tnen	Then
827	3b2	TM 675, 675,	TM 674, 675
827	3b7	He says	He stays
827	3b9	Text	Next
827	3e2	TM 657	TM 647
827	3e2	Text	Next
829	1e5	purposes of	process of
829	3e6	world above,	worlds above,
829	3e5	lesser world	lesser worlds of
830	1b2	to and for	to and fro
832	2b5	which its	with its
832	2b10	works	worlds
838	2b1	2500..before,	1500..before.
838	2b2	in the sixth century B. C.	——
839	2e11	inserted	and inserted
839	2e13	tribute	tribute to

(1)	(2)	(3)	(4)
840	1e1	emotion	emanation
840	3b7	peotect	protect
843	2b13	to and for	to and fro
845	2b4	states of	states or
846	2b13	water in	water is
847	3b3	Great of	Great or
849	2e1	bodily of	bodily or
849	2e6	Shakti was	Shakti has
850	2e3	even	ever
852	1e17	was truth	was the truth
858	1e14	power	power of
859	1e18	worlds of	World of
866	1b3	life or	life of
866	1b12	sleep-He	sleep-the
866	2b8	Divine's specifice	divine sacrifice
867	2b12	Lord of	Lord to
867	2b13	of his	at his
868	2b13	any	and
868	2b18	ruth-	truth-
868	2e4	fine	five
869	1b7	-ressing penerable	-resisting penetrable
869	1e1	of World	of Word
870	1b17	distance of	distance or
871	2b2	process	process of
872	1e20	niversal	universal
873	1b17	soul into	soul with body—to get or infuse his soul into
874	1b5	of stream	stream
874	2b5	with and	and with
875	1b11	through	though
875	1b13	her self-..this	for self-..his
875	1e3	This the	Thus the
875	1e14	comes to feet	the Mother comes to feel
876	1e4-3	Srishtis"..''Paksha	"Paksha Srishtis"
877	1b1	them	then
877	1b5	only and	only add
877	1e1	largely	largely play
878	1b6	iufluence..Mother,	influence..Mother of
879	3e2	a out-	a collec-
881	3b7	stage	stage of
881	3e2	the physic	the psychic
882	3e5	life on	life of

(1)	(2)	(3)	(4)
883	4e6	Light. Soon	Light, soon
884	2b6	soul..spiring-.. attach	soil..spring-..attack
885	2e3	important	impotent
886	1b2	by him..by	by him..
886	1b3	the	of the
886	1e1	Darkless	Darkness
886	2e1	SAVITKI	SVAITRI
887	2b4	of.. at	or at
889	2e1	this	his
896	3e2	as it	as is
902	1b3	world	word
904	2b3	serval	serial
905	3e2	Nirodharam's	Nirodhbharan's
911	4b4	developme	development
916	3b2	literach	literary
920	6e1	adove	above
920	9b1	Arut Perm	Arut Perum
923	3b2	Mauma	Mauna
924	3b1	Ligh	Light
924	7e1	as at	as if at
931	3e5	in on or his	on his
932	3b9	possed	possessed
934	1b5	word	Lord
934	1b7	word	Lord
934	1e15	tomb-shirne	tomb-shrine
938	3e3-2	-substance-.,particles deathless body	-substance-particles of deathless body
940	1e10	divinese	divinised
943	8b2	remoui	rumour
950	.e3	Ligh	Light

பிழை திருத்த அட்டவணை

பக்கம் நம்பர் (1வது காலம்)	பாரா நம்பரும், பாராவின் (அல்லது பக்கத்தின்) ஆரம்பத்திலிருந்து (ஆ) அல்லது கடைசியிலிருந்து (க) எண்ணி வருகின்ற வரி நம்பரும் (2வது காலம்)	அச்சடித்த பிழைகள் (3வது காலம்)	திருத்தங்கள் அல்லது நீக்க வேண்டியவை (4வது காலம்)
(1)	(2)	(3)	(4)
21	3க4	சாமாநியம்.. கொள்ளலாம்.	———
92	4ஆ9	தாஞகி; 'ஆடக	தாஞகி". "ஆடக
185	..ஆ7	பிரத்யோக	பிரத்யேக
185	..க1	அதிகாப்ப	அதிகரிப்ப
220	1க6	அதிகாரி	அதிகரி
242	...	அகப்பிறமுதல்	அகப்புறமுதல்
265	4ஆ1	முழிதும்	முழுதும்
266	3க3	புளிநிலைப் புளியாய்	புவிநிலைப் புவியாய்
306	..ஆ1	இன்பம், அன்பு	இன்பம், அழகு, அன்பு
317	6க3	உயிராம் ஒலி	உயிராம் ஒளி
325	..ஆ8	வெளியியின் சிற்	வெளியின் சிற்
325	க2-1	தளமாடம்..மாடம்	தவளமாடம்..மாடம்
327	க3	தங்கும்	தங்கும் உலகு,
332	2ஆ1	திரையால்	திரையால்
332	2ஆ3	பேருரு	பேருறு
332	2ஆ9	பொருளுரு	பொருளுறு
332	2ஆ17	நிலைகளை	நிலைகளைத்
334	4ஆ5	அருளே	அருளை
336	3க4	செயல்	குணம், செயல்
407	2ஆ1	ஜீவபேதம்	ஜீவ போதம்
425	2ஆ8	அத்தமாகிக்	அதீதமாகிக்
458	3க2	பிரகாயம்	பரகாயம்

(1)	(2)	(3)	(4)
466	6க1	மற்ற அது	மற்று அது
467	7ஆ1	அப்புரம்	அப்பரம்
468	2க1	உணர்ந்தனர்	உணர்ந்தவர்
470	6ஆ3	ஒன்றாய் பலவும்	ஒன்றாய பலவும்
470	7ஆ2	ஒன்றாய்	ஒன்றாய
471	5ஆ2	சிவலோகம்	சிவோகம்
476	6ஆ3	மா தேயத்தே	மாநேயத்தே
478	1ஆ2	ஆது	ஆம்
478	3ஆ2	எங்கனம்	எங்கணும்
478	3ஆ4	மேனி	மேவி
484	2ஆ2	இடங்கான்	இடங்காண்
484	3க1	நின்றாடுகின்றாரோ	நின்றாடுகின்றாரே
485	3ஆ2	தெணடினிற்	தெண்டினிற்
489	7ஆ3-4	மரவு..ஆதித்தேவரே	மரபு..ஆதித்த தேவரே
490	2ஆ3	பிரமதுரியத்துள்	பிரமதுரியம் துரியத்துள்
520	6ஆ2	பிள்ளை யாலும்	பின்னை யானும்
532	1ஆ14	பொத்தும்	பொருத்தும்
544	1ஆ21	பதி நலம்	பதி நடம்
553	1ஆ2	என்றும்	என்னும்
558	4ஆ7	சித்த ஆடல்	சித்து ஆடல்
558	4ஆ13	திருமலை	திருமாலை
564	3ஆ4	கொண்டார்	கொடார்
565	3க7	மூடுயிருக்குங்கால்	முடியிருக்குங்கால்
571	3ஆ3	மாட தேகம்	மானிட தேகம்
584	5க3	திருமன்னுள்	திருமன்றுள்
590	5ஆ1	நான் அர்	நான் ஆர்
594	4ஆ1	தடப்பென்	தடப் பெரு
595	2ஆ4	தேங்கிடச்	தேக்கிடச்
595	2ஆ6	குரம்பை கொண்டு	குரம்பு கொண்டு
601	5ஆ2	ஆய்நின்று	ஆய்நின்ற
603	3ஆ1	துரியம்	துரியம் துரியத்துள் உய்த்த
618	5க2	கிதயுதம்	கிதயுகம்
622	4ஆ1	பதிந்து	பதிந்த
628	2ஆ1	இரு பென் ஆண்	இரு பெண் ஆண்
634	7ஆ1	அன்றோ	அன்றே
637	2ஆ3	கப்பு இன்றாம்	கப்பு இன்றாம்)
637	3க1	கம்பின்றாம்	கப்பின்றாம்
643	8க1	நாட்டம்	நாட்டப்
644	9ஆ2	மாருத என்	மாருத எண்
647	3ஆ4	மகிழ்ந்தாலும்	மகிழ்ந்தானும்
774	2க10	உருவம் ஒன்றோ	உருவும் ஒன்றோம்
780	2ஆ10	இரண்டும் உருவம்	இரண்டு உருவும்

(1)	(2)	(3)	(4)
810	1க7	அவரைப் புரை	அவரைப் புணர
813	2ஆ10	வாய	வாயு
818	3க5	கருத்துறு	கருத்துரு
821	1ஆ2	உடனிருந்த	உடனிருந்து
821	3ஆ1	மேவிய மருதம்	மேவிய மாருதம்
825	2க2	இட்டம் துள்ளே	இட்டமதுள்ளே
828	1க17	பறந்து	பறிந்து
831	2ஆ11	மேலதுவாய்.. அங்குண	மேலது வாய..அங்குள
845	3ஆ4-5	ஏகாக்கரம்.. உணர்ச்சி	ஏகாக்கரப்..உணர்த்தி
847	7க3	சேர்த்தலுமாமே	சேர்தலுமாமே
855	2க1	தூல அதாவது	———
855	4ஆ1	மாற	மாற்
859	1க13	உயப்ப ரிக	உயப்புரிக
868	2ஆ22	ஊருத்திறம்	உரூத்திறம்
870	1க4	வோகாத	வேகாத
931	2க2	குடிமுழுதுமே	குடி முழுதும்
937	2க1	உள் சுகம்	உள் அகம்